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THE
AMERICAN AND FOREIGN

Christian Union.

“THE LOVE OF CHRIST CONSTRAINETH US.”

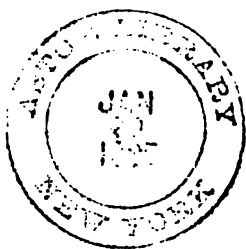
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THE
AMERICAN AND FOREIGN
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VOL. XI.

JANUARY, 1860.

No. 1.

PRESENT POSITION AND ASPECTS OF OUR CAUSE.

In commencing the duties of another year, accept our cordial thanks for your cheerful co-operation and efforts in times past, and permit us to ask the same sympathy and the same co-operation in the year that has now opened upon us.

We are desirous of carrying forward the great work in which we are engaged, without employing more collecting agents than is absolutely essential. Our District Secretaries, who perform the double duty of missionaries and agents in their respective districts, will, as far as possible, visit the churches, and spread before the people the claims and wants of the Society. Still, they can reach only a portion of the churches. We would therefore ask of you, as a special favor, that you will read this statement, and then inquire whether the appeal is not worthy your attention and consideration. The calls, we are well aware, are numerous, and we ought to thank God that they are—that the fields are “white to the harvest,”—and that we are permitted to live and labor for Christ in a day like this.

Never before have we seen *a time* like the present—a *time* when almost the whole world is open to missionary labor—a *time* of such wonderful out-

pouring of the Spirit of God, bringing multitudes into the fold of Christ.

Thus far, to a great extent, the Protestant churches in this country have confined their missionary efforts to two departments—missions to the heathen, and missions to her own home destitute population. At the time the first Missionary Societies were organized, the Roman Catholic nations were not accessible, and hence the American Board of Commissioners for Foreign Missions was restricted, by its charter, to sending missionaries to Pagan and Mohammedan nations. Since that time, the way for propagating the Gospel among Roman Catholic nations has been gradually opening, and Christian men have united in one great Protestant missionary association, called the AMERICAN AND FOREIGN CHRISTIAN UNION, to spread a pure Christianity at home and abroad, among those millions who are under the yoke of the “Man of Sin.”

It need scarcely be said that this field of missionary labor is important. We say more than this: It is one of the most, if not *the most*, important field now claiming the prayers and efforts of the Christian church.

Look at this field of labor. There

are not far from *two hundred and fifty millions* of people under the influence of a corrupted system of Christianity, who have no clear and distinct views of the great plan of salvation by our Lord Jesus Christ, and who need the Gospel as much as the inhabitants of China or Japan. Of this population, four millions are in this country, at our own doors, and many of them in our own houses. Then there is almost the whole of Central and South America, the Canadas, and many islands of the ocean—then France, and Belgium, and Ireland, and Sardinia, and Lombardy, and Tuscany, with their millions of people accessible to Gospel influences. We do not say that the people of all these countries are accessible in the fullest manner, or that no obstacles exist to the propagation of the Gospel, but that there are millions that can be reached, and, by the blessing of God, may be saved.

Four millions of Romanists in this country! a number almost as great as the destitution to be reached by the Home Missionary associations of the various evangelical churches; and wherefore hath God, in his providence, sent them hither? *To Christianize them, to give them the Bible, and, if possible, lead them to Christ.* Here they are placed in the very best circumstances to have Gospel influences brought to bear upon them. *They can be reached.* Already thousands have been reported to us as hopeful converts; and yet how little has been done for them. For Home Missions the church annually contributes her hundreds of thousands of dollars; but Oh how meagre her contributions for the spiritual welfare of these millions of our foreign population!

But this statement is none the less

true in reference to the Foreign field. What makes any missionary field important? or what makes one more important than another? What made the salvation of Paul more important than the salvation of the most degraded Hottentot? The character of the man—his position, his circumstances, the influence for good he was prepared to exert upon others. So it is with one nation, when contrasted with another.

Now turn your eye to the Foreign Field—France, Italy, Belgium, Ireland, South America.—Is there any field in Asia, or in Africa, that can be cultivated, that is likely to yield as rich a harvest as that of France or of Italy? Where is the nation that can exert such a power for good or for evil as France? She has ever been the right arm of the Papacy. Or what nation has furnished better missionaries than were the old Huguenots? There, of late years, Protestantism has been making rapid advances. Forty years ago there were only *four* places of evangelical worship in that kingdom, now there are *twelve hundred*. Those Protestants are, for the most part, individuals in moderate circumstances; yet they are willing to labor, and they have organizations among themselves amply necessary for the great work of evangelization. The work is then ready to our hands, and all that is demanded are the means to send forth the colporteur or sustain the pastor; and the amount necessary to do this is small. *Three hundred dollars* will meet all the expenses of the colporteur in France or in Italy.

The late Italian war has opened the way for the propagation of the Gospel in almost the whole of Northern

Italy. In Florence, where ten years ago some of our missionaries were imprisoned, and some sent to the frontier in chains, the gospel is openly preached from Sabbath to Sabbath. There are not less than *nine millions* that can now be reached by the living Teacher. Then think of the glorious work in Belgium, where twenty-four years ago there was one Protestant congregation, now there are eighteen; or in Sweden, where not less than two hundred thousand souls have been hopefully converted to Christ during the last year; or in Ireland, where the glad news of salvation has been flying abroad, and thousands and tens of thousands hopefully converted; and last, though not least, the glorious work of reform among the Canadian French, under the labors of Father Chiniquy, assisted by our missionary, the Rev. Mr. Beaubien; and then say, is not this a work calling for the prayers and sympathies of Christians? Think of six hundred people sitting down for the first time to the Lord's table—of eight thousand reading and studying the Bible, and calling for instruction from the colporteur or the preacher.

In all these statements we have made no mention of our work in South America, or in Canada, or in Hayti. Not because these fields are not equally important. From all those lands we are constantly receiving calls for additional laborers, and means to sustain the missions there. Nothing is now wanting but the means to increase our operations, and everything, in the providence of God, is urging us on to renewed effort.

In view of these facts, are we not justified in saying this field of labor is second to no other?

Do not imagine that we design to undervalue the efforts of any of the great missionary societies in sending the gospel to the heathen. Their work is a department of the same grand effort to convert this world to Christ, and we bid them "God speed;" and our prayer is, that means may be furnished amply sufficient to meet all their expenses, and also to respond to the calls made for additional laborers.

And now, dear reader, will you not aid us? Will you not run your eye over the field we have designated, and mark the changes that have taken place during the last year, and see if they do not call upon all the people of God to be up and doing? Even the Emperor of Austria has proclaimed religious toleration to the Protestants of Hungary, Croatia, and Slavonia, and even promises the same to all Protestants throughout his dominions. Are not all these signs hopeful? And will they not induce you to read this article to your congregation, and ask in behalf of all these brethren their prayers and their sympathies? Will you not give us a collection, even though it be a small one? Every dollar helps. Do not withhold because your church is weak, or because the calls are so many. Ought you not rather to bless God that he has heard the prayers of his people, and opened the door to us to reach these millions with the Bible and the living teacher?

What Christian should be inactive in a day like this, "when the fields are all white to the harvest," and when the reaper may put in his sickle and reap, and gather fruit unto life eternal?

N. B. Donations may be sent to Edward Vernon, Esq., Assistant Treasurer, at the office of the Society, No. 156 Chambers-street, New-York, or, if more convenient, to any of our District Secretaries.

THE MISSION OF PROTESTANTISM.

At the opening of another year it becomes us to review the past dealings of God with us, to look at the present state of our field of labor, and to gird ourselves anew for the toils and conflicts before us. The retrospect of the past is full of blessings. It fills us with devout thankfulness, and inspires us with hope and courage for the future. The new openings and the large accessible fields in this country, in South America, and in Europe, demand a great increase of effort and of means. We are seeking to give to the corrupt portions of Christendom the pure gospel, and to deliver the subjects of the church of Rome from their cruel bondage. This is a great work, bearing on no less than two hundred millions of our race, and affecting most mightily the welfare of the church and the best good of mankind. To rescue our fellow-men from the iron grasp of Rome, demands more vigorous and united efforts and more liberal sacrifices than have ever yet been made. The times call for an earnest and energetic onset on the powers of darkness. Our only reliance, under God, in this conflict, is on Protestant Christians of every name. With the Word and Spirit of God, with preaching and prayer, with schools and the press, and other evangelical appliances, they are strong enough to meet this mighty host; and they have the assurance of success in the declaration that the Lord shall consume the man of sin with *the spirit of his mouth*, and destroy

him with the brightness of his coming.

It is to Protestantism that we are to look for the evangelization of the world. This is its work and mission. But what do we mean by Protestantism? It is nothing more or less than pure and living Christianity. It is the gospel of Christ and his apostles,—the religion of the Bible, as it was restored and revived in the 16th century, under the auspices of the immortal Luther. This was a reform of gross abuses and corruptions, and was therefore styled a Reformation; and as it protested against the arrogant claims of the Roman powers, it took the name of Protestant, and has given this title to eighty-five millions of the human race. Protestantism was a return to the Bible, to faith in Christ, to the right of private judgment, to unity of spirit, to evangelical missions and revivals, to popular education and civil liberty. True Christianity has always been Protestant. It has constantly and boldly protested against opposing errors, whether Pagan or Papal, Mohammedan or Infidel. It has maintained its noble protest amid the fires of persecution, in the dungeons of the Inquisition, and at the martyr's stake. Paul, John, and Peter, all the apostles and primitive Christians, were Protestant, and such were the Culdees, the Waldenses, the Wickliffites, the Hussites, and the faithful in all ages. They were witnesses for God and his truth. The living church of Christ has always been a protesting and re-

forming church, proclaiming its opposition to the corruptions of the age, and seeking to deliver men from their power. The pure and vital Christianity of the present day is Protestant, and such it must continue to be, so long as the "Man of Sin" endures and Romanism propagates its destructive heresies.

It is obvious to every reflecting mind that the Protestantism of this age needs to be revived and reformed. Though it has some aspects of peculiar excellence and many means of good which it had not in the days of the Reformation, yet it has lost, in the case of many of its professors, much of the hardy endurance, the heroic valor, the protesting zeal, and reforming power, which it once exhibited. Would that we could see more of the spirit of the old Reformers. The number of Protestants now in the world is between eighty and ninety millions. But how many of these are Protestants merely in name, and how far have they degenerated from the character and principles which that name implies! It is a fact worthy of the notice of American Christians, that about one-fourth of all the Protestants in the world are in these United States, where they are permitted to make full proof of their Protestantism, and put forth their principles and their power, without let or hindrance, and thus fulfill their high and holy mission. The Protestants of this land occupy a lofty vantage-ground. They have facilities and means of making their mark and manifesting their might superior to those of their brethren in other parts of the world. There is strength enough in our American Protestantism to vitalize the whole land, *to keep under and purify the cle-*

ments of evil, and to lead thousands of the misguided subjects of the Papacy, at home and abroad, from out of their bondage. There is power enough to do this, if it were only brought out and concentrated in harmonious and well-adapted efforts. But if our Protestantism be dead, dormant, and divided, the difficulties that lie in our path will be increased. The seeds of corruption will grow apace. Our lukewarmness, indifference, and delay, will allow evils to multiply and strengthen, until they rise up as mountain barriers, which nothing but the strong arm of persecution will enable us to overcome. The exigency of the times, and all hopes of a brilliant future for our country and the world, imperatively demand the prompt rallying of all true Protestants around the standard of the truth. If our American Protestantism ceases to protest against Rome and to press forward the work and principles of the Reformation, it loses its true and original character. While it has a name to live, it is dead. The salt has lost its savor. A Protestant Christianity that sympathizes with Roman superstition and apologizes for the Papacy is a mere nullity—an absurdity and a contradiction.

As we survey the Protestant world, and scan its elements, we see, and we say it with sorrow of heart, that there are many who call themselves Protestants, who are open apologists of Rome. They are fascinated by its imposing ritual, its splendid cathedrals, and its pompous pageants. They are awed by its claims to apostolical succession and to great antiquity, as if it were really as old as true Christianity. They are charmed with the simplicity, the submission,

and devotion of its blinded worshippers. Deceived by appearances, these so-called Protestants think they see more faith and piety in the church of Rome than they find among their fellow-Protestants; and when they are called upon to do or give anything for the cause of true Christianity, notwithstanding all their pretensions to Protestantism, their sympathies are found to be on the side of the Roman apostasy. We cannot rely on this class, when we call upon Protestants to come up to the help of the Lord against the mighty.

There is also, among nominal Protestants, a large number whose worldly interests lead them to patronize Romanism. If they find that they can secure favor and popularity—that they can thereby gain custom, influence, or votes—they will give money to help build a Romish cathedral. They will buy shares in a lottery to establish a convent, and do many other liberal things to please the sisters and priests who solicit their charity. If it be fashionable in their circle to send the children to Romish schools and Jesuitical seminaries, they will follow the fashion, and find one day, to their surprise, that their sons and daughters are very zealous Papists. We cannot expect much aid from this class of secular Protestants, with whom money, fashion, ambition, and power have more weight than all the purity and blessedness of true Christianity.

If we again look at the nominal Protestantism in our land and the world, we see also a large admixture of infidelity and rationalism. There are many who glory in the name of Protestant, and at the same time reject all that is vital and precious in our holy religion. They may be

friends of learning and science, and advocates of freedom; but they deny the truth that saves, and the spirit that quickens and renews the soul. Rationalists and Infidels, Mormons and Spiritualists, are included in the number, and often ranked on the side of Protestants. But what can we expect from these, in our efforts to emancipate souls from the thralldom of Rome? They are themselves blinded and enslaved by error; and though put down in statistical tables as Protestants, they are often found to be as much opposed to pure Christianity as the Romanists themselves; and as extremes sometimes meet, many of them will show more sympathy with the falsehoods of the Papacy than with the living truths of Protestantism.

In this analysis of Protestantism we have eliminated three classes—the *formal*, the *worldly*, and the *infidel*—as elements from which we cannot look for aid in a spiritual contest with Rome. After deducting these, is there enough of Protestantism left to meet the combined forces of Romanism? We answer, *Yes*. There is in all the evangelical churches of our land a goodly and growing number of spiritual Bible Protestants, who need only to be brought and banded together in friendly alliance, to form a host before which the armies of the alien would flee in dismay. Among evangelical Protestants, however, there are some, and we thank God that their number is daily growing less, who are so sectarian, so exclusive, so wrapped up in the mantle of their own party, and so devoted to their own system and sect, that they cannot act in concert with others, however pressing may be the exigency, and however loud and long the

calls to united efforts. There may be, now and then, displays of great zeal and union on signal occasions, expressed in flaming and formal resolutions, but when the tug of war comes—when the time of struggle and sacrifice arrives—they shrink back, and retreat behind the walls and battlements of their own fortresses. They desert their post in the hour of danger, and leave those who remain on the battle-field to close in and grapple with the power of the united foe. This is not the manliness and heroism which true Protestant faith produces. An exclusive and sectarian Protestantism will not meet the demands of the age, or do much to help the cause of truth in its conflict with error.

There are some who glory in their Protestantism with something of the same spirit of bigotry that the Jews manifested who boasted of their relation to Abraham. They do not consider that he is not a true Protestant who is one outwardly—that he only merits this name who is one inwardly, in spirit and in truth, in heart and life. A mere glorying in the blessings and privileges of our common Protestantism without sharing in its duties and responsibilities, will expose us to the peril of losing our high advantages. If we are the friends of Protestantism, let us do its works. We have seen that it is known and marked by its steadfast adherence to the Bible, and to the right of private judgment, by its missionary and revival spirit, by its unity and liberality, and by its uncompromising opposition to Romish error and priestly tyranny. Such are its criteria and characteristics. If we are without these marks and fruits, we are Protestants *merely in form and in name* ;

and if not included among those who have the mark of the beast and worship his image, we certainly partake of their spirit and sympathies. If Luther or Melancthon, Calvin or Knox, should arise from the dead and preach the truth that once roused and reformed the world, it is to be feared that these noble men would not get a hearing from some who call themselves Protestant. Alas ! how is the gold become dim ! how is the most fine gold changed ! If the salt has lost its savor, wherewith shall it be salted ?

We believe, however, that there is salt enough left to purify the land and the world. True Protestantism is advancing in its march to final victory. It is gaining ground in the world. It lives and burns on ten thousand altars. It breathes in the prayers of myriads who call upon God in sincerity and in truth. It speaks in tones of living eloquence from ten thousand pulpits. It blesses millions of happy homes with light, liberty, and love. It has a noble army of friends and defenders, who will rally round its standard, and sacrifice every worldly good for its support and diffusion. The excellent of the earth, the godly and spiritual of all sects and climes are deeply imbued with its spirit ; and it is by these, with God's blessing, that Protestantism is destined to accomplish its great and glorious mission, to publish peace and salvation to the perishing, to give light and freedom to the world, and to deliver the earth and the church of Christ from the incubus and curse of Romanism.

Everything that defines and marks Protestantism is in decided opposition to the Papacy.

These two elements cannot amal-

gamate. The new wine will burst the old bottles. The flesh and the spirit are contrary the one to the other. He that is not for Christ is against him. Neutrality and indifference in relation to this subject argue a state of lukewarmness and unbelief, as offensive in the sight of God as it is injurious to the best interests of men. Protestantism, by the very elements of its nature, by the history of its origin and progress, and by all the conditions and relations of its existence, is and ever must be the uncompromising antagonist of the Roman apostasy ; and whenever it halts between two opinions—when it hesitates and ceases to act upon this great evil with all its appliances, it loses its savor, its character, and its life ; and also, by a just and fearful retribution, is in danger of being itself absorbed and enslaved by the enemy, and of becoming assimilated in its spirit and in all its essential qualities to the mystery of iniquity, and of partaking of its threatened perils.

The true historical Christianity of this age is anti-Roman. Its type, temper, and tendencies are all anti-Papal ; and its great duty and calling is to carry on and complete the begun work of the Protestant Reformation, until the church of Christ shall be purified from its corruptions and the earth freed from its vassalage. This is the fight of faith to which we are summoned, and for which God is now marshaling his hosts ; and in warring this warfare well and valiantly, as good soldiers of the cross, we are girding and training ourselves to grapple with the hosts of Paganism, and with the legions of the world, the flesh, and *the devil*.

The active employment of its energies in this direction, and upon this common enemy of truth and righteousness, is necessary to develop its own powers, to keep alive and strengthen its faith, and demonstrate its heaven-born love. The talent of Protestant Christianity cannot be improved in any other way. If it be laid away in a napkin of sectarian selfishness, or buried in indolent, worldly indifference, if its sacred light be put under a bushel, how can the world be enlightened, or its perishing millions be saved ? Those who deny its claims and refuse to respond to its calls, are recreant to their high trust, and expose themselves to judgments as severe as those which fell upon Meroz and the inhabitants thereof, because they came not up to the help of the Lord against the mighty.

The leading Protestant churches of the present day trace their lineage and owe their existence and character to the Protestant Reformation. While there are some in these Reformed churches who have made shipwreck of their ancestral faith, we rejoice that there are many in them who do not forget their historical antecedents, and the noble principles for which their fathers contended. There are many whose fervor has not become cold, whose souls are stirred within them as they mark the encroachments and corruptions of Rome, and the apathy of multitudes who call themselves Protestant. Let us never forget that pure Christianity as it now exists owes its origin and being to a valiant and successful resistance of Romanism and to a protest against the errors and claims of the Papacy. Every revival of pure religion is a revival

of hostility to antichrist, and of antagonism to the man of sin; and lukewarmness here is a sure symptom of spiritual paralysis and of religious decline.

The opposition to the Roman apostasy to which all true Protestants are summoned, is practical and peaceful. They are invoked to unite in seeking the downfall of this usurpation, not by arms, or by force, but by the Word of God, by the spiritual weapons of the Gospel, by love unfeigned, by the armor of truth, by the power of prayer, and by all those evangelical agencies and appliances which this Society, and others like it, are employing, and which have been so richly blessed in rescuing thousands from the power of Rome. In this work of Christian philanthropy Protestants of every name may find a common field of labor. They have common interests at stake, strong enough to call forth their most earnest and united activities. They have the same religion to defend and diffuse. They follow the same Divine word. They rely on the same atoning sacrifice. They serve the same Lord and are animated by the same spirit. They have common dangers and enemies to encounter, and they are called by the voice of Christ, of conscience, and of Providence to join in one phalanx, and thus come up to the work of the Lord and fulfill the glorious mission of Protestant Christianity. If Protestantism has no common ground on which its true friends can act together in advancing the kingdom of Christ, and in opposing its enemies, then our Protestantism is not the Christianity of the Gospel, or else it is a failure. If all the learning, the liberty, the vigor, and independence which it has imparted

to the nations have only served to give to its enemies greater power and opportunity to crush the truth and its advocates, then the reformation has failed to do its work and to advance the permanent interests of humanity and religion. But we know and rejoice that there is a common ground on which we may meet. There is also a growing disposition to occupy this ground, and to take a firm stand in support of Gospel truth and freedom. There is a living power in Christianity to bind its friends together in unity of spirit and of effort, and thus to carry dismay and defeat into the ranks of its foes. We pray and trust that the new year upon which we have now entered will witness a revival of that blessed power demonstrated in Pentecostal revivals, in extended missions, in a more cordial alliance, and in a larger measure of generous liberality.

The great apostasy is pressing its claims on every side. It is making unceasing efforts to gain strength and influence in all Protestant lands. This throne and mystery of iniquity cannot be overcome until the true friends of Christ are united in earnest and organized efforts to give the pure Gospel to its deluded and enslaved victims. Let us learn a lesson from our enemies. Are Romanists united in their endeavors to extend their false and fatal system; let Protestants show a more heartfelt alliance in spreading the truth as it is in Jesus. Are the disciples of Loyola of one mind and heart in their measures to maintain the empire of Rome; let the disciples of Christ confederate with greater zeal to build up the kingdom of their Lord. Are monks and nuns acting together

as one to sustain schools, hospitals, asylums, and other institutions of proselytism; let the brethren and sisters of our common Lord join together in one holy league to promote schemes of true Christian philanthropy. Do Romish missionaries and emissaries devote themselves with untiring patience and self-denial to the work of propagandism in every part of the world, and especially in Protestant lands; let the servants of Christ and the heralds of the cross go far beyond them in their burning zeal and united efforts to carry the truth and liberty of the Gospel into the heart of countries enslaved by the Roman hierarchy. Let there be a union among

Protestants that will stand firm and steadfast—that will wax stronger and stronger as new dangers threaten, and as new fields of labor are opened—a union that will prove that true Protestantism is a living power of light and love; that there is faith among us—a faith that works by love, purifies the heart, and overcomes the world. Let us not wait in secure and indolent apathy, until fierce and fiery persecutions shall rouse us from our slumber and compel us to unite—until stern necessity shall force us to lay aside our sloth and our prejudices, and pour our treasure and our blood in defense of our holy religion.

ARE THE DOCTRINES OF THE ROMAN CHURCH OF GOD, OR OF MEN?

There are many things taught by Romish priests which, as distinct doctrines, appear to have been sanctioned by their church in comparatively modern times. They are doctrines, too, which have no resemblance to the teachings of the word of God. The time when they were recognized and adopted by the Roman church is, however, much later than the time of their actual existence. For many of them were known very early in the history of Christianity; some of them in apostolic times, and others even before the days of the apostles—having originated with the worshipers of false gods.

The worship of images became an established doctrine of the Roman church in the year 788. It was, however, practically known much earlier to some of the Gnostic heretics. The disciples of Carpocrates and others paid divine honors to an image of Christ. The pagan Emperor, Alexander Severus, did the same. The doctrine and practice of image worship, among so-called Christians, originated with those sects which endeavored to combine heathenism and Christianity in their religion. There was such a dis-

position to introduce into churches objects of worship, such as images and paintings on the walls, that the council of Elvira distinctly condemned it as early as the year 303. The Romanists may therefore trace this doctrine to the heretics of the 2d century; or if they covet a higher antiquity, they may find it in pagan Rome long before the Christian era. But, as Protestants, we reject it as totally inconsistent with the religion of Christ, and clearly condemned in the Scriptures. To Roman Catholics it is only a doctrine and commandment of men: while we are disposed to comply with the injunction of the apostle John, who, by inspiration of God, said, *Keep yourselves from idols.*

In the sacrament of the Lord's supper the cup should be withheld from the people, is also a doctrine of the Roman church. It was not sanctioned officially by the church until the year 1415. But its practice, to a limited extent, was very ancient; some say it originated with the heretical sect of the Nazarenes in apostolic times. It was practised also by the Manicheans, a sect whose leader attempted to unite Christianity with the religions

of ancient Asia. It is a doctrine, therefore, of men, and was first adopted by the Roman church in the council of Constance. One of the immediate consequences of the decree was, that John Huss and Jerome of Prague were burned alive, because they had maintained, from the Scriptures, that Christians ought to receive the cup as well as the bread in the holy supper. As Protestants, we regulate our conduct in this matter by the plain teachings of the word of God, and we celebrate the communion as our Lord instituted it—giving both bread and wine to all believers.

The doctrine of transubstantiation was not officially recognized until the year 1215; it was a decree of one of the Lateran councils. Though the doctrine was often advocated by individuals at an earlier period, yet it was unknown to the fathers; and in later times, popes, cardinals, archbishops, bishops, and doctors of the Roman church, declared that no such sentiment could be proved from the Scriptures. The second council of Nice made some mention of the doctrine in the 8th century; and a certain monk in the 9th century declared that "what is received in the holy supper is the same flesh which was born of the Virgin Mary." The earliest supposed allusion to it was by a heretic named Marcus—one of the multitudinous variety of Gnostics—who taught that the prayer over the sacramental cup transformed the wine into blood. With the exception of this heretic, it appears not to have been known to any nearer apostolic times than the 8th century. The Roman church teaches that the bread and wine are actually and miraculously transformed into the real body and blood of our Lord; so that, in the celebration of the mass, Christ is daily sacrificed on earth for the sins of men. But, as Protestants, we believe that there is no need of this daily sacrifice, and that it is wholly inconsistent with the teachings of the word of God; for our Lord, after he offered *one sacrifice for sins*, when he offered himself, for ever sat down on the right hand of God, *having by this one offering*

provided for the justification unto eternal life of all who believe in his atonement.

Praying for the dead is an important doctrine of Romanists. It is very largely practised, and is one of the "best paying institutions" connected with that corrupt church. In the daily mass offered by the Roman priesthood all over christendom are prayers for the dead. But the innumerable masses for individuals immediately after death, and on the anniversaries of their death, accompanied by these same prayers, are all paid for—showing us in what respect it is a *profitable doctrine*.

It has been said by one qualified to speak on the subject, that "if all the ecclesiastics of Naples were engaged from morning to night, they could not say even half the masses for the dead which they ought and are bound to say." "The members of almost every family, for a long course of years, have bequeathed sums of money to ensure the saying of masses for the repose of their souls. In process of time the number of masses to be said in one year has accumulated to such an amount that 10,000 priests could not say them. A principal source of revenue to the priesthood is derived from legacies often charged on land bequeathed for these purposes." It often happens that the amount of praying for the dead already paid for is so great that the priesthood cannot perform their task. "With respect to masses for the dead, said and unsaid, a tabular statement is submitted to the Pope each year; and he, taking into consideration all the circumstances, pronounces his decision that the masses remaining unsaid *shall be considered as said*, and so they are accordingly. This short cut is equally effective, and the priest is paid for the service he could not physically perform"—which, in that unfortunate country, is not regarded as unreasonable.

The custom of praying for the dead appeared in the church at an early period—the latter part of the 4th, or the beginning of the 5th century. The prayers

for the dead as now used in the mass, have almost an exact parallel in some inscriptions which have been found in the catacombs at Rome. These inscriptions are probably of the 6th or 7th century. They are very direct testimony to the prevalence of that sentiment in the Roman church at that time. But it is not an apostolic doctrine; it is not of God,

but of men; and probably if the originator of it were known, he would prove to be one of those heretics whom the early church condemned, and whose teachings were recognized as irreconcilable to common sense and the principles of the word of God.

H.

(To be continued.)

FOREIGN FIELD.

ITALY—WALDENSES—REV. DR. REVEL.

Letter of Dr. Revel deferred—political struggles affect missionary movements—the Synod's views—Tuscany now open to the Gospel—laborers sent forth—Piedmont—labors in it—Waldensian soldiers hold reunions—Lombardy open to the Gospel—labors among the French and Austrian soldiers—the Hungarians and Bohemians cared for—an interesting case of a wounded soldier—aid needed more than ever, etc. etc.

“LA TOUR, NOV. 5, 1859.

“REV. DR. E. R. FAIRCHILD.

“DEAR AND HONORED BROTHER:—I have put off much longer than I desired, the time I had appointed to write to you, because I wished to give you full details upon the work of evangelization in Italy, as we have been enabled to prosecute that work in the midst of battle-fields, and through the gravest and most remarkable political struggles. Be kind enough, dear sir, to excuse that delay, the causes of which have been stronger than my will.

“You well know that although we follow with the greatest solicitude the march of political events in Europe, and more particularly in Italy, it is not on account of political events, in themselves considered, but essentially have we in view the facilities or obstacles which they present to the diffusion of the pure gospel—to the advancement of the kingdom of our Savior. That sentiment has been forcibly expressed by our Synod, whose session took place towards the end of May, in a resolution drawn up in these words:

“‘The Synod, deeply impressed with the magnitude of the obligations imposed upon them by the actual circumstances of Italy in reference to the advancement

of the kingdom of God, do earnestly invite the Board to prosecute with increased zeal and activity the work of evangelization already begun, and to make all possible efforts to undertake new ones.’

“Acting without delay in accordance with the expressed wish of the Synod, we sent one of our ministers to Florence, to resume there the work conducted upon the frontiers by one of our evangelists, and which was so abruptly interrupted in 1851 by the police treating him as a malefactor.

“Italian evangelization in Tuscany is at this moment satisfactorily progressing. We have encouraging news from that quarter. It seems that upon the religious, as well as upon the political ground, the spirit of a true liberty, under the ægis of order and organic subordination,—a condition essential to the establishment of a real and durable society,—is spreading among those brethren who have allowed themselves to be carried away by Plymouthist ideas. We have at the same time directed all the strength and all the agents that we could spare towards the theatre of war. We have not succeeded in obtaining from the Government the official recognition of our ministers as almoners attached to the different corps d’armée. The Waldensian church being, only tolerated according to the provisions of the constitution, we could not pretend to be put upon the same footing as the ministers of the State; but we have obtained what in our eyes was the essential point, that is, the privilege of circulating freely in military hospitals and in ambu-

lances our religious books: we have even been admitted into the various forts where were kept prisoners of war.

"All the military hospitals of Piedmont have been regularly visited: those of Turin by our evangelists from the capital; those of Casal, of Asti, of Alexandria, Tortona, Voghera, Vercelli, and Novara, by the evangelists of Alexandria and Voghera; those of Genoa and its vicinity by our evangelists from Genoa. I have myself visited the hospitals of Vercelli, of Novara, Milan, and Brescia. Two other evangelists have made nearly the same tour: one of them was settled for a short time at Milan; while the other, who from that mission had returned sick, no sooner recovered from his illness, than he resumed with devoted zeal his labors of love among the wounded and the dying in the hospitals. Such a mission is excessively fatiguing, both morally and physically; and yet our ministers endure all things cheerfully: they feel that they can do a great amount of good to those poor wounded soldiers, crowded and piled one upon the other by thousands in those churches suddenly converted into hospitals; having as their only society no one save their own companions in distress, who answer only by cries, tears, and sighs extorted from them by intense suffering. If we can only give a glass of cold water to allay the devouring thirst occasioned by the heat and by their wounds, or if we are permitted to sympathize with them, to speak to them affectionate words dictated by that love with which the Savior has loved us all, we esteem that a sacred, a blessed privilege.

"As soon as the war was suspended, and while diplomatic efforts were being made to secure peace, our soldiers were placed in permanent localities, by which arrangement it became an easy matter to visit them regularly. One of our evangelists has recently devoted himself to that work: already he has held with them meetings for edification at Bergamo, Milan, Brescia, and Chiari. Another evangelist will in a short time also visit them.

"In order to give you some idea of the

feelings of our soldiers, and of the good accomplished among them by those pastoral visits, I take the liberty to communicate to you extracts from various letters of those soldiers enlisted under the flag of Victor Emmanuel, who are also soldiers of the cross. One of them wrote last month:—

"After the sad and burning days of summer, after the fatigues, privations, and perils of war, we are permitted to see the return of days of repose, in which we may recover new strength for future emergencies. We have left with regret the lovely town of Salò, and the beautiful banks of Lake Garda, where we held in the open air our religious meetings. There we used to meet for prayer under the azure vault of the firmament, and also to read for our mutual edification some chapters of the Bible, which not only strengthened us, but also comforted us in the days of danger and suffering. God has ever been faithful and good to us; he has been our constant help in every time of need; he has granted us abundant favors, for which we desire to bless him.

"Here at Chiari, since it was impossible to continue our meetings in the open air, as we were anticipating the rigors of the winter season which is approaching, we have determined to rent a room which we shall turn into a house of prayer. There we hope to meet to read the good word of the Lord. The last Sunday in September all our brethren met with one accord to inaugurate our new place of worship by songs and thanksgivings to the Lord. We all felt a particular need to bless and praise him that in his mercy he had preserved our lives, that in future we should serve him with more zeal and love.

"We agreed among ourselves to have religious meetings every Sunday, and that during our interviews our time should be spent in reading and meditating upon the Gospel of St. Mark. It is our intention also to meet on Thursdays to pray together, and to read some portions of the Old Testament, which perhaps we have too much neglected. When we received the letter which informed us that a minister was making preparations to come and visit us, and that he desired also to preach to us the word of truth, our hearts were gladdened, and much more did we rejoice when we learned that he would administer the Lord's supper. We looked upon that communication as a signal fa-

vor from the Lord, and we received it with lively joy and deep gratitude. We gave thanks to God, and prayed that the journey of his servant might be abundantly blessed.

"On Sunday the railroad station was crowded with brethren who had flocked from the surrounding country. We had beforehand advised them by letters of the intended visit of the minister. They came at the appointed hour of four o'clock. The services commenced, and after prayer and singing we listened with the deepest attention and interest to the explanation of the 36th Psalm. It was very evident that the minister had made himself thoroughly acquainted with our situation, and the words of exhortation which he gave us were as opportune as they were profitable. We partook afterward of the Lord's supper. It was the second time that we had the privilege of celebrating it since the war, for we had celebrated it a few days before the invasion of Piedmont by the Austrians. On both occasions there was much solemnity and meditation: there was also much edification to us all. But I must say that the second time of the administration of the Lord's supper, that sacred rite acquired a greater importance in consideration of the numerous and imminent dangers of war from which we had just escaped, by the gracious and special protection of our blessed Savior. Oh, may the God of all mercy bless and watch over those who have come to us and brought us so much consolation!"

"We have in Lombardy, wherever we can find any Waldensian soldiers, small reunions or meetings for edification. They thus form centres of evangelization, and their influence is felt among their companions of Romish confession.

"We have, moreover, an evangelist at Milan, who is to labor to establish a missionary station for Lombardy. We have employed, since that country has been opened to us, agents and colporteurs of the Bible and religious tracts: at this moment we can count *four* brethren who are earnestly at work. In a single month one of our colporteurs has distributed more than *nine thousand* tracts among the soldiers; especially among French soldiers.

"We have also endeavored to do good to Austrian soldiers. We have distrib-

uted Magyar Bibles, as well as German and Italian Bibles. What happiness did those poor wounded Hungarian and Bohemian soldiers experience in receiving in their own language the Word of God! How eagerly did they listen to the few words of consolation from the mouth of Protestant ministers! As many of us speak German, and as nearly all Hungarians understand that language, it was quite easy to converse with them.

"I shall not attempt, for it is impossible, to describe the joy of a poor wounded soldier from Hanover. His wounds on the battle-field made it necessary to have him transferred to one of our hospitals. There he received the visits of an evangelical minister, and before dying he had the privilege of partaking of the Lord's supper. Our various missionary stations established several years ago are still in operation. They continue to progress, I cannot say very rapidly, but I may say surely. Political commotions and the shock of war have not materially affected them. Many members of the several congregations have rather been established in the faith.

"Since you, my dear brother, and all the other esteemed members of the committee, are good enough to claim, in behalf of the friends we have in the United States, to do your share in promoting the work of the Lord, we cordially thank you for the efficacious aid we have received from you in this Italian mission that God has entrusted to our cares. We thank you both for the pecuniary aid you have ministered to us, and for the prayers which you send up for us to the throne of divine grace. Be assured that we are deeply touched by these precious proofs of brotherly love which come to us from the other side of the Atlantic. We have now more need than ever of your valuable aid, for you know the immense difficulties as well as the great duties which we have before us; and if we feel compelled at times to repeat, with the great apostle, 'Who is sufficient for these things?' we also, like him, can exclaim, 'The Lord manifests

his power in our infirmity; and if we have reason sometimes to be discouraged while we look at ourselves, we have still more powerful motives to take courage, and to look to Him who has conquered and is now seated upon the high throne above.

"Our beautiful Italian sky is still veiled by thick clouds big with tempests; but above all those clouds God has his throne. He rules over kings as well as over nations: he knows those that are his friends, and his kind protection is ever over them. To him, then, be the praise and the glory evermore; and let us have love, confidence, and faithfulness in the discharge of every duty.

"Be good enough, my dear Dr. Fairchild, to receive, and to present to the members of the committee, the expression of sentiments of brotherly and respectful affection in Christ Jesus.

"Your devoted and grateful brother in the Lord, J. P. REVEL, *Moderator*."

BELGIUM—EVANGELICAL SOCIETY.

REV. L. ANET.

Schools useful—more wanted to accommodate the children who are accessible—colporteurs successful—priests angry—burn the Bibles distributed, etc.—publications—number of them, etc., etc.

"BRUSSELS, Oct. 31st, 1859.

"REV. DR. FAIRCHILD, New-York.

"MY DEAR SIR:—Agreeably to my promise, I now send you some details supplementary to the communications I had the privilege of addressing to you some days since. I will speak first of our

SCHOOLS.

"No change has been made in this branch of our labors. We have kept up the *thirteen schools* which we had the last year. They go on, in general, in a satisfactory manner. Some of them are indeed in a highly prosperous state, and give us great satisfaction. There are some which would reach a much extended scale if we could obtain commodious and sufficiently spacious rooms. This is especially the case with the schools of Brussels.

"Religious instruction continues to be the object of assiduous cares, which bear their fruits—some immediate fruits. Here is an example taken from the report of a schoolmistress:

"The mother of a scholar came to complain to me, two months ago, that her son would no longer go to mass nor repeat the prayers that she pointed out to him. I questioned the child, and he explained to me that the prayers required by his mother were addressed to Mary. Now he was quite willing to pray to God, but not to the Virgin."

"It would be very desirable to be enabled to open a school soon at Louvaine, one at Liege besides that which is there already, and another in the station at Charleroi. They would meet real wants, and, under the blessing of God, would contribute to the extension of the work.

"The *Sunday-schools* acquire more importance every year. There are now some in almost all our churches and stations, and we are striving to organize them in every place where the thing is practicable.

COLPORTAGE.

"Since the 1st of January the number of our colporteurs is raised to nine; last year it was six. This number is not too high—on the contrary, it is insufficient; it does not answer to the demands which arise. Belgium is found to be everywhere accessible to the colportage of the holy scriptures and of evangelical publications.

"Never have our colporteurs been better received, nor has the account of sales been so considerable, as this year. There are to be found everywhere persons desirous of being instructed in the truths of the Gospel; and if the priests did not persist in speaking of the reading of the Bible, even in the approved versions, as the most pernicious of all reading, every one that can read, especially in the working and agricultural classes, would procure for him or herself the word of God. *The violence of the clergy against the dissemination of the holy scriptures is extreme; never have they made greater*

efforts to keep them out of the hands of the people. We could instance a great number of villages where the priests burn all the New Testaments they can lay hands upon, and insist on their flocks doing the same. Their opposition, nevertheless, only partially impedes the development of the work of colportage. In places where the sale had been small, not to say insignificant, it is become very considerable. Thus, in the province of Namur the colporteurs met almost everywhere either an extreme indifference or a fanatical repulse. Now the colporteur who works in that province has sold, since the 10th of January last, 672 copies of the holy scriptures, and 1,172 various religious books.

Among the Flemish population colportage has always been very difficult, and the sale very limited, whether because instruction among them is of small extent, and that a very small number of persons can read, or because prejudices there are more numerous and more deep-rooted than among the populations that speak the French language.

"But within the last two years the work there has become much less difficult, and the sale has risen to the amount which it formerly reached in the Walloon country.

"Besides the regular colporteurs, some brethren living in different localities have taken out licenses in order to consecrate part of their time to colportage, and their labor has been very useful and much blessed. One of them has distributed in less than three months 2,741 tracts and other publications. We earnestly desire that voluntary colporteurs may be multiplied.

"Independently of colportage, we have in the province five depots of Bibles, tracts, and religious books.

PUBLICATIONS.

"The great enlargement that has occurred in the gratuitous distribution of tracts during the last two years, has made it necessary to have a considerable number of them reprinted and of adding some new ones to our collection. We have

had printed, or reprinted during the past year, forty-six works and tracts, making a total of 139,110 copies, and 7,135,260 pages. The expenses amounted to fr. 12,103 77c.—about 485*l.* sterling.

"The issue from our depot of tracts and religious books has been 70,205 volumes, of which 50,433 have been gratuitously distributed.

"I might, if I were not obliged to restrict as much as possible the limits of this letter, give more than one proof of the good which is done and is daily doing by the distribution of tracts. It exercises an incalculable influence in our field of labor. Wherefore all those who desire the advancement of the kingdom of God must needs work to render it every day more abundant.

The book-shop has gone on in a most satisfactory manner during the past year. From the outset it has been the depot of the Society for the publication of religious books at Toulouse of the British and Foreign Bible Society and of the Tract Society of Paris.

This year it has received a deposit of English books of the London Tract Society. The foreign publications which the book-shop thus puts in circulation at Brussels and in the Provinces exercises likewise a blessed influence on the increase of piety, and the extension of spiritual revival.

"Accept, dear sir, the assurance of my respectful and sincere devotedness.

"LEONARD ANET."

FRANCE.

OPPOSITION TO EVANGELIZATION.

We have frequently advised our readers of the hostility of Roman Catholics to the propagation of pure Christianity, and of the organization in France of a Society whose object is to arrest the work of evangelization which for a few years past has been carried on there with much energy. Finding that the breaking up of meetings assembled for divine wor-

hip, dragging pastors, evangelists, and others to jail, the imposition of fines and various disabilities, did not stop the growth of Protestant feeling, nor withdrawals from the Romish communion, recourse has been had by the Papal hierarchy to the publication of pamphlets and tracts containing caricatures of Protestantism, falsehoods, and whatever might be supposed likely to prejudice the cause of the Gospel, and embarrass its advocates and friends.

The Society of *St. Francis de Sales*, which has the work of calumniating and opposing the Protestants especially in charge, last year had realized a total of about *seven million francs* for the prosecution of its designs. We have been furnished with some of its publications, which are scattered with profuse hand throughout the districts where evangelical missionaries labor, and have rarely seen more disregard for truth, more weakness and malignity in any writings, than are combined in them.

The lad, Thomas Whall, who figured in the school rebellion in Boston in March last, is made the subject of one of the tracts, and by the grossest perversion the case is made to exhibit Americans (Protestants) as extremely *intolerant* and *unjust*. Having drawn the picture to suit the purpose intended, the writer says: "such is the tolerance and such the justice of our poor deluded American brothers!

That our readers may see to what the Romish priests will descend, and also to what annoyances our friends in France are subjected while striving to promote the interests of evangelical religion, and be led to pray for them more earnestly and to aid them more effectively, we submit the following copy of a tract which is

much used by the priests, and which, by its affectation of wit, and ridicule, and reasoning, is much relied on for discrediting Protestantism and all its associations. But the poison is furnishing its own antidote. The hostility is overwrought. The *people* are beginning to see the malignity and dishonesty of the priesthood, and of those under their control, and the work of evangelization goes on encouragingly. The title of the tract is

"ABRIDGED HISTORY
OF CENTS OF NEW INVENTION."

It reads as follows, viz:—

"§ 1. I read, a few days since, a remarkable tract, containing this expression, '*Protestant cent.*' Till then I had not thought that cents had any religion; at any rate, I, a Catholic, do certify never to have seen a '*Catholic cent.*' but to have seen very many Catholics employ admirably their cents in doing good, and not in destroying that which is good and right, and substituting in its place negations and soul-deceiving errors.

"If there were really Protestant cents, that is to say, which could protest, they would assuredly protest against the use made of them by those who seek to destroy that which they own to be good and sufficient for eternal salvation, (Catholicism,) to replace it by a semblance of worship which Catholics affirm to be insufficient, and to lead irrevocably to eternal perdition every Catholic who apostatizes, and every dissenter or heathen who with sufficient light has been called to know Catholicism, and has not heartily embraced its doctrines.

"If cents could protest, they would protest against the infamies of Henry VIII. of England, of Luther, Calvin, and Voltaire, of the English and the *Momiers*, traders in consciences and children, promoters of heretical sects, sellers of counterfeit Bibles, apostates all, etc., etc.

"Yet I must confess that there are *sous* Protestants, but of quite a different sort from those to which the tract refers. I explain—in the same way that there are sub-brigadiers, sub-lieutenants, etc. So there are sub-Protestants, since there are sub-Protestantisms, namely, the thousand sects sprung and detached from Protestantism: such are the sects of the *Momiers*,

of the Anglicans, of Calvinists, of Quakers, etc., etc. You who have intelligence will, I hope, understand perfectly well what I mean. I cannot claim a patch of invention, since, thank God! I have neither invented Protestantism nor sub-Protestantism, but I claim at least the glory of having found the true definition of sub-Protestants, or Protestant cents.

“§ 2. *What becomes of the pretended Protestant cents.*

“1st. Thousands of these Protestant cents are used to print false versions of the Bible, abounding in impious commentaries. I entreat a discriminating public to show no mercy to that spurious coin.

“2d. Other Protestant cents, although those who give or receive them have acknowledged, proclaimed, and printed over and over again, that any individual, no matter what his capacity may be, can understand and interpret the Bible; yet (evident contradiction) these *sub-Protestants* ascribe to a certain privileged class a science so profound, that the members of that cast go about from house to house distributing their own ideas and interpretations of the Bible. Well! were I in your place, my friends, visited by these self-made interpreters of sacred truth, I would reject them contemptuously. Since they have acknowledged that, not being a fool, I can and ought to interpret the Bible, what need have I of their intrusive explanations?

“3d. Other Protestant cents are converted into new churches. But what for? Where is the use? Consider, I beg of you, the useless waste of money: see what economy of time and means you may make, if you are only consistent with yourselves. Thus you have no sacrifice, none at all—so you have no altar. Then, having neither sacrifice nor altar, of what use are your large and your small edifices which you are pleased to call temples, but which contain nothing. Again; you assert that you understand and interpret your Bible perfectly well, and moreover, that you follow strictly its teachings; how, then, since you desire to follow the Bible alone, without regard to difference of times and circumstances, how is it that you do not see in the Bible that it is full of instructions and directions concerning the sacrifices which the Lord required? Yet you will have no sacrifice—no, not even the shadow! How is it that you do not see that the Lord wished to have only one temple in the old dispensation, and that he commanded the Jews to raise *altars upon heights with three large stones,*

and to offer sacrifices to his honor? Open the Bible and read: you will find all that in many places, and undoubtedly you will practice the economy which I suggest to you.

“You will place three large stones upon Mont Cindre, and that will certainly answer for Lyons. But you will not encumber our streets with pretended temples, before which no passer is disposed to raise his hat out of respect, since there is nothing inside. Until you do that, I shall not cease to repeat to you that you do not follow the Bible, since you have neither altar or sacrifice. You are cold as the eternal snows, and you freeze the souls that have the infamy of giving themselves to you in exchange for your cents.

“Why shall I disturb myself to go into your empty temples? Leave me near my fireside in winter, on the turf in summer. I understand much better the Bible there at my ease, than in your large naked room which you call a temple, seated upon a bench facing a gentleman in black with white cravat, who allows himself to read for me and to explain to me the Bible, which I can read and understand quite as well as he.

EPISODE.

“The gentleman in black with white cravat, relates stories sometimes which *he* calls edifying. This he does to attract his co-freethinkers, and also to take the place of religious emblems—altars and sacrifices being entirely absent. Are they pretty—those stories? you will be ready to ask. A little patience, my good readers; you will judge for yourselves. Here is one which I take from the little tract of the famous Protestant cent; I have added nothing but the declaration of a jolly fellow who happened to be present; moreover, the stories are all cut by the same pattern, and are all quite as piquant. That is not my fault—but I copy:

“One Sunday, the day of the fete of a village in the north, (the gentleman in black takes good care not to name the town,) our young girls and young boys were preparing themselves to follow the crowd, arrayed in ball costumes. They came to the temple, (of the Protestant cent,) designing afterward to follow another master (the ball.) But the gentleman in black made such an impression upon them, that with one accord they went home, laid aside their ball-dresses, and formed themselves into a religious meeting. The jolly fellow who was listening exclaimed, ‘Zounds! I was one of them!’

We could not do otherwise than lay aside our dresses and renounce the ball: we were all so sleepy that we were obliged to go to bed.'

"What say you, my friends, of the story of the gentleman in black with white cravat?"

"4th. All those Protestant cents, you say, serve to the advancement of the kingdom of God. In what respect, pray tell me, you who have no altar, no sacrifice? I would rather suppose that you would delay its progress. But God is there, and your cent obtains no currency.

"5th. At Nîmes, at Strasbourg, you state, the Protestant cent procures religious aid to the (you dare not say faithful) scattered! Oh the magic of that cent! . . . Let me tell you, dear sir, that our good Catholic curates travel far every day, make long journeys to give religious succors, and also a part of their few cents (not Protestant cents) to the poor faithful scattered ones of the flock, and very often even to those who were enemies. True charity guides them.

"6th. Finally. Protestant cents have founded a society of the friends of Israel!

Verily, if you ever convert Jews, they'll be funny Israelites—those that are converted by you—without altars, without sacrifices! Come, my good sir, confess that your converted Jews are . . . jolly fellows. Catholicism does in reality convert Jews, but it uses other means than yourself; and among those whom it converts we can show some who have become apostles and saints. I might give names, but I refrain: many such are still living.

CONCLUSION.

"We Catholics believe in the real presence of our Lord Jesus Christ in the holy eucharist, and it is that which gives so much unction to our prayers—it is that which prompts the pomp and splendor with which we surround our worship—it is that which gives to our religious songs that power which moves and inspires the soul . . . O, you deluded brothers, yet ever loved! if ever you have entered into our churches, and heard the singing of the *Te Deum*, the *Magnificat*, the *Veni Creator*, the *Inviolata*, the *Laudate*, etc., etc., and have not been thrilled with a love all heavenly—pity, Oh pity for you!"

HOME FIELD.

In the prosecution of their work within the Home Field, the Board daily find much encouragement for increased efforts. This encouragement consists not only in the cheering results of labors performed, but in the numerous and important places which Providence prepares for their operations.

From all parts of the land—the North, South, East, and West—assurances are received of a readiness on the part of various localities for evangelical labors among the deluded followers of the Papal heresy, accompanied with earnest entreaties for the appointment of missionaries to them. To some of these new places the Board have lately sent laborers, and already they have evidence that the service is not in vain. *The blessing of the Lord is manifestly upon*

the work to such an extent, and in such forms, that the most sanguine expectations of its friends are more than realized.

Withdrawals from the Romish connection are of daily occurrence on the part of those with whom the missionaries labor, while not a few are led onward in their inquiries concerning evangelical truth and become truly converted to Christ. The number reported from different parts of the land as reclaimed from the Romish heresy, now amount in the aggregate, to many *thousands*; and their joy in their new relations, the possession of the Holy Scriptures, and the consolations of the Christian religion, is sincere and almost unbounded. The following language from one of the converts aptly expresses the joyous

feelings of them all. He says of himself and his companions :

"The poor prisoner who was bound in a dark and foetid dungeon from his infancy to old age, is not more pleased and happy when a friendly hand opens the door of his prison, and permits him to breathe the pure air of heaven, than we were when God broke the chains that bound us to Rome. The unfortunate man born blind, is no more ravished when the skillful physician cures him, and, by opening his eyes, enables him to see the smiling face of his mother and the enchanting spectacle of nature, than we were when we saw, for the first time, the truth as it is in Jesus."

These accessions to the number of evangelical Christians, and the joyous experiences of the converts, proclaim unmistakably the feasibility of the object of the Society, and also the great desirableness of its ample support and the extension of its operations. It is now an admitted truth that the Papal population are involved in fatal errors on the subject of salvation, and that, notwithstanding the prejudice of some to the contrary, they are accessible to Gospel influences, and some of the most remarkable instances of the triumphs of the grace of God are among them. At no time has the Home Field presented so inviting an aspect, or held out so many and such strong encouragements to *special* exertion, as now. We trust that the friends of the Redeemer will "discern the signs of the times," and improve the golden opportunities which God is giving them to do a great and good work in behalf of the nearly four millions of Papists now within the boundaries of our country.

The number of missionaries employed ought to be greatly increased;

the earliest and best manner of effecting it should constitute a standing topic of thought and conversation among all Christian people, and be a leading matter of prayer in our families and churches until it is accomplished. When our foreign population is evangelized, or the Papal element among us is enlightened and attached to the Gospel, much of the work of home evangelization will be completed, and comparatively little in this regard will remain to be done within our national limits.

We have received interesting reports from the missionaries during the month which has just elapsed, and we are happy to know that increased attention is bestowed by them upon the children of Papal parents, and with good results. The children of the nation are our hope, and too much pains cannot be taken to get them into week-day and Sabbath-schools, where they will be well instructed in the facts and principles of morality and evangelical religion, as well as in science, arts, and literature. A number of Industrial and Sunday schools have been opened recently for their benefit, which promise to be very useful. We shall now submit a few extracts from reports lately received, to which, together with the report from the Committee on the Kankakee Colony, under the Miscellaneous head, we invite special attention.

MISSION IN AN EASTERN CITY—A NEW STATION.

REV. DR. —, MISSIONARY.

The missionary voluntarily engaged in the work number of families visited—several conversions—total Romish population—generally ignorant—exercises at a school examination Romish children gathered into schools—a gift to the Irish school—a prayer-meeting in the jail—willingness to collect funds, etc. etc.

The following extracts are taken from a report of the Rev. Dr. —, a missionary in one of the cities of New-England. Though brief, they show the labor performed in the spirit of kindness and love; and while unobtrusive, noiseless, and of humble character, it is in the right direction and effective of great good. Adults and children are alike benefited by it. The station is new, but promising. The writer says:—

"When Mr. — engaged me to labor specially for your Society, I had been occupied from time to time in visiting the Roman Catholic families in our city without any compensation, and he engaged me to labor particularly in connection with your Society. Since then I have visited about 250 families, mostly Irish, but some German, several of whom have abandoned Roman Catholicism and now attend Protestant churches.

"One family has gone to California. Before the father departed I had several conversations with him, and he was very firm in his new faith.

"We probably have at least *three or four hundred* Roman Catholic families in our city, most of them very ignorant of true religion. They are all accessible, and welcome me to their houses, and several persons whom I have visited more than once give good evidence of being taught by the Spirit. I have been attentive to this class of our people, and have visited their families at different times in seasons that are past. One thing which gives me free access to their families, is my connection with the schools.

"Last week I visited a school composed entirely of *Irish* children. There were 55 in the school, and the following was the order of the examination: They commenced with reading the New Testament. — All that could read without spelling joined in the exercise. Then the entire school repeated the ten commandments, then many of them repeated many verses from the Gospels, etc. The

parents make no objections, but appear to be pleased. All the primary schools have more or less Roman Catholic children, and all the teachers of these children pursue something of the same course.

"We are training these children in the principles of religion. I gave to the teacher of the *Irish school* a religious book (child's book) for each of her scholars who could read. I have been accustomed to give the teachers books to be given by them as prizes to the children. The teachers think they prove incentives to learning. I gave a young widow a fine Bible, bound in morocco, and she told me that she regularly read it. I trust it has been blessed to her. I could state more facts which go to show that there are some prospects that are favorable for the advance of true religion.

"I attended a prayer-meeting on the last Sabbath at our jail, where several gave an account of God's dealing with their souls, and I hope they are not deceived.

"I hope to be able to collect some funds for you. I have some in my hands, and have the promise of more. If you approve of it, I will visit some of the churches around us, without any expense to you. I fear that the churches know but little about the importance of the subject."

IRISH MISSION IN ALBANY, N. Y.

REV. H. L. CALDER, MISSIONARY.

The mission prosperous—Romish children attend the schools, and their parents attend religious meetings—a spirit of inquiry prevails—the missionary preaches in the open air, and on a boat—the people hear him, etc.—a case of conversion—Romanists attend lectures and meetings—priest's commands disregarded—other cases of conversion, etc.

The Board commenced its labors in Albany, N. Y., a few years ago, with little to encourage the effort among the Romanists. At first the Romanists were almost entirely inaccessible, and utterly averse to evangelical instruction. But now, what a change! The missionary having carried out the instructions of the Board,

by perseverance in his service and the manifestation of the spirit of kindness has accomplished a great and good work. But read the report. The missionary says :—

"The work of the mission here was never in a better state; many of the Romanists have got above the fear of their priests, and through the instrumentality of your missionary they send their children to the district day-school and to our Sabbath-schools, and they come themselves more fearlessly to our preaching meetings, and listen with deep attention. Whatever might have been their motive in coming at first, it is evident now that they are searching after the truth; for they are not offended to hear the errors of the Romish system exposed, which I cannot help doing occasionally, in answer to the many questions put to me concerning it by Romanists themselves.

"There is a spirit of inquiry and a thirst for knowledge in the minds of many, that the Romish system cannot answer nor all its power destroy, and I am happy to report the number who possess this spirit on the increase. In the course of the month past I went on two Sabbath days to the outskirts of the city, and preached once in the open air and another time I preached in a boat. To those places the Romanists would come and hear, though they are strictly enjoined 'not to enter a Protestant church.'

"I have from 50 to 70 children in my Sabbath-school, two-thirds of whom are the children of Romanists. They are committing to memory portions of the New Testament, which, by the grace of God, will save them from the errors of Popery.

"This month I have distributed 728 Tracts, preached 17 times, made 260 visits to families, conducted my Sabbath-school 5 times, visited the sick in hospitals and other places; read, prayed, and conversed with the people as often as I had opportunity. For such privileges I desire to thank God and take courage."

In a subsequent letter from the

Rev. Mr. Calder about his labors in Albany, he gives the following interesting facts :—

"I have reason to be thankful to God that he gives me some things to cheer me by the way. A few days ago a woman came to me and said she considered it her duty to let me know, that in hearing me preach a few months ago on the words, 'There is forgiveness with thee, that thou mayest be feared,' she had received good, and as she expressed it, she 'hoped to praise God through eternity for directing her to hear his word preached on that day.' Although brought up in Popish error, she is a very intelligent person.

"I am truly glad to see many of the Romanists attending public lectures and preachings now, who would not, some time ago, have set their foot in a Protestant place of worship. At one of these lectures, bearing directly on the subject of Romanism, I saw present many whom I knew to be earnest inquirers after truth. I have heard their expressions since about it, which give me hope that they are beginning to see the errors of that ungodly system in which they were brought up. Their children are now more easily got to Sabbath-schools, and the parents often go with them and listen respectfully to the instructions given.

"Every Sabbath for many weeks past, I have had from *eight to ten adults* present at my Sabbath-school exercises, who seemed well pleased to hear the children answer the questions put to them, and to see them join with me in repeating the Lord's prayer. Tracts and copies of the Scriptures are received and read by Romanists more than they used to be. It seems that the priest's injunction not to receive nor read them is disregarded by many.

"It is often said to me, on offering the tracts to women, 'I cannot read, but my little boy or girl will read it for me.' At one time I found *twenty-nine* such cases out of one hundred and sixty, which shows to what an extent ignorance pre-

vails among the Irish Romanists. But our Sabbath-schools and our industrial school are doing much good to some of the rising generation.

"A few weeks ago, while preaching out of doors, I was violently opposed by a Romanist, who tried hard to disturb the meeting; but I withstood him in holding forth the Gospel, until he became tired of opposition and went away. Some who were present followed me a little distance to the floating bethel, where I preached again. One of the number voluntarily stated, on the Tuesday night following, that by attending that meeting on Sunday the Lord had brought him to think seriously of his lost state, and that he solemnly purposed to turn to the Lord. That man, and hundreds more to whom I have preached the word of God, I may never see in this life again, but the above cases being made known to me, give me great encouragement. My meetings at the Rennselaer-street station have been well attended. One person, who has attended regularly for more than a year, now professes to have experienced a change of heart; others are serious, so that I proposed to have another prayer-meeting in each week, which was readily agreed to and is now well attended."

IRISH MISSION IN PITTSBURGH AND ALLEGHANY CITIES, PA.

MR. DE FOREST, MISSIONARY.

Much to discourage a missionary, but the Lord gives support—the work prospers—1,300 to 1,500 children and youth in mission-schools—kindness wins success—tracts delivered to the people, etc.—rosaries, etc. given up—caution about statements in reports, etc.

"By the aid of divine providence, have been enabled to labor another month for the evangelization of the neglected masses within my field. There is much in a work like mine to discourage and dishearten, and in my case more than ordinary; and had I not the everlasting arms beneath me, long since I should have retired from the service. Not only have I had to meet the natural depravity of the human heart, bolstered up by lifelong practices, but the active opposition of

a wary priesthood. Sometimes, when I begin to hope that a poor soul has been rescued from their toils, after a while I wake to realize that the hope was but a mere illusion.

"Still, my work is not in vain in the Lord, for already there are under the care of our mission from *thirteen hundred to fifteen hundred* youth, between *three and four hundred* of whom are of Roman Catholic parentage; and over *one hundred* Roman Catholic families freely permit my visits for personal conversation, reading the word of God, and prayer, over whom I feel assured, under God, I have already attained a very happy influence, and in regard to whom I am very hopeful.

"Our *four* Industrial schools, which had been suspended during the warm season, are recommended. These I regard as the hopeful feature in my work. Already we have had a variety of evidence of their utility. They are good helpers to my work, in the access they afford me to the adult Papal population.

"Many interesting incidents might be given you. I have visited, during the month past, besides attending to other duties, *sixty-seven* Roman Catholic families, distributed 140 pages of tracts and *three* copies of the Holy Bible, and read the Bible in thirteen Roman Catholic families.

"I ought to remark here, that of the *twenty-one thousand* pages of tracts that I have distributed during the past eleven months, I believe that I have not put under the doors, or thrown carelessly in the way of persons, more than five hundred pages, but have always handed them respectfully and kindly to those who would accept and consent to read them; aiming thus to secure, if possible, a due regard to the little messages so disseminated among the *four thousand* families I have already visited.

"During the past month one of the Roman Catholic families to whom I had given a Bible were readily induced to give me their two rosaries and two prayer-

books, promising me never again to attend the Roman Catholic church or to go to the 'confessional.' As Protestant people generally like to see something tangible in the results of missionary labors, and are sometimes somewhat skeptical as to the truth of published statements, I have invited one of the clergymen of the city to visit with me several Roman Catholic families who have received the sacred Scriptures at my hands, that he may satisfy himself and others that, so far as my reports are concerned, the statements are not exaggerated.

"Were I to labor here another year, I should hope, by the divine blessing, to witness greater and more decided results in reference to the temporal and eternal salvation of poor Papists. Bigoted and blinded as they are, I am sometimes eminently successful, by a kind, affectionate, and forbearing manner, in winning their respect, good will, and attention.

"Of my labors hitherto among Protestants, I have only spoken in the most general terms. I might speak here, also, of results of very great interest, but I forbear, with a single exception, that I trust one young man was brought, through my instrumentality, to believe in the Lord Jesus Christ to the saving of his soul, and has already entered his rest in heaven."

From a report received from Mr. De Forest since the above was written, we add the following extracts, which will be read by the friends of the mission in Pittsburgh and Alleghany cities, we are quite sure, with great pleasure. Mr. De Forest says:

"Lately I have been engaged, with the aid of the Rev. Mr. Rosseter, our District Secretary, in reviving the industrial schools within my field. Great interest has been evinced by the Christian ladies of Pittsburgh and Alleghany cities in regard to them.

"It has required a great deal of labor to do the preparatory work connected with the schools, now seven in number,

so that I have not been able to distribute many Bibles or tracts since my last report.

"At the time that Rev. Mr. Rosseter addressed the Presbyterian church of Lawrenceville, a suburb of this city, the ladies of that place requested your missionary to visit them and commence an Industrial school there, which I have resolved to do, and before this reaches you I shall probably have it under way. With this, and our two mission Sabbath-schools, the AMERICAN AND FOREIGN CHRISTIAN UNION will have established, in connection with this mission, TEN schools.

"And this labor has not been in vain, as every day brings your missionary proof. Not only are my visits generally well received, but I find an open door inviting my presence, where, but for them, I would be excluded. I am led to believe that I am largely indebted to the influence of these schools for my admission to *to at least one hundred Roman Catholic families*, who now freely enter upon religious conversation, reading the Word of God, and prayer with me, whenever I can call upon them. This is surely a great gain.

"Within the past month I have commenced a system of operation of which I have long felt the need, but till now have not had sufficient confidence in myself to undertake it: I mean, visiting the prayer meetings of the different churches of these cities, and addressing them as to the nature, the mode, the objects, and the results of our work here. I hope much from this form of labor for our cause in general."

FRENCH MISSION IN DETROIT, MICHIGAN

REV. F. PEPIN, MISSIONARY.

The missionary has just entered his field—read and approved of his instructions—preaches to small French audiences with some visible results—distributes Bibles, etc.—Sundays and Industrial schools.

The Board have recently appointed the Rev. F. PEPIN to labor among the Canadian French Romanists in the city of Detroit, Michigan. Mr. Pepin has had a good deal of experience in

is labors among Romanists in former years, and good hopes are entertained of his usefulness and success. With his appointment, and other efforts which, we trust, will be made in that city, the Board hope to see a new impulse given there to the good cause in which they are engaged. Mr. Pepin says :

"I presume that the Board will not expect a very extended and minute report from me the present month, for the reason that I have had to move my family, and arrange my affairs generally, so as to be fully prepared for my work hereafter.

"I have read your 'instructions' several times with great care and deep interest, and am happy to inform you that I heartily endorse every rule and principle enjoined and suggested.

"In my labors the last month, I have preached in French every Sunday morning to a small but attentive congregation, mostly Catholics, or those converted from Romanism. During these services I have often seen tears coursing down the cheeks of some of my congregation while I discoursed to them of the death of Christ as a sacrifice for their sins. *Fifteen or twenty families* have received the Scriptures; and with several who would per-

mit it, I have united in prayer. In my experience I have ever found that prayer is the most effectual means of reaching the heart, and often, under its influence, I have known persons to be melted to tears when all other means had failed to affect them. It is hardly a whole week yet since one such case came under my notice during a visit to a Roman Catholic family. There is a great work to be done among the French people and other foreign population of this city, of the number and condition of whom I will give you more information in a future report.

"I have done but little yet in the Sunday-school work, but have succeeded in introducing six Roman Catholic children into the Industrial school. I think a useful and successful part of my work will be in this quarter; and the children, when safely in that school, are free from the influence of the priests.

"I have distributed about *twenty-five* copies of the Scriptures since I have been in this work. Those I brought from Canada.

"I intend to make the distribution of Bibles and tracts part of my work, with such other books as your Board shall recommend as proper for the same."

MISCELLANEOUS.

REPORT OF THE COMMITTEE AT KANKAKEE, ILLINOIS,

On the French Colony at St. Anne, under the ministry of Rev C. Chiniquy, made to the Committee at New-York, Dec. 5th, 1859.

"Reports of the suffering condition of the French colonists in St. Anne and vicinity, in Kankakee county, Illinois, caused by Papal persecutions and failures of crops, having reached the cities and towns of the Eastern States, and been especially represented to the officers of the AMERICAN AND FOREIGN CHRISTIAN UNION, and as the feelings of the benevolent were becoming excited to extend aid to the sufferers, it was deemed advisable, in

the month of July last, that a Committee should be appointed to take charge of and distribute the benefactions, and report their operations to the Christian public.

"Such a committee was appointed by that Society, of gentlemen resident in New-York, and well known to the community.

"Mr. M. J. Paillard, of No. 21 Maiden Lane, Treasurer of this committee, in the month of October visited the colony, and while there, induced the congregation of St. Anne to appoint a committee to attend to the distribution of the goods and money sent for the relief of the desti-

tute. This committee consisted of the Rev. C. Chiniquy, Rev. M. W. Staples, Presbyterian minister of Kankakee, Rev. J. B. C. Beaubien, Missionary of the AMERICAN AND FOREIGN CHRISTIAN UNION, H. Bailey, A. Chiniquy, George Gauthier, and L. Auger.

"As funds and clothing have been sent to this committee from a large number of places, and as we have discharged the duties assigned to us, we beg leave to present to the committee at New-York, and to the Christian public, the following report :

"We entered upon the work and carried it forward with as much thoroughness as possible. Two of the committee, Rev. Mr. Beaubien and Mr. Auger, were appointed to visit every family, and ascertain every fact relative to their prospect of support.

"Before submitting the facts respecting the colony, we deem it proper to state that St. Anne is one of the finest sections of land in the county. It is the most beautiful site, except Kankakee City, in the county. The land is of the finest quality, adapted to the various kinds of grain. The loss of crops the last year is attributable entirely to the insect, drought and early frosts. Other portions of the county have suffered from the same causes, but not to the same extent.

"Kankakee county, we may say, is one of the best counties in the State. It is quite well timbered and watered, and its soil is unsurpassed by any in the world. It is admirably located, accessible by railroad to the best wheat market in the world, i. e. Chicago, the distance being only 56 miles.

"Kankakee City, the county site, is one of the most beautiful as well as thriving cities in the State. It being only about six years old, it now numbers about 5000 inhabitants. Many of the business houses will compare favorably with those of larger cities. We have an inexhaustible quarry of limestone, which is susceptible of a fine polish, and this of itself is a mine of wealth. We have water power,

capable of driving many mills, which have been to some extent, improved. During the present year a large flouring mill was erected, which is now doing an extensive business. There never was a better opening, in our opinion, for capitalists to invest in manufacturing business.

It is accessible to the southern market, and now, daily, car-loads of cotton pass through our place, in transit to New-York and other eastern markets. Property in Kankakee, owing to the great financial pressure, is very cheap, and now is the time for safe and profitable investments. It is a healthful and pleasant place. Several parts of the county are in a high state of cultivation. A great portion of the land is still unimproved. Farms, admirably located, can now be purchased at almost half their real value. We think that no county in the great west offers so many inducements to new settlers as Kankakee.

"Notwithstanding such is the fertility of our soil, it is a painful fact that St. Anne has been peculiarly afflicted by the loss of crops for three years past, but more especially the last year. Why it is, we cannot now tell. It is the Lord's doing. It cannot be attributed to the soil, nor yet to the mode of cultivation. The wheat bid fair for a most abundant crop, we may say there never was a finer prospect ; but just as it was maturing, the insect came, and the golden harvest withered and died. There never was a better prospect for corn and for buckwheat, but frost came, and field after field was destroyed. The poor people, already reduced to the last extremity, when they saw that their labor had come to naught, did not know where to turn and how to get relief. They had already borrowed money, the interest of which they could not pay. No relief could be had by borrowing more. Nearly all, to be sure, had secured enough of one thing and another to last them for a few months, but there was a long winter before them, and no prospect from their own resources. Why this state of things, in the midst of their struggles with the Papal power, we cannot now tell.

But we do know that God always humbles a people before he exalts. He will show to this afflicted people that man's necessity is God's opportunity; and that he can feed and clothe a people, though the olive fail and the fields yield no increase.

"The committee above named visited upwards of two hundred families, and ascertained the number of persons in each family—the number of acres of land owned—the amount of indebtedness of each family—the rate per cent. of interest pledged—the amount of stock owed—the bushels of grain sowed, and the number of bushels reaped. The statistics taken show,—

"1st. That 2,200 bushels of wheat have been sowed, and that only 1,513 have been gathered: about four-fifths of those who sowed failed to reap one bushel. The amount reaped will not give to each person one bushel for his support, were it divided equally among the people. A few individuals have gathered the whole amount.

"2dly. Some 15,000 bushels of corn have been gathered in the colony. There may be more or less, as we could not determine the exact amount. The greater portion is soft, and cannot therefore be used for grinding. It was injured by the early frost; very little of it will be fit for seed.

"3dly. Some 900 bushels of buckwheat have been gathered, and much of this is unfit for grinding, as it also was injured by the frost.

"4thly. Some 3,000 bushels of potatoes were gathered in the colony.

"5thly. The debts owned by the colony amount to about \$48,000, nearly all of which is secured by trust deeds, which may be foreclosed in ten days, and all the property placed beyond redemption for ever. They are now at the mercy of their creditors.

"6thly. The interest on the above amounts to the enormous sum of from \$9,000 to \$10,000 annually.

"If all the produce raised during the year in the colony, as will be seen from

the above figures, was sold at the highest market price, it would not much more than pay half the interest now due.

"There are about 200 families, (most of whom, we may say, are as industrious as people in general,) who are liable to be turned out upon the world without any means of self-support, for money, a portion of which they have had to borrow and secure to the lender by a trust, and at 20 to 40 per cent., for the purpose of purchasing provisions for their families during the last two years, while their farms have failed to produce enough for their support.

"It is proper we should state to the public that these men are not American farmers. They do not know the best mode of cultivating the soil. They have not the means for keeping up with the improvements in agriculture.

"Many allowances should be made. They are strangers among us. They speak a foreign tongue. Many of them have been kept in ignorance by the Papal power, and therefore it will require years of discipline to Americanize them.

"The Committee can see only one method of affording any permanent relief to this people. That method is the following: If a number of men can be induced to loan money to this people on 7 per cent. for a term of years, and take up these trust deeds, the colony may be saved, and each farmer enabled to keep and pay for his little farm, for a home for himself and his children.

"The lands mortgaged are worth, even at this time, double the amount now held against them. A safer investment cannot anywhere be found.

"Cannot some Christian men that have money to loan be induced to come to the relief of this people at this crisis? The amount of good accomplished by such a loan cannot be computed. Unless something of the kind be speedily done, the good work here commenced and carried forward with unprecedented success by the evangelical labors of Rev. C. Chiniquy, and those associated with

him, must cease, and this colony must be scattered to the four winds.

"The Committee would further report, that the colony at St. Anne, and many of the families in Kankakee, have been quite well supplied with clothing during the last six weeks. Had it not been for the timely aid of dear benevolent Christian friends in other more favored quarters of our beloved land, great suffering must have been experienced by this people during the approaching winter.

"You have, dear friends, our and their warmest gratitude for your timely benefactions; you have made many hearts, burdened with sorrow and disappointment, indeed happy. Could you have witnessed what we have, in the distribution of your donations, we know that you would have experienced the truth of the inspired word, 'It is more blessed to give than to receive.' We adopted the following method in the distribution of the clothing: Two of the committee visited the several families in distress, secured the names, number, and size, etc. Then we opened the boxes and made packages for each family, and required them to call on such a day to receive their portion. This method has in general given satisfaction. Possibly we have been, in some cases, imposed upon, but in such an extensive work this we must expect. We have done the best we could in the circumstances, and never have we in any cause worked more faithfully.

"The committee would also state that they have adopted a plan by which the church and school property shall be improved, by the charities contributed for the support of the poor. They employ men to work upon the public buildings, allowing them 75 cents per day, and pay them in provisions—the provisions being furnished at the lowest rate. Those who cannot work, and are needy and worthy, we furnish with such things as are necessary. By this method the chapels which are now in an unfinished state will be completed. Two objects will thus be secured—the improvement of their pub-

lic property, and the means of support furnished. This, we trust, will commend itself to the benevolent contributors. We would state that we proceed in the work on the principles of the strict economy.

"To carry this people through the winter, giving to them only what is absolutely necessary, will cost a considerable amount; but from the benefactions already received, with what is on the way to the treasury, it is believed that but little more will be needed.

"It is the purpose of the Committee to purchase seed for them, when it can be had at the lowest price, so that in the spring they may have the means to prepare for another harvest.

"The public debts are all cancelled and the property put in such a state that it cannot again be embarrassed.

"The Committee would further state that while it is evident there are some who do not appear to be sincere in the avowal of Protestantism, yet the more thoroughly we become acquainted with the work, the more deeply are we convinced of the genuineness of many conversions. There is a sincere love for the Gospel and an earnestness in the study of the Scriptures, which can but elicit the admiration of all true Christians.

"The work is gradually assuming more important aspect. The colonporters are daily having access to new families and the weekly meetings for prayer at Kankakee, Bourbonais, and at different points on the prairie, are better attended than at any former time. In our intercourse with this people, just emerging from Romanism, we have become more deeply impressed with the corruptness of the Papal power. Her influence upon man tends to blunt and destroy every moral sense; and the errors inculcated by that church upon this people will cling to them for years. One principle for which the Papacy is especially noted, viz: 'doing evil that good may come,' is yet retained, in a measure, by some of the colonists, though many

them struggle hard to overcome it. Many allowances should therefore be made, and much charity should be exercised towards them. They are just emerging from Papal darkness.

"As the contributions received are now judged to be nearly, if not quite, sufficient to meet the present wants of the colonists, the Committee will hold themselves responsible for whatever may yet come to hand, and disburse it according to the wish of the donors, for the benefit of schools or the promotion of the welfare of the people in some other form.

"We feel that it is not for the true interests of this or any people, to give them more than is needful to sustain them through the winter, and furnish them with seed for another crop.

"Let the people be trained and urged to industrious habits, and made to feel that their prosperity, with the divine blessing, depends entirely upon their own exertions, and in a few years they will become an independent and happy people.

"The Committee regret to see certain articles in the newspapers, denying the existence of any suffering in the colony. What exists at the present time, and what existed three months since, are entirely different matters.

"During the summer and fall, the Rev. Dr. Rice, and Mr. C. A. Spring, his elder, and the Rev. Mr. Hickey, of Chicago, the Rev. Mr. Emerson, of Rockville, now of Boston; the Rev. Mr. Haskell, of East Boston, the Rev. Mr. Waters, of Muscatine, Iowa, and the Rev. Dr. Wilson and Mr. Paillard, of New-York, all visited the colony, and made a full investigation of the condition of the colonists, and under their own signatures stated that many of them were suffering and greatly needed help. We do not deem it necessary to vouch for the truthfulness of these men. Their characters for integrity and honesty of purpose are too well known."

"In behalf of the Committee,

"M. W. STAPLES, *Treasurer.*"

THE EXPERIENCE AND LABORS OF A MISSIONARY OF THE BOARD.

"In the month of December, 1847, it pleased the Lord to bring me out of the darkness of the errors and superstition of the Romish church, into the glorious light of the Gospel as it is in Jesus Christ. . . . As soon as I found myself the Lord's freeman, and beholding *thousands* of my countrymen around me blind and in bondage, the missionary fire was kindled in my heart, and my soul found no rest till the church of which I had become a member gave me authority to labor to enlighten and deliver them.

"For five successive years I labored in the United States, in various places, in towns and rural districts. For three years succeeding those I labored in the city of —, and for one year following in —, in Canada East, under the direction of the Canada Conference. During those nine years I distributed *several thousand* copies of the Scriptures among the Romanists. In —, where the church could never sustain a permanent Protestant ministry among the French, we succeeded in continuing it until now; and at the present time *two reformed Romish priests* are preaching Protestant Christianity to my countrymen. And what is still more cheering, a recently received letter informs me that although *thousands* of Bibles have been distributed, such is still the demand, that the Society is unable to supply them."

A VOICE FROM VIRGINIA.

A correspondent in Virginia concludes a letter to us as follows:

"I wish you had an efficient agent in Virginia, who would go all over the State. It is but seldom I hear, or hear of, one word in reference to the conversion of Romanists. They are being strengthened throughout our State by emigration from Germany and Ireland. They are ever and anon building houses of worship. Here in Richmond, St. Peter's church is very large—one of large size for the Germans, and the foundation of a *third* is now preparing.

"A good lecturer, who would visit our principal cities and towns, and address the people, would do much toward awakening an interest on the subject. I have circulated my copies of the Magazine, hoping to do good and get you subscribers, and that, little as it is, is more than any one else is doing that I know of.

"The cause is surely a good one, and deserves well of our people, but we are asleep as it respects Romanism. May the good Lord prosper your undertakings for the conversion of these idolatrous Christians. Yours respectfully, —"

We are happy to state that we have other letters from Virginia, which indicate a rising feeling of interest in that commonwealth on the subject of the evangelization of Romanists within its boundaries. We shall be happy to respond to the calls made upon us there, and trust that the interest will continue to increase.

A ROMISH PRIEST'S TYRANNY.

We take the following paragraph from a letter recently received from a valued correspondent in Indiana, near to Crawfordsville, where the scenes described occurred :

"An Irishman, by the name of O'Connor, was occupying a house belonging to Prof. Twining, of Crawfordsville. His child was sick and died. Prof. Twining called upon the family, as no other one had come in, to comfort them in their affliction. While he was speaking a few words to them the priest came to the door, and seeing the Professor, he walked away without saying anything.

"The next Sabbath, the Roman Catholic priest officiating in the Roman Catholic church there, without having said a word to Mr. O'Connor, publicly excommunicated the whole family. He then ordered them out of the church but they did not go. He then ordered five or six men in the congregation to put them out of the house. They refused to do it.

The priest then came down from his altar and undertook the task himself. Failing to accomplish it, he dismissed the congregation. The result of this was, *two parties* were formed, a *fight* was had, the priest got some bruises, and a trial in the civil court. The priest, I understand, has been silenced by his bishop."

IRELAND.

"IRISH CRIMINALS.—The 37th Report, for 1858, of the Inspector-General of Irish Prisons, contains some valuable information, from which we select the following facts :

1.—ADULTS AND JUVENILES.

Protestants,	3,795
Presbyterians,	799
Roman Catholics,	29,027
Not ascertained,	378
	33,999

2.—JUVENILES.

Protestants,	167
Presbyterians,	24
Roman Catholics,	2,113
Not ascertained,	11
	2,315

"From Table No. 1, it appears that 11-2 per cent. of the prisoners committed in 1858 belonged to the Established Church; 2-36 per cent. were Presbyterians, and 86-33 per cent. were Roman Catholics.

"Table No. 2, shows that 7 per cent. of the juvenile offenders belonged to the Established Church; 1 per cent. were Presbyterians, and 92 per cent. were Roman Catholics.

"The proportion of Protestants and Romanists has been variously stated. The Romanists claim, we believe, to be about three-fourths of the entire population; but other persons assert, that since the famine of 1846-7, and the tide of emigration has set in, that the two bodies are now nearly equal. The above statements will, at the present time, when Romanists are making great demands for chaplaincies and educational purposes, prove highly important."—*Bulwark.*

OF ST. LOUIS.—A census of taken in 1858, returned the at 135,330 souls. Of this number 7 were American, 43,874 German, 14 Irish, 3,451 English, 1,337 and 1,951 foreigners of other nd of the total, 132,174 were d 3,156 colored, viz: 1,672 free d slave. The increase of the a from 1850 has been as fol-

White.	Free Col.	Slaves.	Total.
73,842	1,362	2,656	77,860
84,340	1,455	1,859	87,654
...	...	...	122,134
...	...	...	125,201
132,174	1,672	1,484	135,330

crease in the eight years being 73.8 per cent.—*Journal of the Geographical Society.*

POPULATION OF MILWAUKIE in only 20,061, and in 1855 only hat of Racine in the same years and 8,044; that of Janesville, 7,018; and for the other cities se is equally remarkable.—*Ibid.*

FRENCH EMIGRATION.

The French Minister of the Interior has published a report on the emigration movement in 1858, showing the following results:—

"The number of French who emigrated to foreign countries, in that year, was 9,004, and to Algeria, 4,809—making a total of 13,813, being a decrease of 4926 as compared with the next preceding year. In the number of emigrants to foreign countries the proportion of males was 69 per cent., and that of females 31 per cent., and to Algeria 58 and 42 per cent. respectively.

"Of the emigrants to foreign countries, 2,156 went to the United States, 2,510 to South America, 1,558, to Spain, 720 to Switzerland, and 2,060 to other countries.

"The diminution in the number of emigrants in 1858, as compared with the preceding year, was caused, first, by the harvest of last year being more favorable, and next, by the commercial and financial revulsion in the United States and the unsettled state of affairs in South America."—*Journal of the American Geographical Society.*

Receipts

OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF NOVEMBER TO THE 1st OF DECEMBER, 1859.

NEW-HAMPSHIRE.		Harwinton. Congregational Society, thro' L. Collin, Jr.,	15 00
Church and Society, in part of L. M. for Dea. G. Griffin,	14 00	Windsor Locks. Congregational Church, Rev. Sam'l H. Allen,	21 01
VERMONT.		Canton Centre. A friend,	1 00
Walter Barton,	2 00	NEW-YORK.	
Congregational Ch. in part of L. M. for J. W. Haskell,	15 00	New-York City. Anonymous, for Kankakee,	1 00
MASSACHUSETTS.		" Miss Margaret C. Swan, to make herself a L. M.,	30 00
few friends, through Mr. Chas. Jennings,	8 00	" A countryman, for Kankakee,	10 00
A few ladies, through M. N. Day, for Kankakee,	9 00	" Mr. Kennedy, 15 pairs of shoes for Mission-school,	
n. G. B. Little,	3 00	Sing Sing. 1st Presbyterian Church, makes Dr. W. N. Belcher and Rev. S. N. Howell L. M.'s,	80 00
rough Rev. J. Emerson, for Kankakee,	9 85	Sherburne. 1st Congregational Church, per Rev. A. McDougall,	14 00
a account of Bequest by the late Ira Greenwood, Esq., by J. Soren, Esq., Executor,	400 00	Williamston. Mrs. S. E. Moody,	8 00
st Parish Sabbath-school, thro' Henry Holland, Secretary,	10 00	Florida. Presbyterian Church, add.,	1 00
Richard Clarke,	1 00	Cooperstown. Presbyterian Ch., in part to make Rev. S. W. Bush a L. M.,	23 80
s. Thomas Marsh,	1 00	Haverstraw. Presbyterian Church, Rev. Mr. Myres,	22 55
olly Putnam,	1 00	" Central Presbyterian Church, Rev. Mr. Freeman,	23 00
ridge. Cong. Church, for Italy,	4 00	Mannatto Hill & Sweet Hollow. Methodist Episcopal Churches, add. for L. M. of Rev. W. Platt,	5 57
ph. Cong. Church, for Italy,	9 19	Atlanticville & Newbridge. Methodist Episcopal Churches, add. for L. M. of Rev. E. C. Glover,	18 62
CONNECTICUT.			
Ladies of Presbyterian Ch.,	4 00		
Charles Hosmer, for Kankakee,	10 00		
larzilla Hudson, for Kankakee,	5 00		
George A. Pillow,	1 00		
eneser Weed, for Kankakee,	1 00		

THE
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No. 2.

ADDRESS BY THE REV. WILLIAM AIKMAN.

The Rev. WILLIAM AIKMAN, pastor of the Hanover-street Presbyterian Church, in the city of Wilmington, Delaware, delivered the address in behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION before the Synod of Pennsylvania, at its sessions in October last. We were not present at the meeting, and were unable to procure a copy of it until very recently. With great pleasure we now submit it to our readers.

If the *thousands* of our CLERICAL *readers only*, will read it carefully, muse upon its facts, and the clear and well sustained statements it contains, and allow them the influence which their importance justifies, we cannot avoid the conviction that a new and beneficial impulse would soon be given to the work of evangelization among the vast multitudes of the now deluded Romanists, for whose souls but few, comparatively, seem to have any care. But we trust that *thousands of others* will also read it, reflect upon its teachings, pray over them, and learn their duty in regard to the cause they commend, and encourage their pastors to preach about it, to allow it a place in the services of the *monthly concert*, and to give it its due share of attention and support, at all times and in all proper ways.

Let any one think of the things which the speaker has comprised in this address, till his understanding fully comprehends them, and we see not how, if piety has dominion of the heart and a proper sympathy is felt for the wandering and the lost, and especially if a desire is cherished for the recovery of the true church from her apostasy and deepest reproach among the heathen, he can indulge a feeling of *indifference* toward the work of missions, to which the address relates. *It is impossible*. And we rejoice that there is rising on every side evidence that the various branches of the one true church of Christ are every year becoming more and more interested and anxious to enlighten and redeem the victims of Papal error and superstition, and to propagate through the lands in which they dwell a pure and evangelical Christianity.

Twenty years since, but here and there a minister of the Gospel in all our national territory gave the subject a place in his ministrations in any service of the year. A most hopeful change has taken place in this respect since that date. Scores now, for one then, think, pray, preach, and otherwise labor to promote the good work. They are studying the

Bible in respect to it. On its sacred pages is the record of that state of things which now obtains and for long centuries has prevailed in Papal lands. • Its first beginnings, progress, continuance, and final annihilation are clearly foretold and frequently alluded to in the Scriptures in the most impressive language. It was revealed to the prophets, both of the Old and New Testaments, and they have spoken of it as the direst evil which the cause of truth was ever to suffer, and have bewailed it as the heaviest calamity that should ever fall upon the church. It was to "wear out the saints" of the Most High. But it was not always to prevail. By the diffusion of the truth, through agencies symbolized by the apocalyptic angel flying through the midst of the heavens, "having the everlasting Gospel to preach unto them that dwell on the earth," it was foretold that it should be removed, and give place to a pure and evangelical Christianity.

Here, then, as all can see, is *ample encouragement* for missionary labor, for apostolic zeal, and for all the outlay necessary for the accomplishment of the work to be done by the members of the true church. And here there is no danger of disappointment, as to results, for God has spoken in regard to it as he has spoken concerning no other work. *Babylon shall fall.* THE "MAN OF SIN SHALL BE DESTROYED." The church shall be redeemed from her Papal captivity; and with her simple rites, divinely appointed ordinances, and pure Gospel restored to her, she shall shine forth upon the moral darkness of the world around her, clear as the sun, fair as the moon, and (to her enemies) *terrible as an army with banners.*

Concerning the doom of the Papal antichrist and manner of its accomplishment, we are happy to know that many more sympathize with us now than formerly, and every year adds to their numbers. In many ecclesiastical bodies (and it is 'a promising omen) the usage now obtains, of discussing topics connected with the vital points of Romanism, and also of appointing one or more of their members to represent at some subsequent meeting the operations and claims of the AMERICAN AND FOREIGN CHRISTIAN UNION, as a *Missionary Society devoted exclusively* to the work of evangelizing the corrupted parts of Christendom. Let the usage continue. Let it spread from one body to another till it becomes universal. We see in it much good. To say nothing of other things, we see in it a hope for the revival of the spirit which animated the Reformers of the sixteenth century, a result most devoutly to be desired in behalf not only of our common Protestantism, which has long mourned the absence of the Luthers, and Calvins, and Knoxes, and other great lights, but of the world at large and all its interests. Let pastors investigate the subject, collect the facts, and set forth the truth before the people in relation to Romanism and the Gospel, as is done by the pastor of Wilmington in this address, and incalculable good will necessarily follow the effort. 'Let the people be interested in the work by their religious and spiritual guides, and their charities will soon be directed toward it in an effective form; and soon the Board will be required greatly to augment the number of its missionaries, and be enabled to enter the many large fields already "white to the harvest," but from which they

have hitherto been excluded, by want of the necessary means for the proper support of the laborers requisite to reap them. Encouraged by past experience in this matter, we will hope for the future without impatience or distrust.

But we must cease to write, and submit the

ADDRESS.

Here it is. Mr. Aikman said :

"In classifying religiously the population of the world, we find that some two hundred millions of men, or one-fifth of the population of the globe, are under the spiritual sway of the Pope. While we may believe, as we must, that here and here throughout this vast multitude there are those who truly apprehend Jesus Christ as the Savior of sinners,—for the name of Jesus is a name of fragrance and of power, and it cannot be spoken without heddling them forth; an apostle could rejoice that Christ was preached, though *in contention*,—yet the moral condition of this world of immortal men is such as to awaken the deepest solicitude of a Christian heart: they are 'without God and without hope in the world.' And more, they are under the sway of a false religion, which effectually shuts out the light from their souls. It is a superstition gross as some of the worst forms of heathenism, of which it is in many cases merely a copy. Morally no better, spiritually as bad as the heathen, the Papal world stands before the church of God. It is a part of the field. It cannot be shut out. It does not belong to the kingdom of God; it is a part, and a chosen part, of Satan's kingdom, and it must be conquered for Christ and by the church. The church cannot ignore it, cannot act as if it were not there. There it is, and the church of God has something to do with it.

"The Papal power stands in the way, as the grand force opposing the progress of the Gospel in the world. There is no other which for a moment can be compared with it, either in activity, intelli-

gence, energy, or universality. It is, indeed, the only actively opposing, as it is the omnipresent element. It is found everywhere, going side by side with every effort which the church makes to extend the domain of truth. Wherever the church of God goes to do her work for the Master, there closely treading in her footsteps goes the Papacy. It matters not on what secluded island, on what far-off shore, in what populous city, in what newly discovered land the missionaries of the cross go, they scarcely fix their home or begin to tell the Gospel tidings, when the tonsured priest is at hand with his mummeries. The letter which brings home the tidings that the church has planted her foot and set up the cross on some distant point, is the signal for the departure of Papal emissaries, and sometimes the ship which carries the missionary, bears with him the priest.

"Nor is this power simply universal; it is as malignantly active as it is far reaching. It seeks to build up itself by breaking down the work which the church is doing. We need not speak of its efforts in Christian lands, or dwell on its subtle, persevering, and often successful endeavors to grasp the control of education or the reins of political power; it works as well abroad. To point out the instances where the Papal hierarchy is standing in the way of missionary labors, would be simply to name the missions of the church all over the earth: whether it be the islands of the South Pacific, or Africa, or India, or China, or Turkey, it is the same ever-present, vigilant foe.

ELEMENTS OF ITS POWER.

"Many in the church innocently think that it will come to an end of itself. They see in it so much that is absurd, puerile, and contrary to the common sense of men, that they believe that, with the advance of intelligence and enlightenment, it must of course die out from the earth. They do not seem to see that it is making prodigious strides, not simply in the dark places of the earth, but its most boasted triumphs are where the light is strong-

est, where education and refinement are greatest.

"It has elements of vast power. It appeals to human nature as no other religion ever appealed. It addresses the inner and the outer man with equal force and success. See how it comes home to the crying wants of a human soul, and seems to meet its unuttered longings. Here is a man consciously guilty before God, in need of pardon and asking for peace. It has something for him. It tells him of a sacrifice for sin which has been made for him; it speaks of the Son of God dying in his behalf, and that he may be pardoned through that cross of the Redeemer. But what is more, it tells him the story and presents the means of forgiveness in such a way as falls in precisely with his own pride and self-seeking. It speaks of penance, and good works, and alms-deeds, as the way in which a man may make out the price of his own salvation. While with the one breath it meets the demand of a wounded conscience asking for something above man, with another it soothes the opposition of a proud spirit refusing to accept of the righteousness of Jesus, by the long array of deeds by which he gains a righteousness of his own.

'Its tremendous power consists in the fact—and here it stands forth as the most subtle and wonderful scheme which the devil has ever devised or used, and which immeasurably transcends all others—that it seizes the great truths of God, and *uses them in such a way as that they shall fall in with and not rouse the opposition of the natural heart.* See how the trinity is held in its purity, the doctrine of the Holy Ghost, of a vicarious atonement, the life of God in the soul—indeed, almost every doctrine which the church holds fundamental is here, yet see how they are wielded and made welcome to a soul unrenewed. The church has, in her efforts to influence men, always to contend with the opposition of a soul at enmity with God: she rouses his pride and calls out his wrath: the Papacy

yields to both; and while she tells him that God is doing the work of his salvation, and so puts conscience to rest and stills the better voices of his soul, at the same time see that he himself is paying the price and purchasing the boon of eternal life.

"It appeals to the soul through the eye and ear, with the same power as that which it exerts upon it through its recognized necessities. Those who look carelessly and negligently upon the ritual of Rome, fail utterly to understand its character. They see the dimly burning candles on the gaudy altar, they hear a little tinkling bell, they see a curiously arrayed man with his back to the people going through his genuflections, and hear him in a foreign tongue murmuring over his service, and they smile with contempt: What folly is here! how weak! and they turn away only ridiculing the pretensions of Rome.

"But Rome knows better than they, for she is very wise. That service which you despise, is the most powerful and universally powerful that the world has ever seen. I say, universally powerful. You acknowledge its influence over the ignorant and the superstitious, you see them kneeling in the vestibule, in the aisle as well as the pew, and in their faces you read but too truly what are its effects; but you do not see how that same service appeals with a mightier, because more secret, refined, and intelligent force, to the cultivated and the learned who kneel with them there. Each one is affected by it according to his capabilities. The one sees the outward forms and hears the outward voices, and receives their impressions, sensuous but strong; the other sees beneath their forms the living truth: the one is satisfied with the symbol and does not think it a symbol; the other welcomes it not for itself but for something better. Before him is the *Altar*, the *Tabernacle* and the *Crucifix*: if he be an ignorant and an unlettered man, the last perhaps holds the chief and it may be the only place in his thoughts; the

there are impressive accompaniments of it: if he be one capable of other thoughts, they all have a deep and solemn meaning. There is the *Altar*; it is another altar upon which a sacrifice is made, he clean and unbloody sacrifice of his 'sweat and blood,' fit emblems and more than emblems of the death of Jesus; there on the altar stands the crucifix, not to be worshiped, indeed, but for me 'to live before my eyes during the sacrifice,' the image which puts me in mind of his 'glorious sacrifice of which he speaks.'

"The devotee comes into church and dips his fingers into the '*holy water*' at the door, and forms on himself the sign of the cross: you smile at the humble man, but wonder as you see the elevated and the intelligent do it too. But they do not have in their measure felt its power. The one may not be able to tell you why; the other will bid you see in the water purity and innocence, which the worshiper is reminded he should have when entering the house of God; in the sun, the cross of Christ, on which hangs a sinner's hope; in the words which accompany it, the unity and the trinity of God!

"He passes into the church and engages in worship: there is the *Tabernacle*, which holds consecrated particles, the 'sweat and blood': and so in them all Jesus is present, 'truly present within,' and he bends the knee, not to material treasures, but to the present Christ.

"He sees the priest at the altar: the many robes and vestments catch the eye and fix his attention, and if nothing more, he is to the worshiper one who appears before God for him; but he who sees above the vulgar crowd, sees in every robe and vestment a solemn meaning. A white cloth (*amice*) hangs behind the neck of the priest; ah! it tells of that cloth or rag with which the Jews defiled our Savior's face: 'the long white robe (*the Alb*) covers him to his feet; it is the 'garment with which he was vested by Herod:' a scarf (*the Maniple*) hangs from his left arm, another long and

narrow (*the Stole*) is round his neck, and its fringed ends are crossed over his bosom; they speak of the cords and bands which fretted his sacred flesh on that mournful night: a vestment (*the Chasuble*) is before and behind; as he stands the embroidered cross is on his back, a pillar is in front; that is the purple robe, the pillar to which in his shame he was bound, and the cross which his shoulders bore: upon his head is the *Tonsure* or crown; no covering is indeed needed here, but that tells of the crown of thorns which pierced his brow.

"Nor is this all that these meaning emblems speak: still within, to him who can hear, they have other voices. The folded cloth first placed on the head of the priest and then hung round his neck is 'the helmet of salvation,' 'the divine hope' of the believer; the white robe is 'the innocence of the life' of the faithful; the girdle 'with which the loins are begirt' are 'purity and chastity;' the scarf on the arm is 'the patient suffering of the labors of this mortal life;' the fringed one on the neck, 'the sweet yoke of Christ;' the vestment which covers all the rest, is the 'virtue of charity.'

"The worshiper sees upon the altar the lighted candles. Their light is not needed, except to tell the victory and triumph of our 'great King,' and to betoken our joy and his glory, and to speak of 'the light of faith with which we are to approach to him.' He hears the tinkling of the bell, he sees the floating incense; the one calls home his wandering thoughts and bids him lift his heart with greater devotion, the other tells him of the prayers which float upwards as incense to God.

"Now, who shall deny the power of all this over any mind which once has yielded itself to its sway? To such an one the air of the place grows hallowed, the visible things are lost in the overshadowings of the thought which they suggest: there in the very presence of Christ is one who offers sacrifice—nay, it is the Lord himself who is here, the suffering Lamb of God!

THE ONLY FALSE RELIGION THAT HAS LIFE.

"There are but two living forms of religion on earth—true and false Christianity. Besides the true church, Catholicism stands the only form which has vitality. All forms of heathenism are dead or stricken with death; they struggle to keep themselves alive; not one among them all pretends to propagate itself, whether it be Mohammedism, or Buddhism, or Brahminism: however vast their sway or mighty their former power, they feebly endeavor to defend themselves; the decay and recognized doom is upon them all. Not so this. It stands erect, full of conscious life and strength—life enough to exult in its power, and put forth aggressive efforts, and on every side to reach out to get a world. It lives and it grows.

"I do not fear, indeed, its growth. It was a mightier power once. It is pervasive now, but once it girdled continents. How flourishing were its missions on Western Africa once! how once it mastered and held the southern shores of Asia, yet it holds them no more! But it still is a living, an aggressive, and a mighty power. No thoughtful man will dare to think lightly of it; none but an indifferent one will be unsolicitous about it.

ITS DOOM.

"The word of God has sealed the doom of the Papacy, and the common thought of the Protestant church looks forward hopefully to the time when it shall be destroyed. Yet there is danger that this expectation, well grounded as it is, should turn away the sympathies of the church from the *millions of souls* who are under the dominion of Rome. It is easier, as it is more natural, to embrace this almost unnumbered company in one vast mass and under a name accursed by the word of God, and think of it as a thing which by-and-by the power of God shall sweep from the earth. It falls in with one's indolence. But so must not the church of God think of the Papal world.

"There is a distinction, radical and of vast practical importance, to be made between the system and the individuals who

are under its power. The one is to be destroyed, the other is to be saved. The system, the Papal hierarchy, is to be brought to an utter and a terrible end—the wrath of God is to be poured out upon the seat of the beast; but there are other words used in speaking of its destruction which may easily be understood, as intimating that it will be one which shall in a great degree be spiritual in its power. This foe of God and his church is to be consumed 'with the Spirit of his mouth,' and destroyed 'with the brightness of his coming;' and the language may point toward some wonderful display of the Holy Spirit's power which shall move over this corrupt Roman world, and by converting the multitudes within this false church, take away from it its life. The descending Spirit of God is the brightness of God's coming.

"But whatever interpretation we may give to the varied predictions of the fall of Rome, *the church cannot and must not forget that one-fifth of all the race are here. These millions of souls are lost without the true gospel; they are sunk in sin, they have the gloom of an impenetrable night about them. The church of God has the only word that can save them, and she may not in vague and general groupings lose the sense of her responsibility. She may not forget them, while she thinks of Rome; nor may she sit down at rest and make no effort for their salvation, because 'the Papacy' is to come, by-and-by, to an end. So is heathenism: but we do not think that therefore heathen are not to be plucked from their ruin. No; here is work for the church—a work which she must not neglect, and may not without guilt. The world of Romanists, by the grace of God, is to be saved.*

"The church for centuries seems to have failed to understand it; she has sent out her missions all over the earth, and labored for all men except these. It is true that her struggle has in the past been very much for her own life; but that life would have been a more vigorous life, had it

been less defensive and more aggressive. AT ALL EVENTS, NOW THE CHURCH IS STRONG ENOUGH, AND HAS LIFE ENOUGH, TO DO THIS WORK, AND THESE MILLIONS DEMAND IT AT HER HANDS.

WHAT IS TO BE DONE.

"The attention of the church must be called to this work. She has been indifferent, because she has not been looking at this part of the field of God. She must be made to see that here is a world to be conquered for Christ, and that she is to go forth to the conquest.

"Direct efforts are to be made for the salvation of souls within the pale of Rome. Romanists, as Romanists, are to be labored for. Here a peculiar, as it is a distinct, kind of work is to be done. The same labors will not do for the heathen and the Papal world. Much of the work must, from the nature of the case, be for the present a hidden work. Rome is keen-eyed and vigilant; she is the same malignant and persecuting power that she ever was, and she will not lightly let go her victims or peacefully permit their rescue. We cannot, therefore, proclaim abroad all that is done, or too plainly point out even just where the work shall go on.

"There are feeble churches, struggling in the midst of enemies, yet beacon lights in the surrounding darkness—and they must be held up. There are secret societies of enlightened men, or men seeking the light, which are to be encouraged, assisted, guided. There are men who go about distributing the Word of God, who must be sustained; and the aid which is given must not only be strong, but it must not be seen. •

THE AGENCY BY WHICH IT MAY BE DONE.

"The work is distinct and peculiar, and an agency adapted to it is demanded. Such is the AMERICAN AND FOREIGN CHRISTIAN UNION. As we look over the long, bright list of Societies which have the extension of the Redeemer's kingdom at heart, this Society is, perhaps, the only one in the land which even professedly labors for the two hundred millions of the Romish world. Some of the great societies are *prohibited* by their policy,

if not their charters, from doing anything for them. Whatever may be said of this Society, whatever objections may be made to its workings, yet this fact returns upon us:—it is the only Society through which we can reach out, and effectively do anything for, the perishing millions of Rome. It has done, and is doing, a great work: it demands our sympathies and help.

ROME FOR THE CHURCH.

"The Papal world belongs to Christ and his church, and by-and-by he is to take possession of his own. Sometimes I think I catch glimpses of God's ineffable greatness and wisdom, in permitting the world-wide spread of the Papacy. Think you that he means nothing by it? Think you that he intends to accomplish nothing by it? Has it been his way to permit the devil always to work, and he, the Master, to reap none of the harvest? Or has he not been accustomed, hitherto, in this world's history, to take the labors of the great adversary, and turn them into the service of his church? Indeed, is not the grand tone of the church's history this—God always foiling the devil, and turning his devices into occasions of his glory? So we may believe it shall be emphatically, in regard to the Papacy. This is the latest and the most perfect work of the devil;—perhaps in it he has exhausted the resources of his nature. It stands forth, inconceivably, the most wonderful and subtle device against the souls of men that the world has ever seen. Is it too much to believe, can we but believe, that as Satan has culminated here his power, so God shall bring from it the most signal and glorious exhibition of his wisdom and power, by making it a great instrumentality to build up the kingdom of his Son?

"I will not attempt, in the brief time that remains to me, to trace the probable manner in which this may be done. I may hint, however, that wherever Catholicism goes, there go with it essential truths of the Gospel, overlaid and made even destructive with falsehood; but after all, a triune God, a vicarious Savior are everywhere spoken of. Here are founda-

tion truths. God can make them, though dead they be, efficient in saving human souls. When his time comes, he can sweep the falsehoods away, and let the divine truths come out in their life-power.

"I would not be understood as meaning that the Romish church is to be *reformed*—it is to be *destroyed*. I mean that the fundamental truths may remain to be built upon, while the power that propagated them shall go down. The Jewish church illustrates it. The Gospel ran over the world at the first, *along the track of the synagogue*. Its best and almost its only triumphs were where the Jewish element was found. It was the far-seeing wisdom of God that scattered Jews all over the Roman world;—it was that a way might be made for the Gospel. So wherever the apostles went, they found the broad stones of truth already laid; they had but to build upon them. Yet the Jewish church was not reformed—it

passed away, but its work for Christ remained. Why may it not be so with Rome? In all heathen lands, it tells of God and of Christ. The heathen became familiar with the word, perhaps with the truth. Why should it not be, that in the good coming day these shall be made the stepping-stones of the church's triumph?

We may hope it, and, instead of trembling, look with absorbed interest on every new advance of Rome. God directs it. The general who knows his power, and is confident of final success, may very calmly see the enemy building fortress on fortress, and filling magazine on magazine; he may take even an exultant pleasure in it. He views all the work as done for him. By-and-by, having hemmed him round, when the time comes he will crush him. Then he will take possession of those well constructed forts, and fill them with his troops. The enemy built for him."

THE BEGINNING AND THE END OF THE PAPACY—REV. R. C. SHIMEALL.

The course of the Papacy is nearly run. Such, at least, is the general sentiment of the learned in the Protestant world. The quickened activity which now, and for a few years past, has distinguished the leaders and abettors of the system, does not abate the force of the sentiment, nor the confidence reposed in it. The revived activity noticeable now, on the part of the prelates, priests, and others, in its interests, is but the fulfillment of ancient prophecy concerning its last days, and corresponds to the convulsive action which not uncommonly at a short interval precedes dissolution in the animal frame. The faith of the intelligent remains, therefore, undisturbed; and, with the developments of Providence and study of the Scriptures, is constantly *accumulating strength*.

Within the past century much has been written and published by learned and able divines concerning the rise, career, and final doom of the Papacy; and not a few distinguished scholars have attempted to fix the precise period when its destruction would be effected. The labors expended upon the general subject have brought out a vast amount of information, from sources sacred and profane, and imparted to the study of Popery, as contained in the Bible, a very high degree of interest. They have served in an eminent manner to strengthen the faith and hope of the members of the true church of Christ, to encourage her in her struggles, and even to fill her with joy through an apprehension of the close proximity of the time when her sufferings at the hand of this ancient foe (the

7) to her purity, peace, and
ess, would be ended for ever.

the precise time when the
of Romanism shall be over-
the "man of sin" be destroy-
nothing of the Papacy shall re-
to offend God or to grieve any
people, can be determined
ertainty, we do not affirm. Still,
constrained, by the teachings
Bible, to regard the destruction
antagonist of the Gospel as
t hand. The events of Provi-
the success of Popish move-
in Protestant countries, as well

numerous conversions of Ro-
s to Christ in Popish lands,
us in this view. Yet we do
firm that the precise time is re-
But we are not about to dis-
his subject ourselves. We de-
ather to submit a few para-
from the pen of the Rev.
SHINEALL, of New-York, found
recent and valuable work on
Bible Chronology."

readers will see that he differs
e respects from those to whom
blic have been accustomed of
look as to standard authorities
nological matters, and that he
ates with precision and marked
nce. He gives reasons, how-
for his decisions. We quote
ne 5th section of Chapter IX. of
ork—a chapter devoted to the
sition of the mystical or pro-
numbers of the books of Dan-
the Apocalypse." We regret
e have not room for the entire
l. We must content ourselves,
er, with parts of it.

Shimeall says:—

e next prophetic numbers in order
e 1260, 1290, and 1335 days of
Synchronic with the first of these
260 days, Dan. 7: 25, and 12: 7—

are the 'thousand two hundred and three-
score days,' Rev. 11: 2, 3; the 'twelve
hundred and sixty days,' Rev. 11: 3-6;
and 'the time, times, and half a time,'
Rev. 12: 14.

"In regard to these important prophet-
ical dates in the great 'calendar' of mys-
tical time, we observe, in the first place,
that, so far as we know, all expositors,
except Mr. Faber, whether they have un-
derstood the 'days' *literally*, or as signi-
fying *years*, are united in considering
them as *three divisions of one and the
same period*, the last two being merely
elongations of the first, and hence that
they have a *common commencement*; the
1290 days being an addition of 30 years
to the 1260, and the 1335 a further term
of 45 years to the 1290.

"But as with the preceding numbers,
so here: prophetic expositors differ as
to their *characteristics*, the *objects* to
which they relate, and the *time* of their
commencement and termination. . . .

"We now pass to a view of what is
'noted in the Scriptures of truth,'* and
verified by history, of the commencement
and end of these prophetic dates; in
reference to which, as of the preceding,
there are difference of opinion, even on
the part of several distinguished writers,
who adopt the *year-day* theory of inter-
pretation."

Having stated Mr. Faber's theory,
and his objections to it, Mr. Shimeall
proceeds:

"Now, how this 'little horn' can be
made to have *begun* his career at
two different periods, viz. in A. D. 533
and A. D. 715, (the difference being
182 years,) we must confess goes
quite beyond our arithmetic. We can
only account for this discrepancy in
the premises on the part of Mr. Faber, on
the ground of the overwhelming weight of
evidence now lying before us (and on
which he himself relies) in proof that the

* Dan.

'little horn' of Dan. 7 made his first appearance upon the prophetic platform in A. D. 533, and from which, as we contend, commenced the mystical period of the 'time, times, and dividing of time,' or 1260 years of Dan. 7: 25. We here refer to the edict of Justinian in A. D. 533, constituting John II., the then bishop of Rome, the supreme head over all the churches; and to the Pope's ratification of the imperial edict, etc.

"Victorious Justinian, pious, fortunate, renowned, always triumphant Augustus, to John, the most holy Archbishop of the venerable city of Rome, and Patriarch.

"Reddentes, etc. We rendering, as has always been our wish, honor to the apostolic See and to your holiness, and honoring your blessedness, as it becomes us to honor a father, hasten to inform your holiness of all things connected with the state of the churches; for it has always been our earnest desire to preserve the unity of your apostolic See, and the state of the holy churches of God, which up to this time has invariably obtained, and subsists undisturbedly.

"Hence we have hastened both to bring into subjection, and to unite to the See of your holiness, ALL THE PRIESTS OF THE WHOLE EASTERN TRACT. Of those things, then, which have been at present agitated (though they have been clear and indubitable, and have been firmly held and taught by all priests at all times,) we have thought it necessary that your holiness should be informed. For we suffer not anything which is agitated connected with the state of the churches, clear and indubitable though it be, to go on without your holiness, also, WHO ARE THE HEAD OF ALL THE HOLY CHURCHES, being apprised of it. For, by all means, as has been said, *we are eager that the honor and authority of your See may increase.*

"We, therefore, acquaint your holiness," etc.

"The letter concludes thus:—

"We request your blessedness to pray for us, and to procure the watchful care of God over us."

"The following extract is from the Pope's Ratification of the Imperial Edict:

"To his most glorious and indulgent Son, Justinian Augustus, John the Bishop of the city of Rome [sends greeting.]

"Inter clarus, etc. Among the illus-

trious praises of your mildness, most Christian of princes, it shines like some star of purer light, that in love of the faith, that in pursuit of brotherly love, being instructed in ecclesiastical learning, YOU PRESERVE THE REVERENCE OF THE ROMAN SEE, AND ARE SUBJECTING ALL THINGS TO IT, AND BRINGING THEM TO UNION WITH IT, to whose founder, that is, the first of the apostles, the charge was given with our Lord's own lips, "Feed my sheep." Which See, both the rules of the fathers, and the statutes of the princes show, and the much-to-be-honored expressions of your piety attest, TO BE TRULY THE HEAD OF ALL THE CHURCHES. It is manifest then that in you is fulfilled what the Scriptures say, "By me kings reign, and princes decree righteousness," etc.

. Accordingly, I have received, with my habitual reverence, the letter of your Serenity, the consent of my brothers and fellow-bishops having been given to it in the interval: which edict, since it is conformable to Apostolic doctrine, I CONFIRM WITH MY AUTHORITY."

"On receiving the Pope's answer, the emperor immediately published them, along with the decree, and his own letter to John, inserting them under the title, 'De Summa Trinitate et Fide Catholica,' in the front of the revised and authenticated copy of the new code of laws which he promulgated. It must be remembered, also, that the emperor's letter itself was equivalent to a law, the imperial rescripts being always so regarded and acted on.

"To this, however, it is objected, that the above letter of Justinian 'confers no authority whatever on the Pope,' etc.

. Nor could Justinian, had he attempted it, have conferred any authority on the Pope over the churches of the Western empire; as that empire was no longer under his dominion, but had passed under the jurisdiction of the Goths," etc. In reply, we respectfully submit, that, even granting that the above edict of Justinian did not create the papal authority here contended for, the manner in which the whole was done is, in fact, far more fatally effective, than if the emperor had formally decreed that the Pope should—*

** See Lord's 'Coming and Reign of Christ,' pp. 374, 375.*

have such and such power; for in that case, the power would have appeared to be merely of *State* origin. Let it then, we repeat, be admitted, that Justinian does not decree it as if it were of *his erecting*, but writes a letter in which he **RECOGNIZES ITS EXISTENCE**, and submits a decree for the Pope's ratification. Still, by that act, he seated his holiness beside him on the legislative throne, AS A CÆSAR IN THE CHURCH—the centre of unity, the determiner of controversy. On the other hand, the Pope's letter shows that he was in ecstasies at the prospect of aggrandizing his See, the act of Justinian, so far as his power extended, legally constituting him the *head and centre of unity* of ALL the apostolic churches, both of the *East* and of the *West*! Nor is this all. The rival patriarch of Constantinople, on this occasion, by the dexterous management of the emperor, writes, 'being in haste to follow in all things the Apostolic See of his holiness,' etc. What a glorious vision for the pride of the pontiff! But his high aspirations could not be realized without establishing, at the same time, a precedent for the emperor's usurpation in *spiritual* things. Hence, in the history of the East, it may be observed that in after times, not the Pope, nor yet the patriarch of Constantinople, but the *emperors* are the spiritual despots. And so, while the Pope in the West plays the part of *Cæsar in the Church*, the emperor in the East plays the part of *Pope in the State*. As to the other part of the above objection, it is sufficient to reply, that, in addition to the reduction of Carthage by Belisarius in the summer of A. D. 533, and subduing Africa in the spring following, he accomplished the recovery of Italy from the *Goths*, soon after. Nor is it unimportant in this connection to remark, that the more strict consolidation of the monastic orders in the West—subsequently so important a prop to the papacy—was achieved by Benedict of Nissa, about the same time. *Monastic vows were thenceforward rendered irrevocable.* (See 1 Tim. 4: 3.)

"We must therefore decline acceding

to the affirmation, that 'it is apparent that the exact date of the 1260 years is *not known*; nor, consequently, the time of their termination.' We, on the contrary, think it quite 'apparent,' and beyond the point of fair controversy, that this prophetic number commenced running its predestined course with A. D. 533. Also, that the astounding events which marked the era of A. D. 1793, fully verify the predicted *judgment* which was to fall upon this little horn at the close of that period, Dan. 7: 26: '*And the judgment shall sit, and they shall take away his dominion, to consume and to destroy it UNTO THE END.*' There were premonitions of the calamities which were to fall on the popedom, so far back as the year 1727, clearly traceable to the growing disaffection of the ten kings towards the Pontificate; so that the Venetian ambassador said, 'Something unnatural is coming to pass in the sight of all, for the Catholic governments are beginning to unite in hostility to the Roman court.' So also in A. D. 1758, the then reigning pontiff, Benedict XIV., sought by concessions to avert the impending storm, but all in vain. The hostility of the alienated powers continued to increase, until at last it broke out in the National Assembly of France, (its eldest son, and for ages its most devoted ally,) which body, as an initiatory step to the overthrow of the '*dominion*' of the beast, abolished the tithes, held by the Pope as sacred to himself and his priesthood. Next followed the confiscation of the church lands. Soon after, the rifling and suppression of 4000 wealthy monastic houses, together with a requisition made on the Catholic priesthood of France to abjure all allegiance to the Pope,—the Romish religion, at the same time, being abolished by act of Assembly,—and a massacre of 4000 priests as a sort of libation to the triumphs of the phrensied zealots. These, I repeat, and a thousand other acts inflicted by those instruments of Heaven's vengeance upon the seat of the papal power, e. g. the overturning of churches, plundering of altars, the con-

verting of church bells into cannon-balls, and of cathedrals into powder manufactories, or livery stables, etc. etc., sufficiently demonstrate that the hour of its judgment had come. Finally, on this subject, we observe that 'from 1799 to 1793, Napoleon's celebrated code—which made a change in the constitution of Europe as marked and as sweeping as that made by Justinian, 1260 years before—was promulgated. France, which had been for 1300 years the great bulwark of the Romish church, broke loose from its subjugation, and in that disruption shattered and shook the papal influence throughout the world. We, therefore, conclude, that the era of the French Revolution was the *end* of the 1260 years, during which the witnesses were to prophesy in sackcloth.*

"Here, however, we must advert to the prophetic announcement, Dan. 7: 12, that the '*lives*' of the ten beasts were to be '*prolonged for a season and a time*,' which opens the way for our introduction to the notice of the reader.

"First, the 1290 days, Dan. 12: 11, 'and from the time that the daily sacrifice shall be taken away, to set up the abomination that maketh desolate, there shall be *a thousand two hundred and ninety days*.' Here, it is to be recollected, that to both the little horns of Dan. 7 and 8 were assigned the work of *taking away the daily sacrifice*. Now the Scriptures recognize the church of God as ONE body, under two dispensations, *Jewish and Christian*. This is beautifully illustrated by St. Paul, through the medium of the allegorical olive-tree, with its natural and ingrafted branches, Rom. 11. The *worship* of God in both constitutes the '*daily sacrifice*' which he requires and accepts, if offered in faith and sincerity, according to his appointment. And, as a *punishment* for their abuse, perversion, or neglect, or as a *trial* of their faith, this '*daily sacrifice*' is either taken away or suspended. The former is applicable to the work of

the '*little horn*' of Dan. 8, who, in the '*vision*' revealing the origin, progress, and end of the Turkish dominion, as a whole, through the prolonged period of 2300 years, is represented as inflicting his wrath upon the objects of it when '*their transgression was come to the full*,' i. e. '*in the latter part of their kingdom*,' during the running course of the '*five months*,' or 150 years of Rev. 9: 5, 10, and of the '*hour, the day, the month, and the year*,' or 396 years of Rev. 9: 15. It consequently took effect upon *apostate Christendom*, and upon the *Jewish nation*. On the other hand, as a *trial of faith and constancy of Protestant Christians*, the '*little horn*' of Dan. 7 commenced his work, which, beginning in A. D. 533, terminated in the '*judgment*' inflicted upon him, as above described, in A. D. 1793. But that judgment did not utterly destroy him. His '*dominion*,' politically, was lost to him. Still, his '*life* was prolonged to him, first, for a season.' That '*season*,' we shall now show, is coincident with the 30 years which, added to the 1260, make the 1290 years under consideration.

"By adding 30 years to 1793, we are brought down to A. D. 1823. Was there, then, at that era, any event demonstrative of the *continued vitality* of the '*little horn*' during the above interval? We turn for an answer to the working of that system of the papacy, which, embracing a great auricular principle of secrecy, manages the whole springs and machinery of Romish priestly movements, until properly matured for public action. This, I submit, was developed by the procurement (through the agency of the CATHOLIC ASSOCIATION, into whose hands Ireland has fallen) of the British act of Parliament in the removal of *political disabilities*, etc., in behalf of the Catholics in Ireland, A. D. 1823; in reference to which, Lord John Russell, prime-minister of England, in a letter to the Right Rev. the Bishop of Durham, says: 'My dear lord, I not only promoted to the utmost of my power the claims of the Roman Catholics to all civil

* Rev. 11: 3.

rights, but I thought it right, and even desirable, that the *ecclesiastical* system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who, without such help, would have been left in heathen ignorance.' Since that time, other measures of favor, from the same source, have tended greatly to strengthen the hands of this revived power, and have been directed with deadly, implacable, and unerring aim, against the PROTESTANT power of England, not only, but of every nation throughout Christendom!

"That this is no empty chimera, especially in regard to England, we refer the reader to the 'Apostolic Letter of His Holiness Pope Pius IX., establishing an Episcopal Hierarchy in England;' a full reprint of which may be found in 'Cumming's Lectures on Daniel,' Appendix, pp. 445-450, Philadelphia edition, published by Lindsay and Blakiston: 1854. That letter shows that the present reigning pontiff, as the head of the apostasy predicted by St. Paul, 2 Thess. 2, has actually taken ecclesiastical possession of England—divided it into dioceses among his bishops—and appointed Cardinal Wiseman as their head, and archbishop of Westminster. Hence the cardinal, on this occasion, in a letter to his clergy, secular and regular, says: 'The great work is complete; what you have long prayed for is granted; your beloved country has received a place among the fair churches which, normally constituted, form the splendid aggregate of Catholic communion. *Catholic England has been restored to its orbit in the ecclesiastical firmament*, from which its light had long vanished, and begins now anew its course of regularly adjusted action round the centre of unity, the source of jurisdiction, of light, and of vigor.' And Father Newman, one of the seceders from the English Protestant Church, in a sermon delivered on the occasion of the enthronement of Dr. Ullathorn as bishop of Birmingham, says: 'The mystery of God's

province is now fulfilled, and though he did not recollect of any people on earth but those of Great Britain, who, having *once rejected the religion of God*, were again restored to the bosom of the church, God had done it for them. It was wonderful in their eyes. THE HOLY HIERARCHY HAD BEEN RESTORED. *The grave was opened, and Christ was coming out.*'

"And, be it observed, though the Bishop of London, Lord Eldon, and Lord John Russell, have all raised their voices against this illegal and traitorous act of encroachment on the *ecclesiastical* constitution of Protestant England, as by law established; yet nothing has been done to quell, or even to arrest or disturb, its progress! And as it respects our own beloved country, who will deny that the Roman Catholics do not now hold the balance of power at the ballot-box? While, on the other hand, the system of proselytism; their efforts to exclude the Bible from our common schools; and their unprecedented increase in all parts of the land within the last twenty years, strongly indicate the revival and spread of this fearful power of the 'little horn,' under the outspread, blood-bought banner of our stars and stripes!

"Finally. To the 1290 years is also added 45 years, making a total of 1335 years. So Dan. 12: 12, 13, 'Blessed is he that waiteth and cometh to the *thousand three hundred and five and thirty days*. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.' A second period, this, coincident with the 'time,' SUPERADED to the 'season,' mentioned in Dan. 7: 12, of the revived life of the papal power. We cannot now enter more at length into a detailed exhibit of the events which have transpired since 1823, in connection with the zeal of the little Roman ecclesiastico-political horn, in the recovery of his original strength, and of success which has crowned his efforts in both hemispheres. This success, especially in the matter of *proselytism* from the various ranks of nominal Protestantism, together with his growing

ascendency in the arena of political strife, as above briefly represented, may well justify his vaunted confidence of once more securing a dominancy throughout Christendom. Yielding this point, therefore,—for it is in perfect accordance with our own expectation and belief—yet that dominancy, in the light of that prophetic

Word which has guided our pen thus far, we have the blessed assurance, will be *short-lived*. This is evident from the obvious import of the passage quoted from Dan. 12: 12, 13, which, with but few exceptions, prophetic writers make to terminate *before* the commencement of the era of Millennial blessedness."

FOREIGN FIELD.

HAYTI.

The missionary sick, but convalescent—the missionaries at Dondon and Raphael also suffered—the church at St. Marc restored to the mission—a tour among the churches proposed—converts to be baptized—the school at Raphael does well—the fête at Notre Dame—labors for the spiritual welfare of the people—the Magazine—candidates, etc., etc.

In his report, the Rev. Mr. WARING says:—

"I hope my last reached you in good time. Almost as soon as I had dispatched it I was seized with fever, and for ten days or more almost despaired of life; but, through great mercy from heaven, I got better. Until this moment, however, I am exceeding weak, and still suffering considerably. This has of course prevented my labors, but I hope now to resume them soon.

"The fever has also been bad at Dondon this year, and Lacrose has been ill of it, and Fouquet, at Raphael, has also suffered from it, and his family is still unwell from the same cause.

"This, of course, has also prevented the long voyage I purpose to take. But I must go now, as soon as strength will possibly permit, for it has already been too long delayed. The church at the city of St. Marc, which Mr. Judd took from us some time since, has now returned, and by virtue of a document from its members, signed by them all, it is now under my ministry. Thus we have got back what he hoped to keep from us. I must go to see them, in accordance with their repeated and pressing invitations. I shall from that point turn either to the left hand by the Mole and Pt.

de Paix, or to the right by Mirébalais, Hinchá, and all the places in that section of the land. I shall determine upon that when I reach St. Marc's.

"I shall probably take Lacrose and a member of the church at Raphael with me, and shall be gone perhaps two months, and then I must go by sea immediately to the Mole, etc., that is, after my return from Hinche.

"I do not know as I shall be able to write you again before I set out, as I only wait for health and a little more favorable weather. There is also a baptizing on hand, and I am not determined as yet whether to perform it before I go, or after my return: but you will know. I shall also give you a faithful account of all I do in my travels. I shall try to establish a school at the city of St. Marc. The school at Raphael goes well, but is in want of suitable books, etc. I hope all the books and things I sent to you for, will be sent, especially the Scriptures and hymn-books, as I have the greatest and most increasing need of them, also tracts, and indeed *all*. I forgot to name, on the list I sent you, samples and materials to teach young girls to mark. I think I can sell all these things to advantage. I shall keep an account of sales, and report to you an account of all. I must, however, in the first instance, pay duties, and perhaps freight, for all—which duties are very considerable. Still, I think they can be sold to, at least, comparative advantage commercially, not to name their countless value in other respects.

"The foolish 'Fête' of 'Notre Dame

d'Aoudt' passed with the usual mummeries and nonsense of images, drums, processions, military music, etc. I endeavor to look carefully to the moral and religious deportment of the members of our churches. Many now seem ready to profess the Gospel, but without seeming to know what they do, and some have fallen who were professors. These late trials, however, I know to be the same in nature as those I had a long time ago. They are renewed under another and a different form; but good is done, and I am happy to labor for the salvation of this people.

"Your excellent Gazette has again come to hand, and I delight to get it indeed. I hope you will order it to be sent regularly: whenever I fail to get it, I feel as if deprived of nourishment the most necessary for me.

"Among the present candidates for the ordinance, is the Secretary of M. Fouquet at Raphael, who teaches the school at that place. Also, the widow of the baron who so persecuted us at Dondon. She seems truly converted."

IRELAND.

REV. DR. HEATHER—DUBLIN.

(30,000 persons awakened.)

The revival in Ireland—the prostrations and bodily exercises diminishing in frequency, while the revival increases—the exercises accounted for—striking case of a mother being overcome by the sudden appearance of a lost son—multitudes converted of all classes, Romanists and Protestants—Romish priesthood violent—engaged also against the school system—denounce the Italians, etc.—the converted Romanists never pray to Mary or any saint—our missionaries active and successful in winning souls, etc.

"In forwarding the last month's journals of the agents belonging to the 'Irish branch' of your 'Union,' who are under my superintendence, I enclose some information respecting the 'religious revival' in this island, of which you will have heard and read so much. I assume that your knowledge of *animal physiology* will have given to you the true interpretation of those 'physical prostrations' or 'stricken' which so much has been written

and spoken, and which are not very dissimilar to what occurred in your own country during the revival in President Edwards' time, and subsequently in England, in the time of Wesley and Whitfield.

"The 'right headed and hearted' here attach very little importance to them. They are not sought for, prayed for, nor are they gazed upon with an idle curiosity when they do occur. And although they accompany conviction for sin and sound conversion to God in some persons, they are not regarded by any, that I know, as proofs of being saved. Moreover, as the revival broadens and deepens, they diminish in both number and power, and at present are one to *seventy* of those who are being brought into the possession of the 'truth as it is in Jesus.' I think they are only regarded as evidence of that intimate sympathy existing between mind and body of which we have daily proof in ourselves and in others. Every one knows that emotion produces certain effects on the body. A tear is the physical manifestation of emotion. Increase that emotion, and we sob. Intensify it, and we cry out, and in some persons *hysteria* is produced. A keen view and fear of approaching evil, or sorrow for evil incurred, will agitate the nerves and certain parts of the body. I have seen as complete physical prostration entirely apart from all religious influences and emotions, as any that I have witnessed during our revival so far.

"A gentleman, at whose house I was a guest, had sent his only son to school. The youth ran off to sea, leaving books and character behind him. The ship in which it was believed he had sailed was lost, and all the passengers perished. The family went into *mourning*. Nearly two years after, while the mother was engaged in the drawing-room, a youth presented himself. She gazed upon him. He cried, *Mother!* She dropped on the floor insensible, was carried to her bedroom, and *three weeks* elapsed before she was sufficiently recovered to converse composedly with her returned son.

"You understand, then, that when we

write or speak of the 'Irish revival,' we do not mean 'physical prostrations,' or 'stricken cases,' but that awakening of the mind to an appropriate sense of the importance of the revealed verities of Christianity, evidencing itself in a due regard and love for the means of grace, especially for Him to whom they lead, which now pervades vast multitudes of the Irish people, and which is to be attributed to the outpouring of the 'Holy Spirit.'

"It is said that nearly 80,000 persons have already been enlightened and awakened to a keen consciousness of their guilt, depravity, and peril while out of Christ—have manifested great anxiety to be saved—have gone to God, through Christ, for salvation, and through Christ only they have now 'peace with God.' Of these thousands, vast multitudes are now, in life and character, giving unmistakable evidence of the transferring power of the grace of God, and, in fine, they are of the most happy and active Christians among us. Of these, some were blasphemers, Sabbath-breakers, drunkards, covetous, skeptics, infidels, scoffers, formalists, thoughtless, prayerless, Socinians, Arians, Papists, etc., etc.—all unconverted, but all of them one and happy in Christ now.

"To suppose even this to be the measure of the revival, would be to form a very imperfect estimate of it indeed, as it has entered the majority of evangelical pulpits by its quickening and acting power in the presentation of a free, full, present, and felt salvation, with increased power, fullness, clearness, and effect. The family duties of the altar and catechising are observed with more frequency, point, and earnestness. Its teaching, softening, and saving influences have penetrated the Sabbath and other Protestant schools, producing blessed fruits. It has given unity, increase, directness, and telling energy to the various instrumentalities employed to make known the gospel of salvation throughout this land. And it has brought to bear an amount of godly example, faith, prayer, and consecrative effort, upon the Popery and ungodliness of Ireland which is unprecedented in its history.

"I am happy to inform you that it is

affording numerous intimations of increasing breadth, depth, and power, and that some of us who are much mixed up with it, and are best acquainted with the mind of Ireland, are of the opinion that it will not only take under its saving action the *Protestant* population, but ultimately penetrate the *Papal* masses of this country; and that the hundreds of Romanists who have already been brought to God by it, are but samples of the mighty achievements it is destined to effect amongst them.

"It would extend this letter too much to go more into detail, and therefore I enclose, for your use, 'Occasional Papers' of the Society that I had the honor to represent on your continent. By them you will learn the particular mode of operation of the revival in various localities.

"Before I conclude, I have to say that *Popery* in this country is at present engaging the earnest attention and consideration of us all. The priesthood and the party over whom they exercise an entire control, are unusually excited, violent, and partially unveiled. They have entered upon a determined crusade against 'mixed education.' This is aimed first at the national system of education—a system which they seemingly patronized for many years. Their object is to keep the Romanist children from all contact with the sentiments, interchange of thought, and social intercourse with the Protestant youth, and to secure a Government grant of money for separate educational purposes which would be within their exclusive control. They find that education in the national schools has operated against their system, by imparting *truthful* knowledge of history, by implanting principles of loyalty, and sowing the seed of civil and religious liberty.

"In several Popish places the priests have collected large gatherings, to sympathize with the Pope and to denounce the *Italians*. They have done so by the direction of their Bishops. I send you papers by which you may learn the views of the Irish priesthood respecting *civil and religious liberty*, of Protestantism, Protestant countries and institutions, and how that all they

have written and spoken in former and present times in England, America, and elsewhere, was but a *delusion* and a *snare*. Would it not be well for the citizens of America to keep an open and steadily fixed eye upon their movements in your land?

"I am fully persuaded that the priesthood feel their position to be in great peril. Generally the Romanists of education and thoughtfulness, and who are possessed of any considerable property or status in the country, are disinclined to move with them at all; while some of these strongly remonstrate against their movements, and a considerable part of the educated middle and lower classes of the people are waking up to the conviction that the revival is a *great work of God*. It is surely a very remarkable fact, that of the *hundreds of Romanists* who have been converted during the revival, whether educated or unlettered, rich or poor, previously bigoted or liberal, gradually or suddenly saved—being physically prostrated or not—*not one of them* has offered *one prayer* to the Virgin Mary or any saint for help. All have gone directly and at once to Christ for salvation—even some of these had gone to large revival gatherings, filled with bitterness and cursing, were stricken down, and came out of them possessed of faith in Christ and peace with God, and have continued in the same ever since.

"I am certain that it will afford much gratification to your 'Board of Directors,' and to the friends who support your Society, to learn that *your agents here* have nobly and successfully done their part in antagonizing Romanism, and in winning souls, ever since their appointment. May I most earnestly submit to the Board the importance of an increased agency here now, when a powerful impression has been made upon the stronghold of Popedom here, which is felt both by friend and foe. We ask the Board, the friends of the Bible, of Protestantism, of the Lord Jesus in America, to come forward to the help of the Lord, to the help of the 'Lord against the mighty.'

"And now, with kind regards to the Board and yourself, I am, my dear Dr. Fairchild, yours truly,

"D. D. HEATHER."

FRANCE.

THE CENTRAL PROTESTANT SOCIETY, PARIS.

The following extracts from a letter of the Rev. C. L. FROSSARD, the general agent of the Central Society of Evangelization at Paris, shows a most encouraging progress in the work to which it is devoted. "The operations within thirteen years have increased *nearly a hundred fold*." New doors of usefulness are steadily opening before the Society, and urgent calls are addressed to the officers to enter them; but *funds are wanted* to enable them to do it. We publish these extracts, and the subjoined "items of news from the stations of the Society," in the hope that the churches of this land will enable the Board to send to the brethren of that Society liberal and substantial aid at an early day.

Mr. Frossard says:—

"We employ, under the eye of the Lord, to preach the Gospel in more than one hundred places of worship, *thirty-seven* pastors, *twenty-five* of whom are entirely in the service of our Society; and *eight* evangelists, *seven* of whom we employ. We have, moreover, fourteen teachers, *ten* of whom are in our service, and *five* colporteurs and Bible-readers also in our service; in all, sixty-four agents, forty-seven of whom devote all their time to the work which we have undertaken for the Lord.

"Our progress has been steady, and our operations have increased nearly a hundred fold in thirteen years. The field of those operations has been so greatly enlarged that we have found it necessary to add to our usual number of agents of evangelization, to our excellent preparatory school of theology, which, under the direction of the pastor, Monsieur Boissonnas, and of two professors, numbers 16 pupils. We have, I repeat, added a preacher whose duty is to visit various stations, and to preach the Gospel in the reformed churches of France; and also, in order to give to the

Society a more rapid march, and to secure more united efforts on the part of its friends, we have added to the permanent committee a general agent.

"Our resources, which increase from year to year, are, however, far from being adequate to meet the demands that are constantly made upon us; and thus, dearly beloved brethren, after having faithfully labored in the cause of truth, and having made many sacrifices, we come to beg your assistance and co-operation. We need more means. At this very moment eight new churches ask to be fed with the bread of life. Shall we, for want of means, be compelled to close our ears to their spiritual distress?

"ITEMS OF NEWS FROM A FEW STATIONS OF THE SOCIETY.

"*Fresnoy-le-Grand, Northern Section*.—This church was for several months under the care of Rev. Mr. Chottin, formerly a Roman Catholic. A short time ago its regular pastor was restored to it; Mr. Legneux had been sent by the Minister of War, in the capacity of almoner, to the hospitals of Milan. After having nobly discharged his difficult task in Italy towards our Protestant soldiers, and occasionally towards such Italians as seemed well-disposed, Mr. Legneux has resumed his apostleship in the midst of the skepticism and the depravity of Fresnoy and its vicinity. Fresnoy contains 300 Protestants. It has one church and two schools. Divine worship is held regularly twice every Sunday, and on Wednesday evenings there is a meeting for conference and prayer. Such meetings are especially designed for Catholics who may desire religious instruction. There is also a Sunday-school for children.

"In the small town of Bohain, which was formerly the home of many reformers, and had a synod, there are 50 Protestants and one chapel, where religious service is performed once every Sunday.

"*Fousomme, Ficulaine, Montigny, and Essigny*—small districts in the neighborhood—have, between them, about 70 Protestants, and from time to time are visited

by evangelists, who preach the Gospel to the people.

"*Fontaine, Notre-Dame*, where we have located this year an evangelist, Mr. Remy Vauri, had not, two years ago, a single Protestant. It now numbers upwards of 80, and divine service is performed there regularly twice every Sunday in a chapel which we rent.

"*Grougis*.—This town has a pastor, Mr. Haas. We have there a temple where 250 Protestants assemble on Sunday, to hear the word of God twice on Lord's days. There is also a Sunday-school. During the winter evenings of each week they hold a series of meetings for conference with Catholics. The schools of Grougis continue to be closed, and the teacher whom we employ there, with his wife, is obliged to give lessons from house to house.

"*Aisenville*, which is contiguous to Grougis, has 50 Protestants. *Mennevert* has one chapel and 40 Protestants—*Guise* has 50 Protestants. Religious worship is held in those two localities from time to time. The pastor of Grougis preaches the Gospel also in Hannassees, whose few worshipers are connected with the church of Esqucheries.

"Those three stations, planted in the midst of destitute populations, are entirely under our charge. We may say the same of those of Normandy, Elbeuf, and St. Opportune. The church of Elbeuf has this year been confided to pastor Monchatre. There the work progresses satisfactorily.

"At St. Opportune there has been a revival of zeal on the part of the Catholic curate, who has succeeded in collecting in that borough, where there was not a single Catholic left, about a dozen persons who attend mass. Unfortunately, we have not the means to maintain there an evangelical preacher.

"*Estissac*, under the direction of pastor Gerber, gives us much satisfaction, and we have reason to bless God for the progress of truth and piety in that place. The work of evangelization gains ground daily, and Mr. Gerber, although the house of

worship is not yet opened, enjoys greater freedom. He is allowed to preach in the school-room.

"Such are the various items of news that I am enabled to furnish you, respecting the stations in which the 'AMERICAN AND FOREIGN CHRISTIAN UNION' is especially interested. For further details I refer you to the quarterly report of the Society, a copy of which I have the honor to send you.

"The Society bids me to notify you that it has forwarded to your Society a medal struck on the occasion of the 3d jubilee of our Society, and which it begs your Committee to accept in brotherly remembrance."

POITOU—NEAR PARIS, FRANCE.

Evangelization by visitation from house to house—Young Men's Christian Associations—St. Sauvant visited—arrangement for the winter services—laymen extremely useful—objections practically refuted—the first work of a church, etc., etc.

The Rev. E. VERRUE is stationed about forty miles south-west of Paris, in Poitou, where he has labored with much zeal and success for a number of years past. The church of which he is pastor has been greatly revived and strengthened under his ministry. The youth have been trained to activity, and, through the Christian associations which have been formed, their usefulness has been much augmented of late. In a recent letter Mr. Verrue says:—

"Our Lord has promised, that unto him that hath shall be given;—i. e. that he who has made a good use of the talent committed to him, and doubled it, shall always perceive new wants springing up around him, which will provoke his activity in proportion to his capacity.

"Young men who have taught in the Sunday-school, and tasted how good it is to labor for the Lord, desirous of doing more, but conscious of their weakness, have been led to group themselves together for mutual support. Hence have originated the young men's 'Christian Associations.'

There is more to do yet in this direction, and much progress to make.

"At St. Sauvant several members of the union have attained to mature age, others have married, and after having been active, they have become honorary members. Although their new position does not destroy their former relationships, it has nevertheless created new ties. Their present social position brings them more in contact with other members of the great human family. After having contracted the habit of doing good around them whilst single young men, it is impossible for them to consent to remain *inactive* for the future. Married, or of an age to enter into the seriousness of family life, the same spirit animates them as that which preserved them in their youth from the snares of the world, and taught them wherein true happiness lies. A great many of them had painfully felt the sad consequences of religious indifference in their family, and they not only desire that their own households should live a truly Christian life, but they wish to see their neighbors enjoying the same privileges. They have found access around the hearths of those who could not have received them familiarly as young men, and their words find listening ears—for counsel is best received from the lips of experience. It is in *this way* that evangelization *from house to house* has taken place amongst us.

"Last autumn the thought occurred of organizing the work for the winter; and every week during the month of October we met to prepare ourselves by prayer; and to confer together on the work we had to carry on. In the month of November, the evenings being sufficiently long, *fifteen* pious members of our church consecrated that time to those visits. We continued to meet once a week for united prayer, and to communicate our experience. God blessed the work, and we soon perceived how useful and necessary it was.

"As long as religion has only the *pastors* to represent and spread it abroad, or persons specially charged with the labor, it is dressed in an official garb; it is, in the con-

dition of things, set apart, and is *outside* of the daily life, so to speak. Religious ideas presented only by those, who are engaged *professionally* (or who are considered to be so) lose their force and their authority. But let a *layman*, on the contrary, take a place in the family circle, and lead the attention of its members to questions touching the interests of the soul or their duties towards God, it is easily felt that *he* speaks 'out of the abundance of his heart.' Nothing obliges him to do so. If he speak, the ideas he advances are natural and habitual to him; and he *lives*, besides, in the same way that he invites them to live in. Thus, the truths taught in the pulpit and recommended by the pastor find their way amongst the less accessible, and the example of some will gain others.

"We have also found that the *objections* which each one draws from the inner man, and which forms for each individuality his stumbling-block, are communicated more freely to one on an equal footing with the objector, than to the pastor. *He* represents theological science: there is no hope of being in the right with *HIM*; it is as well to be silent. So they reason. These *objections* against the 'light' are made, as the word of God tells us, because our 'deeds are evil.' They find an echo amongst our pious peasants in their past experience, and they are therefore precisely fitted for dealing with the difficulty, and for laying the 'axe at the root,' to make bare the moral wound from which the doubt proceeds.

"Those engaged in these labors had al-

ready been at work for the children, and in the 'Young Men's Christian Unions,' which had formed and developed them whilst at the task. Their talent had doubled, but they had hitherto been useful chiefly to isolated individuals. In their new mission they have found whole families together, which their influence has penetrated. Their action is then doubled in its bearing and in its results, so that their talents have again been multiplied.

"By degrees our church is beginning to walk in the way marked out for the followers of Jesus Christ. As long as colporteurs and evangelists, supported by religious societies, are requisite for the spreading abroad of the word of God and the propagation of the gospel: in a word, as long as the kingdom of Christ depends upon them for the spiritual conquest of the world, we are in our normal state.

"The natural work of a church whose members are 'the salt of the earth,' 'lights upon a candlestick,' 'cities upon a hill,' is to spread the 'good savor' around itself first. It is for it to recommend the Bible, and procure it for those who do not possess it. It is for it to *read* it to those who neglect it, or who forget it in a dusty corner, or bury it in a library. It is its privilege to be its own home missionary, and *then only* will it have learned the measure of its duty towards those beyond its own limits, to the world's end, wherever the good news of salvation has not yet penetrated."

HOME FIELD.

MISSION ON THE RIO GRANDE, AT BROWNSVILLE, TEXAS—MISS RANKIN.

Invasion by Cortinas and his banditti—citizens murdered—the town in great commotion—Government troops absent—the citizens organize for defense—rangers evade Cortinas and get into the city—Matamoras offers aid—a death through fear—Miss Rankin goes to Matamoras—stays with a Mexican family—is encouraged in her work—a fresh supply of books arrive—the school interrupted but a short time—prospects encouraging, etc., etc.

The following report from Miss

RANKIN came to hand after the January number of our Magazine had gone to press. We submit it now, assured that it will be read with lively interest, though Brownsville is now relieved. Of its assailant Miss Rankin says:—

"For several weeks past I have been seeking time and opportunity to write you, but such have been the circumstan-

ces in which I have been placed, that I have found it utterly impossible. You are probably aware that Brownsville has been in commotion and disorder for the last two months.

"Scarcely had the pestilence ceased its work of devastation, when war and bloodshed took its place, to complete, apparently, the entire destruction of our city. About eight months ago the United States troops were all ordered away from this post, and from other places on the Rio Grande, where they had been previously stationed. Knowing that the security of the inhabitants and their interests depended upon the protection the troops afforded, great apprehensions prevailed on the part of the citizens, that an advantage might be taken by the lawless population upon our border to do us injury.

"We regarded our situation as peculiarly critical from the time the troops left, yet no alarming depredations were committed until the morning of the 28th September, at which time a band of Mexicans entered town, headed by the notorious Cortinas, and took their position in its centre, announcing their arrival by the discharge of several muskets, and proclaiming '*death to the Americans.*' They then proceeded to the work they had announced, by most inhumanly murdering several inhabitants.

"The authorities of Matamoras, apprised of what was going on, came over and threatened Cortinas and his band with immediate destruction if they did not desist. The fear that the Mexican troops might be sent upon them deterred Cortinas and his band from the further work of death which had been fully intended. After procuring a quantity of spirits of turpentine, with which they said they intended to set fire to the town, they withdrew and encamped a few miles distant.

"Our citizens immediately organized themselves into a body for defense, but in numbers they were far less than the enemy, who, by daily reinforcements, was

becoming a band of several hundred persons. An express was sent to the commander of the military forces in Texas, yet the request, urgent as it was, could not be granted. An appeal was then made to the GOVERNOR, and the promise of some Texan rangers was obtained. During this interval our situation was truly awful. Cortinas cut off all the mails between Brownsville and every other point in Texas, so that no communication could be received or sent; and obtaining the information that rangers were to be sent, he laid in wait at every point where they might be expected to pass, in order to cut them off. To human view it seemed we were entirely shut up in the hand of the enemy. I will not attempt to describe the terror which prevailed. *One of our best ladies actually died from fear!*

"Cortinas frequently sent several mounted men to reconnoitre the town, from which it would be inferred that he was going to make an immediate attack. Nothing, apparently, but Almighty power restrained him. By night and by day our citizens for several weeks were obliged to stand upon the defense, until their energies became nearly exhausted. The bravery and vigilance of our citizens, and the good providence of God, saved our city and its defenseless inhabitants from the horrible destruction and butchering which had been purposed against them.

"By the utmost skill and precaution the rangers, in number about *one hundred*, evaded Cortinas' ambush and arrived in Brownsville. This force partially relieved our anxious fears. Since that 50 United States troops from Louisiana and 100 more rangers have come in, so that our force now is quite considerable; yet, even now, scarcely sufficient to repel the enemy, should he, with his numbers, which are reported to amount to 1,000, see fit to make an attack. The whole number which could be furnished by Brownsville, with all its reinforcement, at present, would not amount to 400 men. The Government has ordered

two companies from Fort Clark, which are expected to arrive in the course of two weeks.

"Although our condition is less dangerous than it was, yet we are by no means free from fear. Cortinas issued a proclamation three days ago, in which he expressed his determination to *exterminate all the Americans* upon this frontier. He has under him an imposing army, entrenched in a well-constructed fort, defended by cannon, with experienced officers to direct his military operations, while his will is obeyed by his numerous desperadoes implicitly and unreservedly. Nought but the strong arm of the Union can put a stop to his career and counteract his murderous designs; and until this is accomplished, the lives of the Americans will continue to be in constant jeopardy.

"Firm trust in the protection of Almighty power can only sustain the soul in such a dangerous crisis as that in which we are now placed.

"Truly my soul waiteth upon God, from him cometh my salvation." "Because of his strength will I wait upon God, for he has been my defense and refuge in the day of my trouble."

"During the time in which no aid nor intelligence could be procured, and the utmost danger was apprehended, I, with many others, went to Matamoras, and remained until assistance arrived.

"I was greatly comforted, during that time, to be able to do something to advance the object in which I feel an abiding interest, and for which I live in this region.

"Although invited to stay with an American family, I preferred taking up my abode with a Mexican family which I had known considerably by having supplied them with Bibles and other books. The woman had furnished her friends with some of these books, and my stay with her gave me an opportunity of ascertaining their influence, and the manner in which they are appreciated. I was much gratified in perceiving an evident awakening to the manner in which the *priests* held

the people, and, apparently, a full conviction that the *Scriptures* were the words of truth, given them to read and understand. It was said to me with the utmost sincerity, '*If we had known the Bible before, we would have believed it.*'

"I spent most of my time in reading to them. One day, after having read some portions of Scripture which denounced *image worship*, I heard two Mexican women conversing with each other (evidently with no thought of my hearing them) in a manner which convinced me that their faith was somewhat shaken in the numerous *saints* whose pictures were hung upon the walls of the room. One of the women said to the other, 'How foolish it is for us to pray to such things as those,' pointing to the images; and added, in the most emphatic manner, '*Why do we do so?*' The other woman replied in the same manner, '*Why do we?*'

"Never did I so much appreciate the simplicity of our Savior's teachings, and their peculiar adaptation to persons in every circumstance, as when imparting instruction to Mexicans. The varied scenes by which the great truths of the Gospel are illustrated are so calculated to enlist an interest, as to encourage the hope that impressions may be made upon the soul unto salvation. I have strong hopes that *one Mexican woman*, during my stay in Matamoras, embraced Christ as her hope of salvation by a saving faith; and that upon others of these deluded people impressions were made, lasting as eternity. I fully believe that *hundreds, nay, thousands* of the priest-bound people of Mexico are groaning under their spiritual bondage, and would most joyfully accept that freedom where-with Christ makes his people free. A glorious door is *now opened*, and *many missionaries* are needed to scatter the seeds of divine truth upon this hitherto neglected soil.

"Are there not those who, for the love of souls for whom Christ died, are willing to come to the rescue of these millions under the double bondage of sin

A formidable warfare, evil to be encountered, where nature of the most striking characterized by a specious Christianity—embraces a 'system of docility'—the vilest that Satan could invent. In the face of these obstacles, I firmly believing that the kingdom of darkness would yield to the enlightening influence of the word of divine truth.

I was much rejoiced by receiving, from New-York, another box of Bibles and tracts, together with a package of 23,000 pages of the Society's publications, and 50 from your Society. Such additions to my spiritual armory are indeed attended with peculiar sensations of gratification. The day after the box was received, I was called upon to deliver *ten Bibles for Matamoras*, and *ten dozen more*, and several hundred of tracts were also requested. It is good evidence that the Bible is appreciated by the Mexican people, that they are willing to pay for it. Formerly I could circulate only by gift, and many were not *except it* upon any terms. I have the word of truth already gone forth, ringing loudly for religious freedom—effectually preparing the way for the Gospel of salvation—the spiritual enlightenment of the votaries of the 'man of sin' in Mexico.

God that he ever put it into my desire to try to benefit these people. Notwithstanding the trials which I have already passed through, and dangers which at present surround me, I feel no abatement of interest, and my former determination to spend my life in a cause with which I better connected. If my imperfect efforts are requisite, God can save ten thousand deaths; but if I trust he will raise up other agents to carry on the

work, which I feel is but just commenced. The kingdom is his, so are also the power and the glory.

"During this disturbance my school has been somewhat interrupted. I have, however, kept it in operation all of the time, except *eighteen days* which I spent in Matamoras. Should our foe be subdued, and peace and safety again be restored, I think my school will be quite full of a very interesting class of pupils.

"Amidst the clouds and darkness which has been over us for the last few months, the sky of my mission has been unusually bright. During the most trying times, whether prostrated by painful sickness or under the constant fear of cruel massacre, my opportunities of doing good have not been hindered or diminished. I trust I have praying friends, through whose prayers spiritual blessings descend upon me. This thought has sustained my sinking spirits in many an hour of trial and of suffering. O, it is a glorious privilege to suffer for Christ's sake! I rejoice that I am brought into circumstances by which I know I have no governing motives but the love I bear his cause, however trying they may be.

"Hoping that I may still continue to share your prayers and sympathies, I subscribe myself yours in the bonds of the Gospel,
MELINDA RANKIN."

IRISH MISSION IN CINCINNATI, OHIO.

REV. J. F. ROBERTS.

The Missionary enters upon his labors—surveys his field—discouraging aspect—few speak English—Romanism dominant—crosses numerous—Sabbath-school organized—Industrial School promising—Newport, Ky.—school organized—encouraging prospects, etc., etc.

Hitherto the labors of the Board in Cincinnati have been among the German population. The success of their efforts through the Rev. Mr. WINNES, their missionary, was highly encouraging: an interesting congregation was collected by him. Additional efforts were demanded for another class, and early in the autumn

of last year the Board encouraged their Secretary for that district, the Rev. Mr. ROSSITER, to begin a mission for the benefit of the Irish Romanists, who had congregated in the city and vicinity in great numbers. Measures were at once taken to begin the good yet very difficult work. Having obtained the services of the Rev. Mr. ROBERTS, the enterprise was commenced in the month of November last.

In his report Mr. Roberts says :

"Pursuant to the call made to me, I removed to Cincinnati, Ohio, and commenced my missionary labors about the 1st of November. It was my first business to take a survey, with the Rev. Mr. Rossiter, of the field of operation. We soon saw and heard enough to awaken in my mind the inquiries—Who is sufficient for these things? and can these dry bones live?

"I found in two wards, numbering about 20,000 inhabitants, but *but one Sabbath-school* where the Bible was read in *English*. Although a large proportion of the citizens are foreigners, the most of the children can speak English, and are taught *Romanism* instead of *Christianity*; while many others are left to obtain a street education, and practice what they learn in jails and alms-houses, or in midnight revelry in grog-shops and other places of moral pollution. Here Romanism is rampant. Here its already numerous cross-surmounted edifices recently received an additional massive structure to its numbers, and to dedicate which, the sanctity of the holy Sabbath was violated, multitudes of adults and children marching through the streets with loud-sounding martial music.

"Here priests, nuns, and sisters are ever on the move in their peculiar costumes, and with crosses dangling to their persons; indeed, everything connected with them seems *crossed*—their dwelling-houses, their gates, and even their cakes and candies, and various toys for children.

"The Sabbath-school above mentioned had been organized by the Methodist Protestant church, but in consequence of the membership becoming feeble through deaths and removals, they thought of giving up the school and of selling the meeting-house. The proprietors held one meeting on the subject when we heard of it, whereupon we sought an interview with them, and proposed to unite with them in conducting the school as a '*Christian Union Mission School*.' To this they agreed, and are now raising funds to purchase a new and suitable library of Union Books.

"I labor daily to build up the school, and for this purpose I visit it every Sabbath and take charge of the Bible-class. Ladies of six evangelical churches are now enlisted with us in an '*Industrial School*' designed for the benefit of poor little girls. The school is known as *The First Christian Union Industrial School of Cincinnati*.

"At the *first* meeting of the children there were fourteen ladies and twenty-nine children present. Some of the latter were not attendants at any school or church. At our *second* meeting there was a full attendance of ladies and *about forty children*, some of whom were of Roman Catholic families.

"There were those present who were but little cared for by their natural protectors. God is blessing our feeble efforts in this school.

NEWPORT, KY.

"Being separated from Cincinnati only by the Ohio river, its interests are very much identified with that city. There are *eight* Protestant and *three* Roman churches in Newport. We have there enlisted in our cause some of the most prominent ladies of *five* evangelical churches. The town council have granted us the free use of the court-house to hold our school in. The school is called *The First Christian Union Industrial School of Newport*.

"We held the first session last Saturday. There were present fourteen ladies

d sixty children, several of them Romanists. The garments of some indicated that they were very poor. From the proprietors of two coal-yards we obtained several donations of coal for the use of the school.

"During the month I have made about a hundred visits to families, and assisted at nine prayer and other religious meetings, assisted to carry on our Mission Sabbath-school, and preached once. For some time yet I shall be so much gaged with the schools and visiting the poor and neglected, that I shall neither find time nor opportunity to preach much. Upon the whole, I have abundant reason to thank God and take courage. At an early period we hope to organize an industrial school in Covington, and one or two more in Cincinnati; but at present the purpose to give our whole time and attention to building up those we have already organized. But what can one do among so many?"

"God will doubtless ere long manifest himself in mercy, and own and bless his word. Christian people, we hope, will aid by their prayers and sympathy."

ROMAN MISSIONS IN SOUTH DEDHAM AND LAWRENCE, MASSACHUSETTS, AND MANCHESTER, NEW-HAMPSHIRE.

REV. B. STEINTHALL, MISSIONARY.

preliminary work—state of things in South Dedham—some Romanists always at the meetings—state of things at Lawrence—prayer meetings—several take part—state of things in Manchester—statistics of each town—instruction in English—summary of labors—additional facts—a scene in Boston connected with a baptism of an infant, etc., etc.

This is a new station which the board felt constrained to establish early last autumn. The leadings of providence seemed to render the path duty in regard to it very plain.

R. STEINTHALL, who was appointed to labor there, is encouraged by the success that attends his efforts, as appears from the following reports. He says:—

"In making up my report for the past

two months (October and November) allow me to make a few explanatory remarks. At the suggestion of some friends of the cause of Christ, I examined the field now occupied by me as early as the month of July. Finding it open and inviting, I commenced my labors in the following month. Those labors consisted chiefly in visiting the Germans from house to house, and collecting them together in meetings for divine worship. In this I succeeded beyond my anticipation. I found many of them literally hungry for the bread of life. This was the case especially with the Germans of South Dedham, many of whom had not attended divine worship for a number of years.

"The people of South Dedham kindly offered us their vestry for our meetings, free of charge, which offer was gladly accepted. Ever since the 21st of August we have held our meetings there twice a month. The invitation was given to all, whether Protestants or Roman Catholics, to come and hear the word of God. I told them at the very beginning that it was not my intention to assail the sentiments of any particular denomination, but simply to preach to them 'Christ and him crucified.' We have never held a meeting but some Roman Catholics were present. Nay, more than this, some of those most interested in this new enterprise are Roman Catholics.

"The Germans of Lawrence, many of whom had been received as members of the first orthodox church previous to my coming, were nevertheless glad to have preaching once more in their native tongue. Some of them understand English very imperfectly, others not at all. Here, also, I commenced my labors as early as the month of August. In addition to our meetings for divine worship once a month, we have a weekly prayer-meeting well attended. At first no one felt inclined to take an active part in those meetings, but now one after another rises to offer up prayer.

"At Manchester I commenced my labors as early as September. I have

preached there four times, and visited nearly every family, but found so much opposition that I concluded not to go there any more for the present. Besides, I found the expenses incurred by going there too heavy for me to bear, no one being willing to defray them.

"The number of German families at Manchester cannot fall short of forty, *two-thirds* of which I believe are Roman Catholics.

"There are about sixty German families at Lawrence, besides a large number of unmarried men and women. The number is increasing from day to day. Some twenty families are Roman Catholics, but many of the unmarried people are Roman Catholics also.

"At South Dedham the number of German families is in the neighborhood of fifty: half of this number are Roman Catholics. And here I wish to say, that in my visits I am as cordially received among Roman Catholics as among Protestants. I find the former as willing to listen to me, nay, in some instances *more willing*, than the latter.

"I have taken special pains in my visits to persuade parents to send their children to the Christian Sabbath-schools.

"During the months of October and November I have preached to the Germans of Lawrence six times, held eight

prayer-meetings, and visited nearly every family. The attendance on divine services is increasing. The number of Roman Catholics attending our meetings varies—sometimes more, sometimes less.

"I have also given the Germans of this place gratuitous instruction in English, in order that they might be profited by attending divine service in English.

"During the same time I have preached to the Germans of South Dedham eight times, and visited every family, remaining with them always two or three days for that purpose.

"I have distributed in the three places, both among Protestants and Roman Catholics, some 1,400 pages of tracts, and given away to Roman Catholics eight Bibles, and to Protestants two,—they being too poor to buy them. I am happy to state that I have abundant evidence that God has already blessed my feeble efforts in awakening a spirit of inquiry among some of the Germans, heretofore thoughtless and heedless.

"Perhaps I ought to add, that probably four-fifths of all the Romanist families have at different times been represented in my meetings. I am happy to state, also, that the interest in the meetings on the part of the Romanists is *increasing*, especially in South Dedham."

MISCELLANEOUS.

SOUTH AMERICA.

VALPARAISO—THE REV. D. TRUMBULL, AND
THE ROMAN PRIEST.

"Vindicacion de Varias Versiones de la Biblia, publicadas por las Sociedades Bíblicas, contra las imputaciones del Sr. Presbítero, Francisco Martinez Garfias; por David Trumbull."

This is the title of a pamphlet of one hundred pages, in the Spanish language, lately published in Valparaiso, Chili, South America, and designed for general distribution. It contains a very interesting and

important discussion between the Rev. DAVID TRUMBULL, (our former missionary and now the pastor of an evangelical church, which he has collected there, and which has now grown to self-sustaining power under his ministry,) and a Roman Catholic priest, in regard to our (King James') version of the Holy Bible.

It is particularly noticeable, as showing the boldness with which Mr. TRUMBULL may now expose Papal errors in the republic of Chili, where the

in Catholic religion is the religion of the State. It shows that the *of toleration* has entered Chili, as in New-Granada—that a change come over public opinion, so that priests of the dominant church compelled to give a Protestant there a public hearing, and only to his vindication of truth arguments through newspapers, instead of anathemas, fines, comments, and such-like things, there would have been resorted to against him.

On the occasion of the discussion it was to have been the "Pastoral" of the Archbishop of Santiago addressed to the "Clergy and People" of his arch-episcopal diocese in which he affirmed that—

The chief measure which the Protestants employ, in their anti-Catholic propaganda, is the distribution of silent Bibles."

Against an affirmation so dishonouring to Protestants, so utterly at variance with the truth, and also so unwelcome to the Rev. Mr. Trumbull felt called to utter his protest, and to rebuke the Archbishop, either himself personally or by some one whom he designated, to make good his position, the truth of which he (Trumbull) respectfully denied. The Archbishop declined the task, and it was undertaken by one of his assistants, whose name stands in the margin of the pamphlet quoted at the end of this article.

The illustration of the straight-forwardness and fearlessness of the Rev. Mr. Trumbull and also of the tone of public opinion which now obtains in Valparaiso in regard to the circulation of anti-Papal publications, and what it will bear in this respect without

open resistance or violence, we give the following extracts from the "dedication" of the pamphlet, which Mr. Trumbull has prefixed to the letters it contains :

DEDICATION.

"Oh that one would hear me! Behold, my desire is that the Almighty would answer me, and that mine adversary had written a book." Job, 31 : 35.

"This republication of the letters of Mr. Martinez with mine, is dedicated to the inhabitants of Chili, and the other Spanish republics. The Bible Societies claim that the original documents concerning the Christian religion should be universally read and observed as the supreme authority, to which criterion every opinion should be submitted.

"For these countries there have been published various editions of the Holy Scriptures, both with and without the apocryphal books. God has given this precious gift to all nations. Since the Reformation we have proved its beneficial influence on us, and we earnestly desire that it may impart its light to all. Knowing that religion ought not to be neglected, we advise every one to inform himself personally as to what God has revealed. Jesus Christ, than whom a higher authority does not exist on earth, has said :

'SEARCH THE SCRIPTURES.'

"This is our position, and this we recommend to all. It is right to investigate—it is not right to seek a monopoly. Those times have passed away. They belong to the epoch of the inquisition, and of sentences read on the scaffold (*de los autos de fe.*) But now the laymen, as well as the clergy, enjoy the privilege, and are under obligation to listen to the doctrines as they come from the inspired books. Here is the foundation-stone upon which the Reformation rests.

"By various unfair ways, timid writers and those distrustful of reason make opposition. They take counsel of the ignorant, and write words of passion. At the

present time the Bible is not allowed to be read in any manner but by ecclesiastical sanction: it is prohibited, unless on condition of having notes of human origin (mixed 'with clay and iron,') and finally it is feigned that the versions are corrupted; but all these pretensions are vain, vague, and insupportable; invented in order that the people may not know the liberty to which they have been emancipated by the Savior.

"To avoid discussion is the natural consequence of these tactics. It is very well known to plunders that a bad cause is lost as soon as there is discussion. The defense makes the case worse. It is their desire to keep silent rather than suffer defeat. The principal antagonist, Mr. Martinez, refused to follow up the discussion.

"In conclusion, I say they have lost their cause. That they knew, and for this reason have they abandoned it. Now, pleadings are made in order to obtain a decision; and I have placed this pamphlet before the public, patiently waiting for a verdict from this tribunal. I ask all to read this correspondence, that they may see how futile and erroneous are the objections which are brought against the Spanish Bibles published by the Bible Societies, not to make Protestants, but because they are Bibles. Moreover, I ask that no one should blindly oppose the reading of the divine precepts, but rather recommend and practice them."

ROMANISM IN PHILADELPHIA.

We take the following paragraph from the *Catholic Herald and Visitor*, of Philadelphia, of the 7th of January. It discloses a state of things in that city in regard to the numbers, strength, position, and prospects of Romanists and Romanism, which perhaps few Protestants have conceived. It is worthy, however, of consideration, and with that conviction we reproduce it, in the hope that

if it has failed to fall under the observation of our readers there, (who, perhaps, like many others, seldom read a Romish Journal,) it may in this way be brought before them, and speedily result in some effective efforts for the moral and religious welfare of that large and rapidly growing class of citizens who are now involved in the ruinous errors of the Papacy.

We do not propose now to open the question, whether the errors of the Papal religion are *fatal*; for that, we take it, is well settled by the Scriptures, and is sincerely believed throughout evangelical Christendom. **BABYLON IS DOOMED!** The "man of sin" must be destroyed! What a missionary field, then, is there opened in Philadelphia, our sister-city, and how loud and urgent the call for its culture! We can scarcely conceive of a local object of more importance to Christians in that city, just now, than the Papal population. We, therefore, respectfully commend the perusal of the subjoined paragraph to all the friends of evangelical Christianity resident there. May we not hope to see in all the churches of that city a simultaneous movement in prayer, and efforts which will soon furnish ample means to support suitable missionaries who will carry the Gospel to the people concerning whom we write? We will so hope. Concerning—

"THE PAST YEAR IN PHILADELPHIA,"

The editors of the *Herald* say:—

"The return of a New Year naturally recalls to mind the remembrance of things past, and especially those transpiring within the year that has just closed. It has been one of an eventful character, even to Philadelphia; Catholics, especially, have cause to be thankful for the

of the past year. The Catholics of Philadelphia now number about 130,000. We have also 28 churches within the limits of our city. These are rapidly growing strong and bold proportions. Every year seems to add to the already large number of attendant at our churches. The number which included the parish of St. Peter's Church, ten or fifteen years ago, has now parcelled out into that of nine parishes. It is not too much to expect before another year rolls by, one or more churches will be added to the present number. During the year through which we have just passed, it is true we have not witnessed the laying of the corner-stone of a new Catholic church in Philadelphia, but we have seen the foundations increasing at a rapid rate. At the town the corner-stone of St. Patrick's Church was laid. The Church of the Immaculate Conception was solemnly consecrated. A chapel was erected in Camden, N. J. The Redemptorist Fathers have held a synod in our midst, which has been productive of incalculable good. The Seminary of St. Charles Borromeo has prospered during the past year, beyond all former years. A Preparatory Seminary established by our Right Rev. Bishop, promises to verify all the anticipations held for it by the friends of the cause. The Cathedral of St. Peter and Paul has greatly progressed towards completion, and the first cross has been planted upon its summit."

ITALY.

CANTY—DISSENT FROM ROME PROGRESSING.

A correspondent of the *Newark Advertiser*, resident at Florence, in communication recently received :—

"The political features of the Papacy have become so odious in Italy, as to give dissent a decided advantage. And in Tuscany the dissenters are organized for the diffusion of their doctrines, and are those of the Vaudois of Piedmont. Their number, I understand, about

nine thousand of the native population. Since the proclamation of freedom, large and respectable churches have been organized in Leghorn and Florence, which have fitted up convenient buildings for public worship. Bibles and tracts are industriously and freely circulated. But while the Government thus secures the fullest liberty of worship, it feels constrained to exercise a strict surveillance over the expression of political opinion. Many arrests have been made within a few days of persons, including several priests, charged with being concerned in some supposed plot of reaction."

To the above we subjoin the following from a correspondent of the *Providence Journal*, which gives a similar view, and confirms us in our judgment and often repeated convictions that Italy is one of the most important missionary fields in the world, and that now is pre-eminently the time for Protestant Christians to send into it numerous and competent evangelical missionaries :—

"I am surprised at the number of Italians I meet who frankly declare that they have not a particle of respect for the authority of the church in which they were born. Some of them go such lengths in their denunciations, that one who wishes to be governed by principles of fairness is obliged to warn them not to get so far beyond the bounds of moderation as to do violence to religion itself. There are others who, as good Catholics, maintain their fidelity to the purely religious rites of the church, but at the same time exhibit a spirit of protest which is every way noble and admirable. They love the faith of their fathers, but are able to distinguish between what that requires and the arbitrary exactions of an ecclesiastical authority which has little respect for the rights of the individual intellect. A society of Italians recently organized has taken a large room in one of the best localities in Florence, and meetings for communion and worship are now held three or four evenings every week. I am told that several hundreds sometimes assemble, and the worship is conducted after the somewhat simple style of our Methodists or Quakers. It is said that the interest and the numbers in attendance are increasing."

PROTESTANTS IN HUNGARY—THEIR VIEWS OF THE GOVERNMENT'S, ACTION CONCERNING THEM.

Some have supposed that the Protestants in Hungary had derived advantages from the late act of the Austrian Government in modifying the laws concerning them, but they view it otherwise. They object to the new order of things.

1. That the right of the State to simple superintendence has been changed into a right to issue ordinances. 2. That the Protestant Church may vegetate, but cannot flourish, if its elections are not to be valid unless they are confirmed by the State. 3. That our church meetings cannot be private, as publicity is one of the fundamental principles of our faith. 4. That the patent would make of the superintendents and elders *employés*, who would be in the pay of the State. 5. That by subdividing the church districts, ties which have existed for centuries would

be severed. 6. That if the State had a right to superintend the schools, to choose the books, teachers, etc., the self-government of the Protestant Church in educational matters would exist but in name. 7. That the Synods are to be formed of persons elected by the district assemblies, and not by the communities.

SARDINIA.—THREATENED SECESSION FROM ROME.—The report is now circulating in certain circles at Paris, under authority, it is said, of a member of the Sardinian Government, that the Sardinian monarch, together with a very large proportion of his subjects, will shortly abandon the faith of Rome. In the famous publication called "Napoleon in Italy," the state of Sardinia is pronounced to be such as must necessarily produce civil war and ecclesiastical severment. On the late entrance of Victor Emmanuel, the clergy held themselves aloof from all share in the loyal demonstrations, thus evincing their suspicion of a change not favorable to themselves.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF DECEMBER, 1859, TO THE 1st OF JANUARY, 1860.

MAINE.			
S. Berwick.	A friend, by Rev. G. W. Allen, for Kankakee Mission,	\$5 00	
Augusta.	A few friends, for Kankakee Mission,	20 00	
Sanford.	John Storer, for Kankakee "	10 00	
NEW-HAMPSHIRE.			
Hanover.	Centre Congregational Church,	5 13	
"	Baptist Church,	2 08	
Laconia.	Church and Congregation,	9 19	
Manchester.	1st Church and Congregation,	26 50	
Hollis.	Congregational Church and Society,	43 24	
Nashua.	To make Rev. Chas. J. Hill L. M.,	30 00	
Troy.	Rev. L. Townsend, toward Deacon A. Baker's L. M.,	2 00	
Concord.	1st Church and Congregation,	20 25	
Peterboro.	Anna Tuttle,	2 00	
VERMONT.			
Hartland.	Congregational Church, for L. M. of Rev. H. Rood,	26 53	
Montpelier.	Congregational Ch. in part of Rev. Wm. H. Lord L. M.,	38 51	
Fairfield.	Dan'l Morse, for Kankakee Miss.,	5 00	
Norwich.	Congregational Church, to make Rev. A. Hazen L. M.,	31 00	
Burlington.	Luther Clark, for Kankakee Mission,	20 00	
MASSACHUSETTS.			
Shelburn Falls.	Friends, for Kankakee Mis.	16 41	
Greenfield.	A few friends, for Kankakee Mis.	25 00	
Lawrence.	Lawrence-st. Church S. Sch., to make Sam'l E. Stone L. M.,	30 00	
Manesfield.	O. Cong'l Church & Society,	5 00	
Andover.	Chapel Congregation,	63 84	
Salem.	S. Church and Society, for Kankakee Mission and for L. M. of Chas. M. Richardson,	55 00	
Norton.	Teachers and Pupils of Wheaton Female Seminary,	60 00	
"	Cong'l Church, \$15 of which from Dan'l S. Cobb, in part of L. M., and \$10 from Mrs. W. for Kankakee Mission,	81 81	
E. Douglass.	A few friends, by Rev. J. L. Maynard, for Kankakee Mis.	17 00	
Plymouth.	Church and Congregation of Rev. Mr. Blanchard,	15 75	
Whitinsville.	A few friends, for Kankakee Mission,	58 10	
Lowell.	Kirk-st. Church and Congregation, Salem. Tabernacle Church and Cong'n, \$4.50 from Sab. Sch. to make Miss E. H. Whipple, Miss L. M. Hodgeman, and Miss H. Wiggins L. M.,	66 00	
Leicester.	1st Cong. Ch. and Society,	100 00	
Uxbridge.	Cong'l Church and Society, for Kankakee Mission,	23 00	
Enfield.	Cong'l Church and Society,	39 00	
Bridgewater.	Month. Col. in Trinity Cong. Church and Society,	40 00	
Boston.	Miss E. L. Torrey, for L. M.,	13 00	
"	A Lady, by Dr. N. Adams, for Kankakee Mission,	30 00	
Newton Corner.	For Kankakee Mission,	10 00	
Whitinsville.	Estate of Dea. E. W. Fletcher, by hands of P. Whitin Dudley, Esq., Ex.,	75 31	
Northampton.	Enos Clark,	500 00	
		1 00	

Mrs. R. Torrey, for Kankakee Mission, 1 00
 Cong'l Church, bal. for Kankakee Mission, 2 00
 innisimmet Church, for Kankakee Mission, 16 00
 or of Congregational Church, for Kankakee Mission, 3 00
 M. K. A., for Kankakee Mission, Cong. Church and Society, 2 00
 L. Balance, by hands of C. Davenport, for Kankakee Mission, 18 36
 ort. Public Meeting in Prospect-st. Church, for Kankakee Mission, 4 00
 'est. A Lady, for Kankakee Mission, 90 37
 Cong'l Church and Society, 1 00
 t. Church and Society of Rev. Dr. Dimmick, 50 00
 John Freeland, 16 70
 outh Church and Parish, 1 00
 Union Congregational Church and Society, 33 18
 Old South Church and Congregation, 51 00
 Bal. for Kankakee Mission, 28 00
 h-n-st. Church and Society, 1 00
 Monthly Concert, 12 36
 Cong'l Church and Society, 35 34
 Cong'l Church and Society, 42 00
 S. B. Gould, add. for L. M., 7 00
 a. 1st Church, J. P. Williston \$100; others \$36.35; to make Daniel Kingsley L. M., 136 35
 Edward's Church, in part, 18 62
 assell Gen'l Benevolent Society, 17 74
 y. 1st Cong'l Church, to make Rev. Hiram Mead L. M., 47 75
 on. Dea. F. Whiting, \$2; M. Rosseter, \$3; for Kankakee Mission, 4 00
 Rand, 1 00
 Rev. O. Lombard, \$4; Dea. J. N. Collar, \$4; Dea. L. Smith, \$3,

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A Balance, (\$2 for Kankakee Mission, 5 00
 a. 1st Cong'l Sunday-school Class, \$5.50; "J." \$10; others, \$14.50, for Kankakee Mission, 30 00
 Others, 104 29
 2d Cong'l Church, (\$13.65, for Kankakee Mission, 163 65
 Friend, to make Geo. B. Mathewson L. M., 30 00
 Centre Church and Society, bal. (\$10 for Kankakee Mission,) 37 00
 (Mrs. W. Booth, \$1; Mrs. J. Yale, \$1, 2 00
 R. Pierce, 1 00
 H. Watson, 1 00
 1st Cong'l Church, per T. Davenport, Esq., 44 00
 Meth. Episcopal Church, 11 00
 Meth. Episcopal Church, 2 37
 1st Cong'l Church, by Rev. C. Clark, 17 00
 Friend, 1 00
 Mrs. G. H. Hastings, for Italy, 5 00
 J. Mosely, 5 00
 N. A. Bacon, Ex. add. for J. B. Barnard's legacy, 320 00
 W. L. O., 1 00
 Pearl-st. Church, (\$1 for Kankakee Mission,) to make Jno. A. Francis, H. W. Phillip, H. P. Hitchcock, and Miss J. I. Spencer L. M.'s, 165 55
 1st Congregational Church, 38 00

NEW-YORK.

orth Dutch Church, 52 49
 Wm. Keep, \$5; Wm. Scoville, 50c. for Paris Chapel, 5 50

Lancaster. Methodist Episcopal Church, 6 63
 Medina. Presbyterian Church, Paris Chapel, 8 84
 " Methodist Episcopal Church, 4 17
 Buffalo. S. G. Haven, \$3; J. L. Lee, \$1, for Paris Chapel; S. Lockwood, \$1, 5 00
 Warsaw. Individuals, for Paris Chapel, 24 50
 Lockport. Congregational Church, 8 37
 W. Aurora. Congregational Church, 2 00
 Batavia. For Paris Chapel, E. Taggart, \$5; Rev. B. Sunderland, D.D., \$5; others, \$7, 17 00
 Alden. In part to make Jas. Remington L. M. 12 23
 Bethany Centre, 4 07
 Vienna. 1st Presb. Church of Phelps, 5 17
 Penn Yan. Individuals, for Paris Chapel, 26 00
 Geneseo. Methodist Episcopal Church, 4 07
 Bath. Jno. Magee, \$25; Ira Davenport, \$10; a lady, \$10, for Paris Chapel, 45 00
 Buffalo. Supply North Church, 5 00
 W. Galway. Presb. Ch., Rev. Jno. Mitchell, 19 34
 Candor. Cong. Ch. \$16; Abel Hart, \$5; in full of L. M. for Jon'a. B. Hart, 21 00
 Cherry Valley. Presb. Ch., to make Rev. A. S. Twombly L. M. 40 00
 Utica. N. Y. & A. & B. Tel. Co., for semi-annual Dividend, by Prof. Morse, 87 50
 Haverstraw. 1st Presb. Ch., add M. A. Archer, \$1; Mrs. M. A. A. 1, 2 00
 Lenox. Mrs. Dr. N. Hall, in full of L. M. for Mrs. E. N. Bruce, 10 00
 N. Y. City. W. 23d-st. R. D. Church, Rev. H. D. Ganse, 50 00
 " Dr. Wood's Ch. Broome-st., 89 19
 Brasher's Falls. Presb. Ch. in part of L. M. for, Ira Bell 15 00
 Oswego. A Friend, 3 00
 Cairo. Methodist Episcopal Church, 3 27
 Catskill. Jas. Millard, Esq., 2 00
 Windham Centre. Presb. Ch., to make Rev. L. B. Van Dyck L. M., 30 00
 " Methodist Epia. Ch., 2 25
 Atlanticville and Newbridge. M. E. Ch., add for Rev. C. E. Glover's L. M., 4 00
 Cairo. 1st Presbyterian Church, in part to make Rev. Mr. Roe L. M., 5 95
 Durham. 1st Presbyterian Church, to make Rev. E. L. Boing L. M., 34 94
 Oakhill. Methodist Episcopal Church, 2 51
 Medina. E. W. Clark, \$1; C. F. Potter, \$1, 2 00
 Bernhards Bay. A friend, 2 00
 Goshen. S. C. Hepburn, 5 00
 Poughkeepsie. Jerome Wiley, 75
 New-York City. Anonymous, 5 00
 Kanona. J. T. Otis, for Kankakee Mission, 3 00
 Chester. Presbyterian Church, 28 70
 Walton. Month. Concert in 1st Cong. Ch., 4 00
 Port Jervis. Rev. S. W. Mills, (\$5 for Kankakee Mission,) 15 00
 Clarkstown. Ref'd Dutch Church, Rev. F. J. Quick, 20 30
 Gates. Presbyterian Church, in part, 7 96
 Sweden. Presbyterian Church, (\$5 in full of Peter Sutphen's L. M.) 13 46
 Binghamton. A. M. Hull, 2 00

NEW-JERSEY.

Paramus. Reformed Dutch Church, Rev. E. T. Corwin, 20 00
 Newark. Job Haines, to make James H. Woodhull a L. M., 30 00
 Jersey City. Mrs. Horton, 1 00
 Elizabethtown. Presbyterian Church, 27 00
 Parsippany. 1st Presbyterian Church, in part of L. D. for Rev. Jos. F. Sutton, 25 09
 Dover. Presbyterian Church, \$30 by J. L. A., to make S. G. W. Allen a L. M., 51 00
 Hoboken. 1st Baptist Church, for the Waldenses, 7 00
 Bridgeton. Mrs. O. S. Newkirk, and others, 10 00
 Springfield. Presbyterian Church, Rev. O. N. Kirtland, 14 00
 Bloomsbury. 1st Presbyterian Church of Greenwich, per Rev. A. H. Hand, 12 00

PENNSYLVANIA.

Philadelphia. Dr. T. Mitchell, 2 00

Manchester. 1st United Presbyterian Ch., 4 50
 Pittsburg. Individuals, 19 25
 Burlington. Ann Gilbert, 1 00
 Barren Hill. S. Sentman, 5 00
 Belle Valley. Church of East Millcreek, per J. Vance, 12 39

DELAWARE.

McDonough. E. M. D. Janvier, for Kankakee Mission, 3 00

GEORGIA.

Savannah. J. W. Anderson, \$10; G. W. Anderson, \$10; H. W. Mercer, \$10; Mr. Mills, \$5; J. Stoddard, \$20; N. B. Knapp, \$5; H. Lathrop, \$5; E. S. Lathrop, \$5; W. O. Price, \$5; Charles Green, \$10; J. B. Cumming, \$10; Mrs. J. W. Anderson, \$10; C. S. Branch, \$5; Mrs. E. Williamson, \$5; John Murchason, \$5; Cash, \$3; Cash, \$1; Ladies' Christian Union, \$112 00, 236 00
 Culloden. Mrs. M. A. Holmes, to make herself a L. M., 50 00
 Augusta. Wm. H. Goodrich, to make himself a L. M., \$30; Dr. H. F. Campbell, add. for L. M., \$5; Dr. R. Campbell, \$5, 40 00

KENTUCKY.

Covington. 1st Baptist Church, for L. M., 19 80
 " 2d Presb. Church, for L. M., 21 40
 " 2d Baptist Church, 5 02

ILLINOIS.

Danville. Collection for Kankakee Mission, of car-load of provisions and money, \$10 50 for freight,
 " Rev. Mr. Hammond, \$1; a friend, 25 cents, 1 25
 Bunker Hill. Wm. B. Marshall, 1 00
 Chicago. Amelia A. Fiek, 2 00
 Collinsville. Rev. G. C. Clark and others, for Kankakee Mission, 3 00
 Ottawa. 1st Congregational Church, Rev. W. K. Whittlesey, 14 43
 Chicago. New-England Church, per E. W. Blatchford, 27 43

INDIANA.

Williamsport. Wm. Kent in part L. M., 5 00
 " Mrs. Chandler and her little girl, 2 10
 " Individuals of New School Presbyterian Church, 5 00
 " Methodist Episcopal Ch., 2 25
 Bloomington. Prof. Ballentine, for L. M., 5 00
 " A. Dodd, for L. M., 2 50
 " Mr. Seward, \$1; Presbyterian Church, O. S., \$5 50; Ref'd Presb. Ch., \$7 50; 21 50
 Greencastle. Rev. J. M. Sadd, for Mrs. L. Cowgill's L. M., 2 50
 Dublin. E. Henly, 1 00
 Madison. Presbyterian Church, add. Mrs. Hubbs, \$1, \$1, 2 80

Madison. F. Bengough, for Kankakee Mission, 1 00
 Indianapolis. Jas. M. Ray, \$4; Mr. Green, \$1; E. F. Peck, and R. R. Pass, \$4 50, 9 50
 Seymour. Church and individuals, in part of L. M. for Rev. L. Booth, 10 20
 Portland Mills. Associate Church, 4 70
 " United Presbyterian Ch., 6 25
 " Presbyterian Church, O. S., 4 00
 Russellville. Dr. Chark, L. M. in part, 5 00
 " Individuals Methodist Episcopal Church, 2 50
 Waveland. Presbyterian Church, O. S., 10 00
 " J. M. Coyner, in full of L. M., \$5; A. Buchanan, for L. M., \$5; individuals Presbyterian Church, New School, \$3 50; 13 50
 Crawfordville. A friend, 2 00
 Indianapolis. A. D. Wood, Esq., 15 00

OHIO.

Hopewell. United Presbyterian Ch., add. Salem. 1st Presbyterian Church, (a friend, "from our Annie, who has been one year in the happy land," \$1;) others, \$31 50; which makes Isaac Evans, Esq., a L. M., 32 50
 " Free Presbyterian Church, 5 00
 Greenfield. 1st Presbyterian Church, to make John W. Devos, L. M., 30 40
 " Methodist Episcopal Church, 4 20
 Xenia. Sabbath School of 1st United Presbyterian Church, 5 00
 Columbus. 2d Presb. Ch., which makes Chancey N. Olds, Esq., L. M., 36 00
 " Central Baptist Church, 1 25
 " Wesley Chapel, 7 75
 Cincinnati. Mrs. C. Bates, and Mrs. Judge Burnett, each \$5, 10 00
 Bucyrus. Deacon U. Thompson, towards Deacon N. Geriah's L. M., 50
 Elyria. Mrs. C. Ely, \$5; Mrs. Bradford, \$5; T. L. Nelson, part L. M., \$5; Herman Ely, part L. M., \$15; others, \$11 50, 41 50

MICHIGAN.

Buchanan. E. B. Sherwood, part L. M. for Mrs. M. E. Starr, 5 00
 Niles. Presbyterian Church, to make the Sabbath School L. M., 30 30
 " H. H. C., in full of L. M. for O. W. Coolidge, 10 00
 " Congregational Church, in part, 2 20
 Flint. Methodist Episcopal Church, in part L. M. for Rev. J. A. Baughman, 5 17
 " Presbyterian Church, to make the Sabbath School a L. M., 30 30
 Detroit. A member of the 2d Methodist Episcopal Church, 5
 Olivet. Congregational Church, in part L. M. for Soc'y of I. in O. College, 10 05
 " W. J. H., 25
 Homer. Presbyterian Church, 5 00

WISCONSIN.

Darien. Joseph Bates, 5 00

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OUR WORK, AND ITS RELATIONS.

The work of Christian missions is a divine institution. It sustains to God and man, to the church and the world, to time and eternity, relations which are permanent and powerful, and of the highest conceivable importance. The missionary work bears a relation to God, the Father, as it is the fulfillment of his own eternal counsel and the accomplishment of his revealed will. It has a near and precious relation to Christ the Son, as it is the fruit of his sacrifice, the burden of his intercessions, and seeks the universal establishment of his blessed kingdom; and it has also an intimate relation to God, the Holy Spirit, as it is carried forward by his gracious influence, without which no means or efforts can succeed. This great enterprise harmonizes with the high and holy purposes of the living God, and is sustained by the promise and power of the Almighty. When, therefore, we go forth in the strength and spirit of our Lord to publish his salvation to the poor and perishing, "in the name of our God we will set up our banners," with the confident hope that he will bless the humblest efforts to promote his cause, and in the end will make his truth triumphant.

This evangelical work bears also to the word of God relations that

are intimate and inseparable. The Bible holds up this cause in all its merciful and momentous bearings, and presses its high claims by appeals to all that is glorious in God and ennobling in man, and to all that is pure and peaceful on earth and blissful in heaven. The Holy Scriptures contain the germ, of which the work of missions is only the outgrowth and development. The Bible holds deposited in its sacred shrine the seeds of the glorious ingathering which this work will ultimately secure for the glory and kingdom of our Lord. As the earth has in its surface the seeds whose growth and produce will suffice for the world's sustenance in all ages—as it has in its mines and minerals ample materials for the use and comfort of its population in all future time—and as it has in its rivers, lakes, and fountains, water enough to satisfy the thirst of its inhabitants—so do we find in the word of God an abundant supply of seeds and elements for the maintenance of spiritual life and the culture of the fruits of righteousness in every part of the Lord's vineyard, and also streams of living water sufficient to satisfy the spiritual thirstings of mankind, and to make the barren desert a fruitful field.

The word of God is the mighty instrument, divinely given, and adapted to bring about the conversion of the world to Christ. Into whatever soil this good seed, this word of the kingdom, falls and is suffered to grow and take root, it blesses and frees, enriches and ennobles all who yield or partake of its precious fruit, and makes the wilderness to bud and blossom as the rose. However much the enemies of the truth may decry and depreciate the Bible, it is not only the religion of Protestants and the rule of their faith, it is also the great instrument and support of Christian missions and the sure guarantee of their successful issue. Its promises and prophecies supply strong and fresh motives to earnest and enduring effort. They never fail to inspire hope, even in the darkest hour. From the first promise that the seed of the woman should bruise the serpent's head, down to the glorious consummation, as seen in the visions of the exile of Patmos, they provide a constant stimulus to hopeful endeavor. The holy truths and doctrines of the Divine word, its messages of love and mercy, are the means by which life and light, liberty, and peace, and salvation are conveyed to the perishing; while its commands to give the gospel to every creature reveal the obligation of all to enter upon this great work, and publish the glad tidings to all mankind.

Whatever trials or conflicts those who labor in the Lord's vineyard may meet with, they find ample encouragement to go forward and work faithfully and patiently in a cause which is thus sustained by the word of God, and is carried onward by the *mighty agency* of the Holy Spirit.

The command of our Lord to go into all the world and preach the gospel to every creature, requires his loyal subjects to occupy the whole field and to take possession of all the earth in his name. In fulfilling this duty, they cannot safely neglect that part of the world which lies most directly in the way of their success. *The Papal power impedes the cause of missions and the onward march of Christianity more than all the forms of Paganism.* The removal of this stumbling-block is necessary to the spread of the gospel among the heathen. If we pray for the coming of Christ's kingdom, we cannot disregard the most active and bitter foe of that kingdom, "the man of sin," who opposeth all that is called God, and "whose coming is after the working of Satan." Every consideration of duty and of safety, and all hope of success, oblige us to give to this field a prominent place in the work of evangelization; and it is a source of inspiring hope to all who are engaged in missions among the Romanists, to know that their work is indicated by the word of God and sustained by his providence, and that it coincides with the spirit of prophecy, with the nature and tendency of the Gospel, and with the history and glory of Christ's kingdom.

In no department of Christian missions are there clearer evidences of God's promise and blessing, than in that which pertains to the reformation of corrupt and apostate portions of the nominal church. As there were in the Jewish church in the time of Christ, so also there were in the Roman apostasy in the days of Luther, and are still to be found therein, some seeds of Divine truth. Though they lie hidden and buried

under a mass of rubbish, they are precious in the sight of God. The church of Rome has almost quenched the light of truth, and has made the word of God of no effect by its vain traditions and gross corruptions.

The missionary work among Romanists has a special claim upon the church of Christ, from the fact that God has given to his people, by his holy prophets and apostles, distinct warnings of the coming and power of this great apostasy, and has also declared that he will consume "the man of sin" with the spirit of his mouth; that is, by the power of his word and the preaching of the Gospel. The mystery of iniquity will be consumed by evangelical missions, sustained by the friends of true Christianity in the midst of Romish corruption.

After ages of silent preparation, during which much was done by Waldo, Wickliff, Huss, Jerome, Savonarola, and others, God began this glorious work by the Reformers of the sixteenth century, and he will not cease until the determined consumption of this apostate power shall be completed. The movements of this age show that God is fulfilling his word. His people are looking at the condition of the millions blinded and enslaved by the Papacy. He is disposing many to pity and pray for them. He is inclining large numbers to unite in Christian efforts in their behalf, and to help forward the work of their liberation and enlightenment by giving liberally of their means to send the Gospel to them. He is preparing the way of access to them by the powerful dispensations of his providence. He is opening the eyes of multitudes in

Papal lands. They are beginning to see the gross darkness which covers them, and to feel the chains by which they are bound. There are millions among them who, but for the fear of a tyrannical priesthood, would hear and receive the truth which would make them free. They would hail the Gospel as glad tidings. As there were many of the children of Abraham before the days of Christ waiting for the consolation of Israel, who joyfully welcomed the Messiah as soon as he was announced to them, just so there are now many among the Romanists who would gladly receive the word, as soon as they heard the message of peace from the lips of our missionaries. Bound hand and foot by their oppressors, and deceived by false promises of peace, they are prepared to listen to these welcome words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

We wish to send and give these words of peace and comfort to multitudes waiting for them in our own land, in Ireland, in France, Belgium, and Italy, in South America, in Canada, and in other portions of the Papal world. He who came to open the eyes of the blind and to proclaim liberty to the captive, does not break the bruised reed nor quench the smoking flax. As he treated the erring and oppressed of Israel with great pity and tenderness, so he regards the deluded and down-trodden victims of Romish superstition with deep compassion, and is ready to make good to them his comforting word: "when the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." From

his throne of mercy he addresses the victims of Papal tyranny with words of encouragement, and calls upon them in a voice from heaven to abandon the errors of the church of Rome, saying, "Come ye out of her, my people." He claims a people for his praise, to be rescued and gathered from Roman bondage, and calls upon his true and faithful followers of every name to aid in the work of their deliverance; that he may divide the spoil with the strong and lead captivity captive. In the day when kings shall be nursing fathers and queens nursing mothers of the church, then, "thus saith the Lord: Even the captives of the mighty shall be taken away and the prey of the terrible shall be delivered."

In view of the teachings of God's word and providence, and the present outpourings of his Spirit upon many in Roman Catholic countries and under Papal control, we believe that missions to the Romanists in this and other lands, if prosecuted on a scale worthy of their importance, would receive the rich blessings of heaven. Let us look at this work in the light of God's word, and let us pursue it in the spirit and strength of Him who came to seek and save them that are lost. He cherishes the feeblest germs of faith and the faintest sparks and flickerings of light, until under his fostering care the seeds begin to expand and germinate, and the flame burst forth into a bright radiance, and the salvation of Zion goeth forth as a lamp that burneth. It is the spirit and work of true and living Christianity to watch the embers that lie buried beneath the corruptions of Rome, to add to them fresh supplies of fuel, and to pray that *the fire of heaven* may descend and

kindle it into a flame which shall consume the wood, hay, and stubble, and all the idolatrous trash and heathen rubbish of the great apostasy.

The work of missions among Romanists holds an important relation to the church of Christ, and involves her progress, purity, and power. It furnishes aid to our Protestant brethren in Papal countries, who, in their destitution and weakness, fervently and constantly implore our aid, and gives to them the means of employing their activities with great effect upon the Papal masses around them. It affords, also, to the churches of our common Protestant faith in every land the opportunity of developing their united strength in prosecuting and perfecting a scheme of evangelization, that shall reach and pervade the Papacy throughout every part of its wide-spread domain, and contribute to its gradual consumption and ultimate overthrow. When the church has shaken off this yoke, and labors to free others from this bondage, she can move forward in her march of victory over Paganism, "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

Evangelical missions to Romanists have important relations to God's providence, to history, to revivals of religion, to prayer, to Christian unity, to civil and religious liberty, to our own country and to the world, which we may hereafter refer to and more fully point out. Suffice it to say, that by seeking to evangelize the Romanists in our own land, we most effectually save ourselves, our children, and our country from the greatest evils; and by efforts to liberate the oppressed millions of Europe from the bondage of Rome, and lead them

to the knowledge of the truth, we bestow labor on a field upon which God graciously deigns to pour out his Spirit. By seeking their salvation we secure the very best materials on the earth for the service of Christ, and provide instruments wonderfully fitted and qualified to carry the Gospel into the darkest places of the earth. Labor bestowed on the evangelization of France, Belgium, and Italy, will tell with mightier power on the destinies of mankind than a much larger amount bestowed upon the heathen. While we would rejoice if the missionary force in Pagan lands were increased ten-fold, we cannot but think that the Papal world has a *stronger claim* on the united prayers and liberal missionary efforts of

God's people. We are assured that the riches, and forces, and glory of the Gentiles shall come into Zion like a flowing stream, and we believe that Europe will yet bring her best tribute and treasure to the service of the Lord, and that the sons of those who afflicted Zion will come bending unto her. Without, therefore, in the least degree depreciating missions among the heathen, we are inclined to believe, with reference to the present practical fruits and far reaching results of evangelical efforts in behalf of Romanists, that there is truth and sound philosophy, as well as Christian prudence and economy, in the sentiment: "Better fifty years of Europe, than a cycle of Cathay."

ARE THE DOCTRINES OF THE ROMAN CHURCH OF GOD OR OF MEN?

(Continued from page 12.)

The church of Rome teaches that there is a place called *purgatory*—a place where those Catholics who die in *venial sin* are purified, preparatory to admission into heaven. It is believed by Romanists that at the close of life all souls are sent either to paradise, or to hell, or to purgatory. The first are those who are wholly free from sin; the second are those who die in *mortal sin*; and the third those who, although dying in a state of grace, have not had full satisfaction made for their sins—or dying guilty only of *venial sin*, must be purified in the fire of purgatory.

Mortal sin is the voluntary transgression of a known command, either of God or the (Roman) church, or some lawful authority. And whoever dies without being pardoned of such sin, goes directly to hell.

Venial sin, though it weakens the spiritual life, does not cause the loss of

the grace of sanctification nor of the love of God; and so, not being such as to merit eternal punishment, is expiated in this world by good works and acts of penance; and if anything remains at death, purgatory accomplishes the full cleansing. *Theft*, considered in the abstract, is a *mortal sin*; but if it is not considerable, and is perpetrated on a rich man, it is a *venial sin*.

Such are the teachings of the Roman church. But the Scriptures teach that sin, whether mortal or venial, is a transgression of the law, and that the wages of sin is death; and also that the blood of Christ cleanses from all sin. The distinction made by the Romanist of mortal and venial sin, is unknown in the word of God, and has no significance in view of that great truth, that at the close of life the wicked go away into everlasting punishment, and the righteous into life eternal. Of course, the idea of pur-

gatory is inconsistent with such divinely revealed teachings.

It was once attempted to make the Scriptures assert this doctrine, in a translation of the Bible (into the French language) by the Jesuits of Louvain, published at Bordeaux in the year 1686. In this translation many passages are falsified or perverted so as to teach what was not the mind of the Spirit. The 15th verse of the 3d chapter of 1st Corinthians was thus rendered:—"Si l'œuvre de quelqu'un brûte, il en portera la perte, mais il sera sauvé quant à lui, ainsi toutefois, comme par le feu *du purgatoire*." Or with the same changes in our translation it would read thus:—"If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by the fire *of purgatory*. The word *purgatory* was a pure invention and addition of the theologians of Louvain.

Purgatory appears to be regarded as of so much importance to the Roman church, that the priests are ready to pervert the truth, corrupt the word of God, in order to make it teach that doctrine. It was not formerly declared to the world until the year 1439. Since that time it has given color and importance to many other doctrines. The mass, confession, the doctrine of indulgences, and many other teachings of Romanists, are vivified and rendered significant by purgatorial fire.

But those who teach this doctrine are involved in great perplexities. How can they believe that the faithful burn some thousands of years in "*a fire as warm as that of hell*," and yet accept the words of inspiration:—"There is therefore now no condemnation to them that are in Christ Jesus." If the sacrifice of Christ is complete in itself, purgatorial torments are useless for those for whom he died: to believe in purgatory, is to declare the insufficiency of the atonement.

Our Lord is represented as in heaven interceding for his people; but if multitudes of them are in purgatory, as the Ro-

man church affirms, his intercession can avail nothing for them: he has indeed no power to deliver them from that place of torment, since the Pope alone has the key. And he must be fearfully indifferent and hard-hearted, since he can leave his spiritual subjects in the flame for centuries, unless they have been so fortunate as to leave behind them money or rich friends; for money is the principal power which prevails with the Pope to unlock the purgatorial prison.

The idea of purgatory was unknown to the fathers of the early church. It is either a comparatively modern invention of Romish priests, or has been borrowed from Paganism. For us, as Protestant Christians, we believe that the blood of Christ purifies from all sin; and that no other purgatorial process is intimated in the word of God, or can be really approved by the good sense of mankind.

The Roman church teaches the doctrine of the *merit of works*; i. e. that eternal life is a *recompense* rendered to the good works of man, by virtue of the promise of grace in Jesus Christ. The church of Rome says, indeed, that salvation is all of grace; that man is justified by faith; that his sins are freely remitted by the divine mercy, and for the sake of Jesus Christ; and so far it is the teaching of the Scriptures; but to this there is added the doctrine of human merit. The whole system of indulgences, which so seriously corrupts this church, rests on this error. Pelagius, of the fourth century, may perhaps be regarded as the father of this doctrine; though the church then condemned him as heretical, and his sentiments as heresy. But if Romanists did not believe in the merit of works it would be difficult to maintain the doctrines of penance, absolution, and indulgences. One error rarely subsists alone. This doctrine received its present form at the Council of Trent. It was there asserted that "good works concur in our salvation, and justify us before God." As Protestants, we believe in a much higher authority, which asserts that "by the deeds of the law shall no flesh be

justified in his sight." "Where is boasting, then? It is excluded. By what law? of works? Nay, but by the law of faith."

We believe that good works are to be regarded only as the evidence of a true faith; but that they should never be mingled with the blood of Christ, in order to become with that the price of our redemption. The greater part of the practical doctrines of the church of Rome are the inventions of men, and have no countenance in the revealed word. Many of them have been pronounced heresy by councils of the church in the earlier ages.

It is easy to understand, in view of such facts, why the Roman church so persistently withholds the word of God

from the people; or if allowed in any case, it is in the form of some corrupted version, or with such comments and notes as effectually pervert the truth. The Roman church must admit that many of its most prominent doctrines are not contained in the Scriptures; and therefore divine revelation is neither the source nor the criterion of religious truth for its priests and teachers. That church has reason to fear, above all things, unrestrained freedom in the reading of the word of God; for if the people have a right understanding of revealed truth, then the traditions and doctrines of men will speedily fall into neglect and contempt.

H.

FOREIGN FIELD.

FRANCE.

THE AMERICAN CHAPEL IN PARIS.

The American Chapel in Paris continues to enjoy many tokens of the Divine approbation, and to maintain its onward course. With the progress of time, and the developments of Providence, our convictions of its importance and general utility have constantly increased in strength. We look to it with earnest hope and unabated confidence as an instrument through which much may be done to bring the American churches into more intimate connection and profitable sympathy with the few and comparatively feeble evangelical organizations which now exist in France and the various part of central and southern Europe, as well as to promote the spiritual and religious welfare of our countrymen in Paris.

But, like many other enterprises which have been set on foot for good, it also has had its evils to encounter. Of these we have heretofore refrained from speaking, and should not allude

to them now, but that we may take occasion from the allusion to assure our readers that we have not been ignorant of what has been passing nor neglectful of our duty in regard to it, so far as that duty has been apprehended. But the American Chapel is now established, and it has gone forward, notwithstanding the difficulties of the way, and it is fulfilling its high and holy mission. It is designed to be the religious home of all our countrymen, and it is the sanctuary where, without regard to denominational names or the forms of worship to which, in the land of their nativity, they had been accustomed, they may meet, and without offense to good taste or the principles of conscience unite in worshipping the God of their fathers, and enjoy the benefits of the means of grace as administered by our chaplain, who is alike the pastor of all.

The pastoral office connected with the Chapel is now held by the Rev. G. L. PRENTISS, D. D., who for several years was the pastor of the Mercer-

street Presbyterian church in this city. Dr. Prentiss, on resigning his pastoral charge in New-York, being in feeble health, had repaired to Vevay, in Switzerland, for the sake of the climate and other advantages which a European residence might afford him. The Board having heard that his health was improved, and that he was now able to resume the duties of the ministry, lost no time in forwarding to him, in November last, a commission, together with a request that he would accept it and repair to Paris immediately and take charge of the chapel, which at that time had become vacant by the return of the Rev. Mr. Seeley to the United States, at least temporarily, or till they should be able to procure some suitable person to occupy it permanently.

We are happy to be able to inform our readers that Dr. Prentiss accepted the appointment and acceded to the request of the Board, and early in January last entered upon the discharge of the duties of the office. We look with much interest to the results of his labors in that most interesting field. He seems admirably fitted to its claims, and we cannot doubt that he will be happy in the work which he has kindly consented to perform; and we may also say that with rich experience in pastoral life, a refined taste and high degree of mental culture, we doubt not that his ministry will be of great benefit to the numerous Americans who in the city of Paris may attend upon it.

Confident that no enterprise can succeed without the blessing of God, we respectfully yet earnestly ask the friends of the Redeemer to remember, in their daily prayers, this great work of our Board,—the establishment of

an evangelical chapel in Paris,—that our chaplain and fellow-citizens congregated in that city may be divinely blessed, and that their influence may be of great good to the cause of truth and of evangelical religion, not only in the city of their habitation, but throughout the dark regions of Papal error that surround them on the European continent, and by whose inhabitants they are carefully observed.

We close this article with the following note, just received from Mr. James W. Tucker, of Paris, Treasurer of the Prudential Committee of the Chapel, who is now in this city. It will be read, we think, with pleasure by all the friends of the chapel. While it shows the happiness of the people under the ministrations of Dr. Prentiss, it corrects also an error in regard to the financial condition of the chapel into which some may have been led by irresponsible and un-instructed newspaper correspondents.

"NEW-YORK, 302 Broadway,

"February 8, 1860.

"REV. DR. FAIRCHILD.

"MY DEAR SIR:—In reply to your questions respecting the 'American Chapel in Paris,' I am most happy to inform you that the Rev. Dr. PRENTISS took charge of the pulpit temporarily on Sunday, 1st of January; that I had the privilege of attending his ministrations on that day and the Sunday following; and from the very general satisfaction which I heard expressed, I doubt not that his labors will be attended with much benefit to the chapel and much profit to his hearers. The audience in the afternoon was larger than I have ever seen it since the chapel was first opened.

"I avail myself of this opportunity to correct a mistake, which has become somewhat current from some misstatements made by professed friends of this enterprise, who might be better informed

respecting its financial condition. There has never been, as has been stated, 'a floating debt of \$4,000,' but our liabilities have varied from 7,000 to 10,000 francs above our receipts. To-day, however, they are reduced below 6,000 francs, and we are quite certain that under the acceptable ministrations of our present pastor and his expected successor, the letting of additional seats will soon make our receipts fully equal to our wants.

"Faithfully yours,

"JAS. W. TUCKER, *Treasurer.*"

ITALY—ROME.

The following communication, from a missionary of the Board in Italy, presents a view of the state of things in that interesting field of labor which is well worthy of consideration.

The Papacy, in its natural workings, has neither secured the temporal nor spiritual good of the people. It has damaged them in all of their interests and prejudiced them against all religion.

The writer says :—

"There is a deep and wide-spread disaffection toward the Papal authority, both civil and spiritual, throughout the States of the Church, so notorious that none but the most bigoted adherents of the Papacy pretend to deny it. The presence of the French troops in Rome for the last ten years is inexplicable on any other ground, and the enlistment of foreign troops to supply their place in consequence of their anticipated withdrawal is additional evidence of the fact. Why a people should be so inimical to the rule of their sovereign and so regardless of the teachings of their priests, is a question which is of easy solution.

"The spirit of the age has given an impulse to human thought and action equal if not greater than that which took place in the 16th century, and resulted in the glorious reformation. The extensive diffusion of knowledge in free countries has overleaped the barriers which in

despotic governments have been erected to exclude it. The masses have been moved with a desire for new things, for progress, for emancipation from old customs and ceremonies, and have by the light which has broken in upon them, in spite of the efforts of the ruling authorities to prevent it, discovered the uselessness and unscripturalness of many ecclesiastical rites and observances. The infallible Pontiff, unwilling to change those things which his predecessors have sanctioned, and looking back upon the *dark* ages as the *golden* ages of the church, has constantly thwarted all efforts of his subjects toward a modification or reform of either the political or ecclesiastical system. The consequences of such opposition to the reasonable wishes of the people, is the hatred of their rulers and the growing indifference to religious ceremonies. Unbelief is fast taking the place of that blind credulity which formerly prevailed, and, sad to say, infidelity is alarmingly on the increase among all classes. During the reformation of the 16th century reverence for divine things generally prevailed, and a strong desire for religious knowledge was shown in the constant appeals which were made to the Holy Scriptures in all the religious controversies of that day, and the desire to know what was the teaching of God's Word. At the present day, in the States of the church especially, no thirst for divine knowledge seems to exist. Nauseated with the numerous superstitions, idle ceremonies, and absurd legends of the Romish system, the reaction of their minds seems to be toward disbelief in all mysteries. Even the 'great mystery of godliness,' the corner-stone of the Christian system, is extensively doubted, and of course with it must follow those lesser mysterious things which angels desire to look into.

"In the 16th century the liberty of free discussion enabled multitudes in several countries in Europe to investigate divine things in the light of Scripture and try Romish dogmas by the word of God; so the chaff being separated from the wheat, the

former was blown away, while the latter, in those lands where Christianity is still a living principle in the churches there established, was retained. In other countries where free discussion was not allowed, but the people were compelled still to feed upon both chaff and wheat, (more of the former than of the latter,) the life of faith seems to have almost died out. The mind, loathing the husks on which it has been fed, seems to be approaching the conclusion that all is chaff, and that there is *no wheat*. In other words, Rome, continuing to insist upon forcing her subjects to receive the errors she propagates as well as the truths she holds, has produced a disgust for both. Protestantism having always been held up to them as heresy, and Popery being discovered to be a delusion, the natural inference which they draw is, that Christianity is all a fabrication of cunning men to deceive the people and hold in bondage the ignorant. This growing sentiment is the alarming feature of Italian society at the present day, and presents obstacles in the way of all reformation of religion which will be felt when the day of free discussion shall arrive. The champions for truth and for the religion of the Bible, will then have not only the superstitions and erroneous dogmas of the Papacy to combat, but the more ingenious and subtle arguments of infidel rationalism to meet and overthrow. Fearful will be the struggle in the States of the church and throughout Italy, when the present restraints are taken off between the friends of Christianity and of infidelity. As the violent measures of Louis XIV. in behalf of Popery led to a reaction under Louis XV., which produced the celebrated school of infidelity whose fruits, under Louis XVI., turned France into a vast aceldama, in which Atheism drank the blood of thousands of Rome's votaries, so it is to be feared that the growing infidelity of the inhabitants of Papal Rome will enact another reign of terror, if, with the possession of civil liberty, there should be attempted the enforcement of religious ceremonies or dogmas.

"The common expression at Rome—'If the French troops should suddenly be withdrawn and Rome be left without foreign soldiery, the lives of the priests would not be worth a candle by daylight,'—indicates the temper of the populace towards the priesthood in certain contingent events.

"In undertaking to cultivate this part of the Lord's vineyard, its long desolation must be remembered, the rank weeds of error which have overspread it for centuries, the deep disgust of the people toward Christianity as they have seen it and known it, producing skepticism of the rankest kind, and their natural suspicion of everything which comes to them under that sacred name.

"Sad indeed would be the condition of those residing in Rome who have enjoyed the privileges of an evangelical ministry in their earlier lives, if they had no places of worship in Italian cities to frequent, but those in which the mass is offered and the litany of the Virgin sung. The AMERICAN AND FOREIGN CHRISTIAN UNION kindly provides better spiritual fare for those of our countrymen whom either business or pleasure makes temporary sojourners there, and for this service it deserves the thanks and liberal support of Christians of every name.

"At Florence the Spirit of God seems to be moving upon the face of the waters. Since the flight of the Grand Duke, meetings have been held for religious worship, and addresses delivered by gifted persons not of the clerical order on religious subjects, which are reported to be truly evangelical and eloquent. The enemies of free thought and scriptural investigation have begun to throw obstacles in their way, and the present rulers have advised caution in their proceedings; but the meetings, which are conducted with good order and decorum, still continue. It is expected that ere long religious liberty will be proclaimed throughout Tuscany, and that the Medici will then be able to reside in the land from which the rulers who expelled them a few years ago

reading the Bible has himself been compelled to flee, and into which he is not permitted to return. 'Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!'"

TURKEY.

MISSION SCHOOL IN CONSTANTINOPLE.

A little more than a year ago the attention of the Board was called by the Rev. Dr. H. G. O. DWIGHT, of Constantinople, to the moral condition and wants of a large number of Romanists who were settled in that city and its immediate vicinity, and in whose behalf the Missionary Association there could do but little. It was deemed highly important to establish among them a school for the instruction of their children, thus to prepare the way for further and more effective missionary operations.

Having obtained assurance from Dr. Dwight and his associates that they would superintend the school and direct its affairs, the Board cheerfully engaged in the enterprise, and made an appropriation toward the support of Mr. Costabel, a man of eminent piety and ability, who was recommended to them as a teacher and also to labor as a missionary among the families of the pupils. Mr. Costabel was at once engaged, and he entered upon his labors in the month of Nov. 1858, and has continued to the present time with encouraging success.

The school, as may naturally be supposed, has had difficulties to encounter, but it has nevertheless gone forward, and at times it has numbered more than twenty pupils. It has been composed of boys and girls, whose ages vary from seven to thirteen years. The pupils are of Italian, French, Dutch, Swiss, Polish, and

Armenian parentage. The number of boys who have attended has been greater than that of the girls.

Some of the parents who were able and inclined to pay for the instruction of their children have been encouraged to do so, while to those who were poor the instruction has been extended gratuitously.

The Rev. A. Thomson, a missionary of the Free Church of Scotland, who attended the examination of the school in December last, says, in a report which he drew up concerning it, that "the discipline was good, the pupils apparently happy, and their progress respectable."

In the progress of this work, now begun so happily, the Board can but feel the most lively interest. They desire not only to continue what they have commenced to do, but to augment their appropriations in its behalf. In the Association at Constantinople the Board have a most valuable band of co-workers; and if they can send to that field an *additional* laborer under their guidance, they will confidently expect most encouraging results.

Concerning the school, and the importance of sustaining it, the Rev. Dr. Dwight writes as follows, viz:—

LETTER OF DR. DWIGHT.

Account of the Mission School—number of pupils—examinations had—satisfactory—prospects encouraging—Mr. Costabel gives good instruction—the work should go forward—an additional missionary wanted—names of the Committee, etc., etc.

"CONSTANTINOPLE, Dec. 20, 1859.

"MY DEAR SIR:—As the year is now drawing to a close, I think you will reasonably expect from me a brief account of the results, so far as known to us, of this little school enterprise.

"The number of pupils during the year has not been as large as we had hoped, and yet it has been at times

somewhat over *twenty*, a very small proportion of whom were Protestants. In such a place as this, time is required to make such a school known; and then the distances are so great, and the difficulties of sending small children alone through the streets are such, that we can hardly wonder that so few have been induced to attend.

"We had an examination of the school last spring, and another on the second day of the present month, at each of which the members of the Committee and some few other friends were present. Various suggestions were made by the Committee to the teacher at the first examination, the object of which was to improve the character of the school; and we were much gratified, at the last examination, to find that our suggestions had been carefully attended to.

"I enclose for your perusal a copy of the minute written by our Secretary, the Rev. A. Thomson, Missionary of the Free Church of Scotland, by which you will see what was the judgment of the Committee upon the last examination. At my suggestion, Mr. Thomson has also given a copy of the receipts and expenses of the school during the year. The Hungarian fund, as it is called, was given by gentlemen in England for a wholly different object, but, very unexpectedly to us, by their direction it came into our hands, and is still, as you will see, in reserve, at least in part, to be appropriated towards the expenses of another year.

"The experiment of the past year has satisfied the Committee that we should go forwards and not backwards. We have at the present moment the prospect of receiving soon more Roman Catholic pupils. Mr. Costabel is evidently giving them good religious instruction; and we have requested the Rev. Mr. Biaudet, chaplain of the Dutch Embassy, to give a weekly religious lesson in the school, and we confidently expect that he will comply with the request. We shall need funds for some extra expenses, as well as for the ordinary outlay for the school. If

the number of scholars should increase, as we hope, we shall be obliged to rent a larger building at considerably greater expense. We greatly need, also, an increase of school apparatus.

"The committee beg me to entreat you to continue your generous aid for another year, when we hope to show you still greater fruits. May it not be that this little school will be an entering wedge for your Society for direct and successful missionary labors in this city. The Roman Catholic population, which is large, is almost wholly neglected as a missionary field. It would rejoice all our hearts and greatly encourage us in our work, if you would send us a well qualified missionary to labor among this neglected, but most influential class of our population.

"Hoping to receive soon an affirmative reply to our application, I remain very sincerely yours, H. G. O. DWIGHT.

"P. S. The following persons compose the committee at Constantinople, viz:—

His Excellency COUNT DE LUYLEN DE NYVELDT, Ambassador of the Netherlands.

Rev. H. BIAUDET-CLEMENT, Chaplain of the Netherlands Embassy.

Rev. H. G. O. DWIGHT, Missionary of A. B. C. F. M.

Rev. R. KOENIG, Missionary of Scotch Free Church.

Rev. A. THOMSON, Missionary of Scotch Free Church.

Rev. W. G. SCHAUFFLER, Missionary of A. B. C. F. M.

Mr. KEUN, Consul of the Netherlands.

"The Count De Luylen, as we call him, enters very warmly into the interests of this school, as he does in every other good work."

THE PROTESTANT POLES IN PRUSSIA.

From the "*Evangelical Christendom*" we transfer to our columns the following interesting article concerning a people little known of late, either in the religious or civil world, but with whose past history are many thrilling associations:

"Prussian Poland is a tract of land about eighty miles wide, extending from the south of Silesia to the neighborhood of Bromberg and Thorn, and there branching off in two directions to the north and north-east; thus, as it were, embracing the Delta of the Vistula and the Province of Prussia. Though there is a considerable German element here, yet the population is mainly Slavonic, and more particularly Polish; it forms the edge of the great Polish world lying to the east, which once penetrated into Bohemia, Thuringia, and Lower Saxony, but has receded, leaving the Wends inusatia and the Czechs in Bohemia like lands in the surrounding sea of German life. The number of the Polish inhabitants of this district amounts to about 200,000—an eighth part of the whole population of Prussia.

"Poland has always been the scene of warm religious strife. Christianity was brought to it from the East by Methodius and Cyril, but the Latin Church soon began to strive for the mastery. It had a hard conflict, and it was not till a short time before the Reformation that the last traces of the use of the vulgar tongue vanished from the order of worship; and when the time of the Reformation did come, its effects were soon felt in Poland: the Court, the nobility, the cities, and the people of education became Protestants, and for a time Poland had even a Protestant King; the Bible was translated and circulated, schools formed, and the country seemed lost to Rome. But the movement had affected mainly the higher part of the community, and they had neglected to instruct the people; so that a reaction took place, the Jesuits came in, the Court for political motives changed its sympathies, and the Thirty Years' War produced great devastations amongst the Protestants, and thus Poland became again a Catholic country.

"The number of Protestant Poles in the Province of Prussia is about 250,000, who dwell in the district between Marienwerder and Goldapp. They have regular ecclesiastical order, with 100 parishes

and 134 Polish-speaking ministers. Provision was made at the Reformation, and afterwards, for Polish students at the University of Königsberg. These Poles maintain their nationality and their language, although for 500 years they have been separated from their fellow-Poles and united with Prussia. Their character is that of simplicity, modesty, obedience, perseverance, and self-denial; they are very observant of the outward forms of religion, perhaps superstitiously so; and in their public worship and religious life all is liveliness and activity.

"In Silesia there are 70,000 Protestant Poles, of whom 60,000 live, for the most part, near the Russian frontier, 5,000 near the Austrian, the rest scattered. The former had the happiness not only of having Protestant princes at the Reformation, but also of being spared the counter-movement, which repressed Protestantism in so many places, so that in the seventeenth and eighteenth centuries they formed an active, useful, national body, producing many works, especially in hymnology and catechetics; and, further, they formed a support to their suffering and persecuted brethren in the faith who lived in Poland Proper, and whom they supplied with ministers. Amongst them have been such men as Behm, Cretius, Rohrmann, who have done great service to Polish literature.

"In the Principality of Teschen, and in Pless and Loslau, the Reformation made considerable progress. In Teschen there were fifty Protestant churches, in Pless twenty-seven, in Loslau twelve. In 1654 not one of these remained in the hands of the Protestants, and they were not permitted to build one in Teschen till 1707, and in the other two provinces not till later still.

"The character of these Silesian Protestant Poles is much the same as that of their brethren in Prussia Proper. A clergyman writes: 'It is incredible what an amount of work there is to be done by the minister of a church composed of Poles and Germans. The work is almost doubled by the two languages; but one

is abundantly recompensed by the truly pious and warm feeling of the Polish population. Most of the families have morning and evening prayer. No house is without a Bible, a prayer-book, and the sermons of the celebrated preacher, Dambrowsky. One must hear them sing, in order to know what it is to sing from the heart.'

"The number of Protestants in the Province of Posen is about 12,000, of whom 11,000 live in four or five provinces at the southern extremity of the province. These have never been able to be independent. In the former stormy times they existed only through the assistance of the neighboring Silesia, whence they received preachers and books, and they should be considered as forming a branch of the Protestant church of Silesia.

"Very little is known of Russian Poland. In Cracow there is preaching in both Polish and German at the Protestant church. The Protestant church at Kalisch, of 5,000 members, consists one-third part of Poles. A number of Polish Bibles are smuggled yearly into Russia Proper; but there, for political reasons, preaching in Polish is not permitted. The reports of the Russian Protestant Bible Society from 1853 to 1857 give for these five years an account of the sale of only 116 Polish Bibles in Roman characters (Catholic,) and 32 in German characters (Protestant.)

"So much for the people. As to their religious literature, the first matter is the Bible. This was translated under the auspices of Prince Nicolas Radziwill in 1563, and this has remained the chief translation.

"As to confessions, the Poles chiefly adhere to that of Angsburg. Luther's Catechism is the chief one used, though others are occasionally made use of. In hymn-books they abound; very many of their hymns, as in the case of the Germans, being as old as the Reformation. Some of them are translations, but many are original, and in these latter the national character is exhibited in their

cheerful, unconstrained tone; their love for dwelling rather on the redemption than the ruin of mankind; their proud exaltation of the kingly character of Christ; their martial delight in the conflict of the Lord with Satan, and the victory over him; and the joyful exultation with which they celebrate the saints' rule with God and Christ in eternal glory, as the inheritance of the peasant no less than of the noble. A peculiarity of the Polish psalmody is the predominance of the musical element, to which that of sentiment must yield. It is well known that, in 1530, it was not the hymns so much as the tunes of the church which procured for Protestantism so ready an entrance into Poland.

"Many treasures of Polish religious literature yet lie hidden in manuscripts and old books, which are said to be classical, deep, and, above all, national; these should be printed, that the cultivated portion of the people may see how unfounded is their prejudice of Catholicism being inseparably connected with their nationality. The people at large seek more spiritual nourishment, and for the last ten years the activity of the press has greatly increased, in the publication, not only of Bibles and religious books, but also of other productions, popular history-books, school-books, etc. Also, a Protestant Polish almanac has been published for several years. Still there is a great lack of the personal preaching of the Gospel; here preeminently laborers are wanted, for the churches and for the schools. The Protestant minister among the Poles has an arduous task. Generally of German descent, his national character is totally different from that of his flock; and that flock is poor, so that there needs an entire and loving devotedness to his work. But if he gives this, his reward will be great."

SANDWICH ISLANDS.

LETTER OF THE REV. TITUS COAN.

We feel quite assured that our readers, with ourselves, will rejoice again to see the hand and hear the voice

of the Rev. Titus Coan, the veteran missionary to the Sandwich Islands, through our columns. We bid him and his communication thrice welcome, and sincerely congratulate him and his associates in labor on the success that has crowned their efforts for the erection of the "Central Church Edifice," and the various smaller edifices at the out-stations of their mission. The letter gives us a cheering view of the healthful and progressive state of the evangelical cause in the island of Hawaii. But a few years since, it will be remembered, the people of that island were in all the degradation of heathenism. Now they are a Christian people, sustaining the Gospel among themselves, and improving in all the arts and institutions of civilized and Christian life, and according to their ability—"yea, and beyond their ability"—with cheerful zeal they aid in sending the glad news of salvation to others.

With sorrow and shame we read of the assault that is made upon them by the Romish priests and Sisters of the Sacred Heart. But we trust that they will be preserved, and even brought out of this trial of their faith with increased confidence in God, and greatly strengthened attachments to the truth and ordinances of the Gospel.

We hope that our readers will mark the testimony which comes to us in this communication from Mr. Coan, relative to the efforts of Romanists in that far-off island. It discloses the real nature and spirit of Romanism in its antagonism to the Gospel. That our churches may pray and labor aright in regard to it, their members should understand it. Romanism is not Christianity; and what is here stated in relation to its efforts to

destroy the confidence of the natives in the teaching of the evangelical missionaries, is but a type of what is practiced, in one form or another, against every evangelical mission in the world. The greatest hindrance to the progress of the Gospel everywhere is Rome, with her unnumbered emissaries.

We receive most gratefully from the Hawaiian Christians the donation of *Fifty Dollars*, which they have sent to help us in our work to spread a pure Christianity among the subjects of the Papacy, to protect the thoughtless and unsuspecting against the wiles of the "man of sin;" and we can but hope that hereafter, if not immediately, the donors will learn that their offering was effective of much good to those for whose welfare it was given. We will also hope that this generous donation from the islanders, in their poverty, will stimulate the churches in this country, from their abounding fullness, to enter with increased zeal on the support of this branch of Christian effort.

For the encouragement of our brethren at Hilo, we will say that the end of the Mortara case is not yet. There is still hope for the afflicted parents; the child may yet be restored to them. We shall see.

"HILO, HAWAII, Nov. 3d, 1859.

"REV. DR. FAIRCHILD.

"DEAR BROTHER:—It is now two years since I have communicated with your Society. My last was to Dr. McClure, in October, 1857. Your cause has not, however, been forgotten during this long period of silence. The Magazine of the UNION has been received and read with great interest, and your struggle against darkness, superstition, and subtlety has been watched with wakeful attention and earnest prayer. We are

much interested in the case of Father Chiniquy and his people. How marked is the hand of the Lord in this matter!

"The friends of the stolen Jewish boy have, it seems, given up through discouragement, and Popery has achieved an unfortunate triumph to herself in that unholy case. Outraged justice will be vindicated in its time. *Jehovah reigns!*

"Amidst your conflicts with Papal power and arrogance over the vast empire of America and the thronged realms of Europe, you can hardly see the struggle on these obscure shores, or hear the din of our distant and puny warfare. And yet the enemy is here—vigilant, subtle, confident, audacious, and indefatigable—watching every opportunity to assault, and using all characteristic strategy to divide, to outflank, to circumvent, and to overthrow.

"There has been a revived activity among our Papists during the past year. They have received a reinforcement of priests, and a consignment of ten 'Sisters of the Sacred Heart.'

"Our new French treaty has also gone into operation, giving, as many suppose, undue advantages to Papal pretensions. The instrument seems to lack the true spirit and principle of reciprocity, and it is a subject of anxiety on the part of this people, and of exultation on the part of the Papists.

"We have never seen the priests more active, sanguine, and bold than now. Their press smokes and pours out its darkening clouds over the land. Great numbers of tracts have been issued, berating our Protestant missionaries by name, calling us by the gentle names of deceivers, liars, thieves, robbers, schismatics, heretics, and rebels, and denying us all right of inheritance in the kingdom of Christ and of God. We are scathed and anathematized, and unless we can find a Being more meek and merciful than is the Papacy, our case is hopeless.

"The tracts alluded to are showered over the land, and the villages and hamlets are flooded with them. They have

even been carried to the doors of churches on the Sabbath, and then distributed among our people on exiles and leaving the sanctuary. In dwellings, in the streets, in public places, and everywhere, our people are confronted by these Papal emissaries. Male and female, the old and the young are flattered or denounced, according to the caprice of the assailant; and persuasion is used to induce our people to forsake and hate their Protestant brethren, and join the ranks of Rome.

"When some cunning and vile impostor has been detected and excommunicated from our churches, prompt as to their instincts, the priests make every effort to proselyte him to their church, justifying his opposition to his brethren and teachers, by flattery, and by offering him privileges and distinctions as allures. We have a notorious case of this kind now before us. How true that 'where the carcass is, thither the eagles,'—ye the vultures and dogs—are gathered together.' And yet, with all this zealous assurance, and extraordinary efforts, they do not learn that they are overthrowing the faith of our people or increasing their disciples. They seem to have overestimated their own strength and the weakness of the native Christians; and will probably, ere long, learn their folly, and resort to other weapons. They are issuing a few simple and short tracts to meet the deluge, and to teach, to enlighten, and confirm the churches. We are also publishing a small paper, '*The Morning Star*,' (*Hoku Loa*), in the Hawaiian language. In this some of the false doctrines and practices of the Papists are exposed with effect. Poor little 'the Papists rush upon it with the fury of mad dogs. But we suppose that no hydropobia can reach the strength, however much it may growl and bark at them. Much less can it quench the glorious sun, the great dispenser of life and light.

"We have never engaged in controversy with our opposers. It

so much time; is calculated to disturb the better feelings of the heart; and, above all, it diverts the attention from the direct and patient work of building up the churches in symmetry and peace. We prefer, *as a rule*, to teach our people what is right, and pure, and profitable, rather than to leave them to turn our weapons against a foe who knows no courtesy, and who appears to us to have little reverence for truth.

"I have ordered Henry Hill, Esq., my kind agent in Boston, to pay to your Treasurer, Mr. Vernon, fifty dollars, on behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION. With this I send a draft to Mr. Hill, payable in thirty days after sight. Mr. Vernon will therefore receive the \$50 in due time. This sum is a donation from the Hawaiian Church at Hilo. It is a mere mite, but it goes with our warmest sympathies and fervent prayers in behalf of the cause in which you are engaged. Gladly would we give you ten times this sum, but many objects call for our aid. Our people, though poor in worldly goods, support their pastor, build their own churches, pay for 600 copies of Hawaiian newspapers, purchase books, care for their poor, contribute to their Domestic and Foreign Missionary, Bible, and Tract Societies, and occasionally divide their morsel with some eight or ten Societies in foreign lands, besides meeting many incidental local calls for aid. We have just appropriated \$400 to our own Missionary and Tract Societies, and we hope to do more for these institutions. Our missionary enterprise to the Marquesas and Micronesia need much help; and as we are now publishing a series of tracts in the vernacular tongue, a considerable amount of funds is called for in this cause.

"Our new church edifice was completed and dedicated last spring. This cost us, in mah, materials, and labor, about \$14,000. But all bills were paid before the house was occupied, and we have more than \$400 remaining in the treasury.

"Besides this central or station meet-

ing-house, we build and sustain twenty smaller and cheaper houses of worship at as many out-stations. Our people are sparsely scattered over a parish more than one hundred miles in length, and consequently many small and very poor congregations have to build houses of worship without foreign aid. But these efforts do them good, by arousing latent energies and creating self-reliance. Action is the sinew of life.

"As our domestic wants increase, and our plans for spreading the Gospel over the Pacific Isles enlarge, we may feel constrained to send less aid to the Institutions so dear to us in America. To discontinue or to curtail our remittances to any of those Societies whom we have patronized with the pittance at our disposal, and with whom we have been in such endeared sympathy and profitable communication, will be a painful self-denial. But should duty seem to demand that most of our efforts be confined to the realms of the Pacific, you will rest assured that our hearts and prayers are with you. Your cause is *our* cause—your work our work, your hopes, fears, desires, conflicts, trials, joys, and triumphs are ours; for they are our Redeemer's, and in 'our Head' the whole redeemed household are united,—

'One family we dwell in heaven,
One army of the living God,
At his commands we bow.'

"We had hoped that the late war in Europe would be overruled for the checking of Papal power and arrogance, and for the furtherance of evangelical truth and civil liberty. But whether or not such be the immediate result, we have the assured faith that God reigns; that his purposes will stand; that he will 'overturn' all things which hinder the progress of truth; that man's wrath, malice, and intrigue shall praise him; and that this dark world of sin and woe shall be flooded with light, purified from sin, and filled with joy and salvation. Our prayer to God is—

'Thy kingdom come,
Thy will be done.'

and to this blessed object we consecrate our being.

"With congratulations and salutations

to all your fellow-laborers in the cause of evangelical truth, I am, dear sir, your friend and brother, TITUS COAN."

HOME FIELD.

Aside from the doctrine of depravity, there have been two prominent obstacles to the progress of Christianity—one, the pre-occupancy of the mind with other systems, engrafted upon the heart from infancy and hallowed by all the venerableness of age; the other, the corrupt systems of Christianity. The missionaries to India and to Turkey encountered these at every step. In Turkey was the Armenian church, not, indeed, as formidable by its corruptions as the Romish church, and yet presenting such a barrier as hedged up their way of access to the Mohammedans. The followers of Mohammed said to them, *There is the Armenian*. He professes to be a Christian. Go to him and show us that the Gospel you bring to us has power to make him *truthful and honest*. In that way only (*through that church*) could the missionaries reach the Mohammedan.

In the same proportion, therefore, in which that church has been regenerated, has salvation gone forth as "a burning lamp."

At the present time there are few missions more prosperous, or promising more glorious results to the cause of Christ, than the mission to the Armenians. Now, what the American Board of Commissioners for Foreign Missions is doing for the people in Turkey, we are endeavoring to do for those in France, Belgium, Sardinia, Tuscany, and Ireland; and the present aspect of affairs in those countries, in connection with the suc-

cess of our missionaries in their work, greatly cheers and encourages us.

The prospects of the Home Field, at every point where labor is expended, are equally cheering with those of the Foreign Field.

In the minds of many sincere Christians, however, there is a kind of romance about foreign missions. They will give *freely* of their *means* to send the Gospel to India and to China, and still neglect the poor Roman Catholic at their own doors or in their own houses. They act towards him as though his salvation were impossible—an event not to be expected.

But is the Roman Catholic farther removed from salvation than the Hindoo or the Chinese? Is there more depravity in one case than in the other? Is the Hindoo, with all his ideas of caste, more accessible to Gospel influences than the Romanist, who believes the Bible to be the *word of God*, and has never lost his reverence for the name of Christ! Alas! we practice deceit upon ourselves, and make our own unbelief an excuse for our neglects. Romanists can be reached; and God in his providence seems to have sent hither from three to four millions, that we may give them the Bible and lead them to Christ.

But whatever unbelief may have existed before in reference to their conversion, it seems to us it must be dissipated in view of the wonderful work among the Canadian French

under the labors of Father and the missionaries who him. That work, so glorious and wonderful, is still going on and while the Christian public generously responded in to supply their temporal would still remind them are a number of places people are calling for missionaries who will read to them the preach to them the unriches of Christ.

In connection we give the following from our missionary at the Rev. Mr. BEAUBIEN, who, in the presence of Father Chiniquy on his visit to the East, St. Anne's, in Kankakee

R. BEAUBIEN'S REPORT.

December 1st, 1859, to January 10, I have labored mainly in the French-speaking population is estimated at 500 families represent four different nationalities: French, Swiss, Belgians, and Germans.

The people, for reasons well known to the public, have for two or three years past been deprived of religious services. Somewhat recently, efforts were made by a number of priests to bring them to the regular Sabbath-schools and religious meetings. These efforts were not successful, and prepared the way for the present beholding. I preached for the first time in Chicago last September in the Industrial School-house on

Until two months ago I had no regular services, on account of the numerous engagements in Kankakee. At that period, however, giving most of my time to the French, many, being cheered by the opportunity of having worship in French, expressed their feelings on the subject in writing a paper in which they

solemnly promised to stand by me and to help me. The heading of the paper (which I will soon forward you) encouraged me greatly. After, with great moderation, referring to their circumstances, they expressed the wish of having nothing preached to them but 'the pure word of God, as that only could speak to their hearts.' Some of these people are very well educated, and all are very intelligent. I have reason to believe that several have of late experienced a change of heart, and my faith in God in reference to this movement is great. We now hold meetings at two places—in the morning at the Union-street school-house, in the afternoon at Dr. Rice's church. Our meetings are growing in numbers and interest. We rejoice in the hope of soon having a chapel, as that is absolutely necessary to our success: kind friends have already offered the necessary funds to build it. The two places where we assemble are too far apart, and the school-house is not comfortable; also, Dr. Rice's church is not central, and many are prejudiced against the idea of worshiping in a school-house, while they would gladly go to a church in their vicinity; consequently our congregation is much smaller now, than it will be when we shall have a chapel in a suitable place.

"In conclusion, I will say that I have distributed a number of Bibles and tracts, I have visited as much as possible, I have conversed on religious subjects with scores of individuals, and in various other ways I have endeavored to extend the kingdom of our common Master."

IRISH MISSION IN NEW-ALBANY, IND.

MR. M'BRIDE, MISSIONARY.

Encouragements amidst discouragements—doubts as to the power of the priest to forgive sin—Roman prayer-book mistaken for a Bible—some becoming enlightened as to the nature of the confessional and the requirements of the Gospel—a striking case of the heartlessness of a priest toward a bereaved parent—labors of the month, etc.

In his report, Mr. McBRIDE says:—

"Although the missionary who labors for the present and future good of Romanists may be often almost ready to 'give up,' as he looks at the discouragements he meets with merely from those for whom he toils, and who are under the oppressive rule of the priesthood, yet still, on the contrary, many cases occur which are encouraging to him, and excite him to renewed effort in the line of his calling. Such is my experience in my field.

"The following may serve to show to some extent the course pursued by me, and the kind of reception experienced, at least in numerous cases :

"In conversation with a woman, some time since, I inquired if she still went to 'confession?' She replied in the affirmative. I stated that the greatest objection was not to her 'confessing' her sins to a priest, but to her *relying* on the *delusive belief* that the priest could forgive her sins. In answer to an inquiry respecting it, she said the only evidence she had, after 'confession,' that God had absolved her from her sins, was '*that the priest told her it was so.*'

"I assured her that if the confession was not made to God, and sin forsaken as he had commanded, her prayer could not be acceptable. I asked her if the priest therefore did not testify to a deception when he told her that her sins were forgiven? She assured me that she had listened to what I had to say with deep interest. In her hours of meditation she said she had frequently thought of the things which I had now spoken about.

"In visiting another house, I was pleased to find the woman ready to assent to plain Scripture truths. She exercised her own judgment, and would not defend or excuse the dogmas or practices of Popery, when they were contrary to reason or to common sense.

"I asked if she had a Bible? She replied in the affirmative, but on further inquiry it was found to be only a Roman prayer-book! Having previously given her a Tract, entitled 'Protestantism the old, and Popery the new religion,' we reviewed it carefully. She saw the nu-

merous additions made to the articles of faith and the dates of their being added, and that thus Popery is comparatively a new religion—that much of it is but recently invented. She expressed great regret that another Romanist who lived in the same house with her was not present. She desired her to be benefited by the teachings of the Tract and my conversation. This woman assured me she would seek for the truth and endeavor to live as the Gospel required.

"There are others whose condition differs from that of the persons named, and who have assured me that they would never go to 'confession' again. They are now watching the conduct of those who, after having gone to confession and attended mass, enter the first grog-shop they come to, after having left their church. My efforts with these have been to lead them away from their own righteousness and show them the necessity of regeneration by the Holy Spirit, and of faith in Christ, as the only Savior and hope for lost sinners. I have reason to think that God is specially blessing my labors, as some begin to see and feel the necessity of a change of heart, and some others have begun to send their children to our Sabbath-schools.

"Recently I entered a house where three Irish Romanists were talking freely, and one of them was saying to the others that the degradation of the Irish in Ireland and also in America was to a very large extent caused by the *Romish priests*, who managed things so as to keep them in ignorance, and in general they cared but very little for the '*poor*' of their flocks. To illustrate this remark, she said she went to the Bishop at Pittsburg, Pennsylvania, to have one of her children 'christened;' but having reproved the woman who accompanied her for the purpose of standing as god-mother, because of her repeated prostrations before the Bishop, he gave her such a scowling look as she shall never forget, and refused to 'christen' her child. She then learned what she had been told before—that the priests had little or no feel-

ing for the poor people, and would do nothing for them except as they could turn it to their own account. And further to substantiate what she said, she referred to the case of a woman present whose husband tried to borrow *five dollars* of the priest, to enable him to give a *decent burial* to his child who had died, promising at the time to pay one dollar a week until all was refunded; but the parent's request was decidedly refused.

"This woman sends three of her children now to our schools.

"Our Industrial and Sabbath-schools are in a prosperous condition. During the past month I have made 190 visits for religious purposes among the people."

Such is the statement of our missionary in New-Albany, Indiana, concerning his labors for one month in that town. There is nothing imposing in the service, or adapted to attract the special attention of the busy and gay world. But who cannot see that this service, performed among or upon the masses *continually*, is likely to prove of immense advantage to the public at some future day? The poor families now visited have furnished to them a knowledge of the true way of life through our Lord Jesus Christ, and many may avail themselves of it and be saved. The designs of an unprincipled and hostile priesthood may be exposed, and rendered less operative than otherwise they might be. But from these families *children* may be sent out who will exert a wide influence. Such labors as our missionary performs *may* reach those children. They *do* reach children that no other agency reaches, and give them the only evangelical instructions which they receive. *Thousands* of such children are taught every year in the houses of their parents or are gathered into mission-schools and taught there. They

are taught orally if they cannot read, and thus they obtain the first truths of morality and religion. And those instructions are not wholly inoperative. Like leaven in the measure of meal, their influence for good will be felt through all the lives of those children. And who can compute the value of these efforts to the community, in crimes restrained, in evils not inflicted, as well as in positive good produced? Not one. Such is the value of our laborious service.

CINCINNATI—REV. MR. ROBERTS.

From a letter of recent date, we learn that the missionary work in Cincinnati and vicinity, under the immediate supervision of the Rev. Mr. ROBERTS, is making most encouraging progress. Ladies of different churches, as well as others, manifest a most commendable zeal and spirit of self-sacrificing to promote the moral and religious improvement of the classes for whose welfare the Board labors. These expressions of encouragement are most grateful to missionaries and to the Directors. Could such co-operation be everywhere obtained, a powerful impulse would be added to the cause. Respecting the progress of the work, Mr. Roberts, the missionary, says:

"The industrial schools which we organized during the past month in Cincinnati and Newport are gradually increasing in interest, and in the number of children from Roman Catholic families which attend.

"Since my former communication to you I have organized an industrial school in Covington, Kentucky. Sixteen ladies, of different evangelical churches, are united in the instruction and management of this school. We have not had time to ascertain what will be the result. I would observe that Newport and Covington are

in Kentucky, opposite Cincinnati; the Licking river separating the two former, and the Ohio river the two former from the latter.

"There are fourteen Protestant and four Roman Catholic churches in Covington. The priests of the latter are exceedingly watchful to retain every child in any wise belonging to the brotherhood.

"Our Mission Sabbath-school is at this time in a prosperous condition. Yesterday we held a festival for its benefit, and received a handsome collection for the purchase of a Union Library."

IRISH MISSION IN MILWAUKEE.

REV. MR. M'KEE, MISSIONARY.

Increasing interest in the Mission Sabbath-school and the Industrial school—means adapted to advance the usefulness and prosperity of the Society.

"I am happy to inform you that our Mission Sabbath-school continues to prosper, and slowly but steadily to increase. I have several teachers to aid me in conducting it, and they are all much interested in its prosperity, and some of them, in addition to their labors in the school, have contributed of their small resources towards the sustaining it by purchasing cards, hymn-books, etc. I am thankful to a kind Providence that I have succeeded in obtaining such fellow-laborers in this good work.

"Our Industrial school continues to progress rapidly in numbers, and I am happy to add, likewise, in the interest manifested by the kind ladies in the city connected with the various evangelical churches, especially the Congregational, Presbyterian, and Baptist churches. They are giving their time and their money for this purpose, and I am gratified that so many cheerfully aid in this good work. There are now nearly one hundred in attendance, and over four-fifths of them are Romanists. Besides teaching the girls to sew, they have moral and religious instruction imparted to them at every session. The Scriptures are read and prayer is offered up to God for his blessing on the whole. I go in for a short

time and speak a few kind words, and sometimes tell an anecdote to illustrate some religious principle or duty. Several of the pastors of churches in the city and others have also looked in; and there is but one opinion, so far as I have heard, and that is, *gratification* for the good that is likely to result from it.

"I have been out of the city one Sabbath, and presented the claims of our Society before the Baptist church of Raymond, Racine Co., and obtained a small collection.

"I have recently thought it would be a good way to prepare the people, for me, if the Lord should spare my life and health, to attend the annual meetings of say two or three associations in the southern part of the State next summer, and then and there to present the claims of our Society. This would bring it before the pastors and delegates of the churches, and prepare the way for a successful appeal to the people.

"During the month I have visited forty families for religious purposes, distributed fifty pages of tracts, preached nine times, and delivered six addresses in the Industrial and Mission Sabbath-school."

GERMAN MISSIONS IN SOUTH DEDHAM AND LAWRENCE, MASSACHUSETTS, AND MANCHESTER, NEW-HAMPSHIRE.

REV. B. STEINTHALL, MISSIONARY.

The following report of Mr. Steint hall was crowded from our last issue, and we therefore give it a place in the present number. It shows the state of things in his field. He says:—

"Through a kind and indulgent Providence I am permitted, at the close of another month, to state to you that on my field I see much to encourage an onward movement, with a firm trust in the God of Zion. Ignorance, darkness, and superstition are on the wane among the German Romanists. Light is increasing, and there a soul is hungering for the truth.

"Before my visits to South Dedham

but two German Protestant families attended divine worship on the Sabbath; *now nineteen families*, four of which are Romanists and regular attendants at our meetings. Others drop in now and then.

"A vulgar expression, recently used by a German Roman Catholic priest at Boston to one of the Roman Catholic families of South Dedham, has created a great sensation among the Romanists of said place, and will induce many, perhaps, to come to our meetings. The facts in the case are these:—

"One Romanist, Mr. —, whose wife is a Protestant, went to Boston to have his child baptized in the Roman Catholic church. The priest, before administering the rite of baptism, inquired of Mr. — where he and the other Romanists of South Dedham attended church. Mr. — replied that he did not go to any church, there being no German Roman Catholic church at South Dedham, and to the *Irish Roman Catholic church* he would not go. His wife, said he, being a Protestant, he and many of the Romanists also attended the Protestant meetings held by Mr. Steinthall. The priest got into a rage when he heard that statement. First he *scolded him* for having married a Protestant woman. Then the woman told him it was '*none of his business*,' and that Protestants were as good and a good deal better than Romanists. Mr. — then asked what harm there was in attending Protestant worship? 'Well,' said the priest, 'if you think there is no harm in it, then you and all the Romanists of South Dedham, as well as Protestants and heathen, may go and worship together in a pig-sty!' This insulting language was too much for the Romanist, and he, reprimanding the priest for using such language, asked him if he would baptize his child; saying if not, he would go back to South Dedham and have it baptized by Mr. Steinthall. This had the desired effect, and put a stop to the priest's scoldings.

"I don't think that after this many more of the Romanists of South Dedham will go to Boston to have their children bap-

tized by an overbearing and insulting priest.

"At Lawrence, though the attendance on divine worship has not much increased, yet I always see new faces at our meetings.

"One Romanist, on hearing that German Protestant meetings were held at the City Hall, felt very much offended that the Germans had neglected to apprise him of the fact, and expressed a desire to see me. His name had never been mentioned to me before. When I heard of it I immediately went to see him, and apologized for not having called on him before. He received me very kindly. When I asked him to come to our meetings, said he, 'I will.' 'The truth is,' he continued, 'I am a Roman Catholic, and would much rather go to a German Roman Catholic church if there was one in this place; but sooner than go to an *Irish Roman Catholic church*, I will attend your meetings.' He has since attended several times, and not only expressed himself highly pleased with our mode of worship, but induced another young man to attend likewise.

"I have preached during the past month six times, and held four prayer-meetings. It has been my uniform endeavor to enter every open door, and to do with my might what my hands find to do. I have always considered the presentation of the truth from the pulpit *but a small part* of my work; and have from the commencement of my labors visited from house to house, personally conversing with all those disposed to hear me on 'the one thing needful.'

"I have visited during the past month fifty-nine Romanists. A large number of these families have been visited by me *several times* during the month. I have also distributed some 400 pages of tracts and one Bible among Romanists."

IRISH MISSION IN BERKSHIRE, MASS.

The great need of more labor in behalf of the foreign population—persons losing confidence in Romanism—the influence of the death of a converted Romanist.

"On the second Sabbath in January

I addressed the Congregational church in South Adams, in the afternoon and evening, and took up a collection. On the fourth Sabbath I presented our cause to the Wesleyan Methodist Church in Pittsfield, which was the first time they had ever been addressed on this subject. On the last Sabbath I spoke in the 2d Congregational church, convened in Pittsfield.

"In addition to the above, I have attended during the month 20 other religious meetings, in which I have generally taken part, and endeavored, so far as circumstances seemed to render proper, to present some aspect of our cause best calculated to call out the prayers and efforts of God's people in its behalf.

"To me it is matter of astonishment that so many good people should be unwilling to subtract from the time spent in reading the gossip of the *daily press*, while they remain relatively ignorant of *astounding* and *glorious* facts which are being developed within the bounds occupied by our Society.

"I have labored most of the last month in Pittsfield, and I can assure you there is much more labor needed there yet; indeed, if one missionary should spend his entire time among the *sixteen or eighteen hundred foreigners* in that town, I think their spiritual wants would be none too well cared for.

"In one of my recent reports I spoke to you of Rev. L—— B——, of Cheshire, a convert from Romanism, and who married Miss C—— G——, of Pittsfield, a daughter of French Canadian parents, and firm Roman Catholics. About five years ago she was converted, and joined the 1st Congregational church, in Pittsfield, which brought upon her great opposition from her parents and cruel persecution from most of her family friends. About two years ago she became the wife of Rev. Mr. B——, and accompanied him to his field of labor in Ticonderoga; and before one year had closed she was taken sick of the consumption, and last spring Mr. B—— sought and obtained a

charge in this county, so that she might be near her relations.

"Her disease advanced, and last September, God, in his all-wise providence, brought her back to her father's house to close the scenes of life, and prove to her Roman Catholic relatives that her apostasy from their faith had not unfitted her for that solemn hour; but the meek and quiet spirit with which she bore her last sickness, her earnest entreaties of all her friends to prepare for death, and the perfect peace and transport with which she met the last summons, compelled them all to feel and acknowledge that C—— had fallen asleep in Jesus.

"And now it gives me the greatest pleasure to inform you that her mother, eldest sister, brother, and his wife, seem to have lost most of their confidence in Rome, and attend Protestant meetings; and unhesitatingly say they desire nothing so much as to be prepared to die the happy death of their dear departed C——. They have a great deal of confidence in Mr. B——, and his influence over them is of the best character.

"I have called to converse and pray with them repeatedly, of late, and finally offered to come over and hold a little meeting with them if they would call in some of their neighbors. They seemed pleased with the proposition, and I spent the evening in reading and explaining the Bible and prayer; and before leaving gave each of them a tract, for which they all expressed thanks. I hope this is only the first of many more meetings which I shall hold in that house and neighborhood.

"Nor is the salutary influence of this death unfelt in other families. An intelligent French Roman Catholic man assured me that he listened to her dying counsels and witnessed her triumphant exit with the most solemn emotions, and the most perfect assurance that she had gone to her rest in heaven; and, notwithstanding the persecution of his Roman Catholic friends, he and his wife attended her funeral and followed her

body to the grave, which he contended it was his privilege and duty to do. This man has broken off with priests, and attends occasionally on Protestant meetings, and says he wants nothing so much as to know what is truth—for truth he is determined to follow, whichever way it may lead him. I spent about five hours at his house, one day, in comparing the different versions of the Bible, and discussing the doctrines of the Romish church. He wholly disavows the temporal power of the Pope, but says if he is not universal bishop he should be glad to be convinced of it. I gave him a tract entitled *False Claims of the Pope*, and asked him to read and compare it with the Bible, and if it would not bear the test, be sure and reject it. He thanked me for the interview, invited me to call often, and promised to read the tract faithfully. There are several French families in that vicinity, in which I hope, by the help of God, to make my labors beneficial.

"I was invited by a pious physician to visit with him an Irish Catholic patient. Found him very low with consumption, and he repeatedly expressed the opinion that he should live but a few days. I asked him if he felt prepared to die? O yes, he said, perfectly; he was as willing to die one day as another. On inquiring, I was saddened to find him ignorant of what constitutes a preparation, and as destitute of a knowledge of the plan of salvation as a Hindoo, and giving me only the fearful evidence that he was about to sink down to the death that never ends!

"I expect to spend the month of February in Pittsfield, except as I may go out to address churches on the Sabbath."

ITALIAN MISSION IN NEW-YORK CITY.

MR. P. MASSARD, MISSIONARY.

The labors of our missionary among the Italians in this city are not only producing good results among them, but enlisting at the same time the prayers and sympathies of God's People.

The superintendent of the Mission School connected with the Presbyterian church corner of Grand and Crosby-streets, (Rev. Dr. Thompson's,) invited our missionary and his school to unite with them in their celebration on Christmas-day. They accepted the invitation, and between sixty and seventy Italians, parents and children, were present.

Our missionary addressed the school, and after the singing of their hymns, and partaking of the bounteous refreshments prepared for the schools, they were dismissed. It was a most delightful and cheering meeting to the Italians, and they returned home, praising God for his goodness to them. The missionary, in his report for January, writes as follows :

"I greatly rejoice in laboring among the Italian population of this city, especially those at the Five Points. The number attending our meeting is increasing every Sunday. The Sunday-school is also increasing. I have visited many families, and found them in a very bad condition, both in temporal and in spiritual things. In several of the families I have prayed and read the Holy Scriptures, and conversed with them on the subject of the Lord Jesus Christ and the salvation of their souls. Many felt much interested in what I said and read, and in leaving them, I invited them to the chapel, and hope that many will, by the Spirit of God, be converted unto him.

"The *Eco di Savonarola* I have lent to the Sunday-school. There is great need of instruction among this class of the Italians. The instruction given in the Sunday-school is not enough for them—a day school is very much needed. I have also given them tracts, and lent them the few good books I have.

"I pray God that some good friend of the AMERICAN AND FOREIGN CHRISTIAN UNION will give us the means of estab-

lishing a school to instruct the Italians and their children."

It would be a matter of great thankfulness, if some good Christian friends would unite and adopt meas-

ures to sustain a school where these children could be taught to read, and thus be prepared for usefulness.

Cannot something be done for them?

MISCELLANEOUS.

TESTIMONY OF THE BENEVOLENT ASSOCIATION OF HAMPDEN COUNTY, MASS.

The annual meeting of the Hampden County Benevolent Association of Massachusetts was held last October in Palmer, in the Rev. Dr. Vaille's church. It was fully attended. The Rev. J. B. R. Walker, of the 2d church of Holyoke, had in charge the interests of the AMERICAN AND FOREIGN CHRISTIAN UNION, and from the published proceedings we gather the views of the meeting concerning the Society.

We subjoin a few extracts from the Secretary's report, to which we invite especial attention. The statements which they contain seem to us not only true, but of great importance. We long to see all the friends of Christ aroused, and devoting themselves to the great work of rescuing the true church from the power of the "man of sin," to which, in our judgment, both the word and providence of God now urgently call them. Many are now aroused. Many more are coming to the rescue than ever before, and the prospects are annually more encouraging. The Secretary says:—

"In the work of enlightening and emancipating the pitiable and perishing victims of Romish errors in this and foreign lands, the AMERICAN AND FOREIGN CHRISTIAN UNION has been prominent and prospered. Its record of ten years of warfare against the 'man of sin' has many pages bright with trophies, signs

of progress, and conquest. This Society has supported one hundred and twelve missionaries in the home and foreign field the last year, and it is believed that no missionaries in the world have labored with greater success.

"The foreign field is particularly bright and promising. Ireland has its great revival, which embraces many Romanists. Belgium is not so dark and hopeless as once. In South America effectual doors are opened. But Italy, the seat and fortress of the Papacy, has become one of the most inviting and promising fields for missionary labor on the globe. The yearning of the Italians for the regeneration of their beloved land seems nearer realization than ever before. The Scriptures have been extensively circulated during the past year, and the gospel preached where but recently the Bible-reader or colporteur would have met only imprisonment or banishment. *Ten years since, missionaries were driven from Florence. Tuscany has been a synonym for intolerance and cruelty. But now some of the choicest young men of the Waldensian churches are rigorously enlisted in spreading the Bible over Italy,—now the land where Satan's seat is, the very heart of the Papal power,—and the noble, historic people, so long crushed by the Papacy, are starting from the dreadful nightmare of bygone darkness and ask for the Gospel at our hands.* The hopes of Italian patriots can be fulfilled only by a free Bible among the people, as the mighty regenerator of the nation.

"But the most auspicious, and to a skeptical church the most astonishing sign of the times is, the remarkable movement among the Catholics in Ita-

sis, under the guidance of Father Chini, a converted Romish priest. Hundreds of families—fifteen hundred people in St. Anne's, and others in neighboring districts—have renounced the errors of Rome, and become decided Protestants against the exactions of its priesthood. *In September eight hundred of them, after study of the Bible, and prayer and self-examination, celebrated the Lord's supper for the first time, as participants of the grace of God. No event like this has occurred for three hundred years.* Its influence is being widely felt in Canada, their former residence, awakening inquiry that promises other secessions from the Papacy.

"What has greatly obstructed the work of converting Papists, has been the doubt or unbelief of Christians in its practicability. There has been a general skepticism in regard to the wisdom of contributing for the success of missionary labor in behalf of Romanists. Multitudes have felt that these 'heathen at home' were inaccessible.

"This Society has sent its missionaries and members forth with the watchword blazoned on its banner—'Come out of her, my people.' But how little confidence multitudes have even in the possibility of such a separation! Christians have thought Romanists were held too fast, to break away from the vassalage of superstition and priestcraft. Forgetting the lessons of the reformation of the sixteenth century, many have sympathized but little with endeavors to convert Catholics. To rebuke this skepticism, to stir and rouse the churches of our land, God has brought before them the wonders of his grace and power; leading a great multitude out of bondage under the banner of the cross, and with the weapon of an open Bible.

"Who that reads the thrilling story of hundreds in a single district simultaneously coming out of Romish darkness and corruption—who that hears of their simple faith, their steadfast piety, in spite of poverty, distress, and persecution, shall

ever doubt again that Romanists may be converted? Should we not, as Christians, understand that God has providentially brought millions of them here, and scattered them over our land, to effect a new reformation by our prayers and labors, which shall herald and complete the downfall of Papacy? Is it too sanguine a prophecy to say, that this is the beginning of a great secession, that God may save a remnant ere he shall consume the 'man of sin' 'with the brightness of his coming?' These ten years are only the beginning. In view of these conquests, we should 'attempt and expect great things.' *It is matter for congratulation that this Society is coming to be better appreciated, and its work in behalf of one hundred and eighty millions of Papists is felt to be more imperative and promising.* The contributions of our churches are greater by one hundred and twenty-five per cent. than in the previous years. God is leading us with an outstretched arm. Let our churches heed the summons that comes sounding along our ranks—'Go forward!'"

ITALY.

Dr. Hoffman, General Superintendent of Berlin, gives an interesting summary about the *Lutheran and other Protestant churches in Italy*. The church of the Prussian Embassy in Rome was founded by Frederick William III.: it has had the services of Tholuck, Thiele, Rothe, etc. Heintz is the present preacher. No inscription referring to Christ or taken from the Bible is allowed to be put upon the graves of those members who are buried at Rome. In Naples is an evangelical church of 200 to 300 families and 700 to 800 persons, also connected with the German Embassy. Remy is the present German preacher; a French preacher is also connected with it. The English embassy also has a chaplain and services. In Sicily no regular German church is allowed; in Messina there are about 100 German and Swiss Protestants, who sometimes have a private service;

in Palermo is an English chapel. In Florence a church has been attached to the Prussian embassy, since 1827; Schaffter, the present preacher, holds service in German, French, and Italian; about 300 persons belong to it. The English chapel has a large attendance. At Leghorn is a church (Dutch-German) over 200 years old, of about 250 persons; Detroit is the preacher. In Modena there are about 1,000 Protestants; in Parma, 300; in Bologna, 40; in Ancona, 44; and a few in Reggio. In Milan there are 400 to 500 evangelical Swiss and Germans; they called a pastor in 1848, by the name of Kind, and he still remains. In Bergamo there has been a church for over 50 years; it now has about 200 French and Swiss. In Venice there has been a church, as in Leghorn, for over 200 years: about 400 belong to it; the service is private. In Trieste are 1,600 Protestants.—*Neue Evangelische Kirchenzeitung*.

EVANGELICAL CHURCHES IN ITALY.

"There are two evangelical churches now existing in Sardinia—the Waldensian and the Italian. The principal seat of the first is in the vallies of Piedmont, where French is the only language spoken: the people are members of that church because, being born in these vallies, they at their birth received baptism at the hands of a Valdesse minister. The Valdesse churches in Turin, Genoa, Nice, etc., contain also Italians who have embraced the faith. The existence of this church in Piedmont caused the introduction into the law of the act of toleration with regard to those who might dissent from the creed of the State. The Italian churches, independent of each other, but firmly joined together by bonds of love in Christ, were formed in consequence of the dispersion of the Christians of Florence in 1849, and is exclusively composed of Italians converted from Popery to the Gospel. Both the Valdesse and the Italian churches labor zealously for the evangelization of souls, each according to their own convictions.

"*The meetings for the preaching of the*

Gospel are very numerous. In some places, in order to obtain a seat, it is necessary to be in attendance more than half an hour before the service commences. Those unable to gain admission, remain standing on the stairs or landing; or, if the meeting is held on the ground-floor, those who cannot enter listen outside the building, the doors being left open for their accommodation, and the preacher speaking as loudly as possible. But it is not on Sundays alone that the Italians frequent these devotional meetings; for they are held each evening in the week; and in some localities there are two such assemblies the same evening. One thing we must observe. Let it not be thought that they who attend these gatherings in the evenings, have been passing the day unprofitably or in idle luxury; on the contrary, they are all workmen wearied with toil, who, instead of seeking recreation in public houses, prefer to refresh their souls with draughts from the pure fountain of God's holy word. Men, women, and children read together at these public meetings; each in turn taking a verse of the chapter chosen by the evangelist who presides."—*L'Eco di Savonarola*.

THE CLERGY IN SARDINIA.

Many facts connected with the Italian clergy are worthy of observation: not a few have already abandoned the Roman church. There are many in Piedmont, some natives of the country, others who have fled from various parts of Italy; all of whom cease to continue the practices of the confessional. They no longer preach or celebrate mass, and have laid aside their priestly garb but they live a life of actual infidelity. These men either possess the means of existence, or, being talented, they gain a livelihood by using their pens or by teaching. Others, who in their secret hearts detest the abominations of Popery, have not the courage to declare themselves openly, for fear of losing their daily bread. "Where shall we go?" they say; "What shall we do for a living?"

We are assured by numerous friends, that there are hundreds of priests who would shake off the iniquitous yoke that weighs

about their necks, were they not deterred by fear of dying of starvation. In Geneva, hardly a day passes that the Protestants are not visited by some priest, either Italian, Belgian, Spanish, or French, begging for assistance to enable them to live.—*Ibid.*

AUSTRIAN OPPRESSION.

A Protestant in irons—four years' imprisonment for proposing humbly to petition the Government.

MR. ZSEDENYI'S CASE.

The following paragraph will be read, we are persuaded, with sorrowful yet indignant feelings by every right-minded person whose eye it may meet.

The Austrian Emperor is a Romanist, and the religion of the State is the Romish religion; yet a sense of justice should lead him to protect his subjects in the exercise of their natural rights, at least the right of petition. But he and his Cabinet are under the control of the Papal priesthood. Since the date of the famous "Concordat," the priests have left no measure untried in order to "crush out" the Protestants. They may succeed. But we trust their designs will be thwarted by some interposition of Providence, and that their wrath will be turned to the advancement of evangelical religion.

Let Protestants remember Mr. Zsedenyi, and all his afflicted brethren in Hungary, in their prayers that God may give him and them a good deliverance, or grace to bear their sufferings for the Gospel's sake.

The paragraph is from *The London News*, which says:—

"The latest news from Hungary shows in painful distinctness that the reign of terror has set in, and that all hope of concession from the Government is over. The Emperor has replied to the candid remonstrances of his Protestant subjects by an act of signal revenge. Instead of

patiently listening to their complaints, he has struck them a vicious and relentless blow, in the person of their foremost spokesman and representative, M. Edward Von Zsedenyi. This distinguished Protestant gentleman has just been sentenced by the Criminal Court of Kaschau to four years' penal servitude in irons, 'for having incited to contempt of and resistance to the laws.' The sentence is one of the severest that could be pronounced, short of death itself; while M. Zsedenyi's only crime is that three months ago, in an able speech at a public meeting at Kaesmark, he proposed that 'a humble petition should be sent to his Majesty, protesting the loyalty of the Protestants, and requesting that his Majesty would deign graciously to suspend the execution of the order in council respecting the organization of the Protestant churches, until a legally elected Synod should be called together.'"

THE THREE HUNDREDTH ANNIVERSARY OF THE REFORMATION.

The three hundredth anniversary of the Reformation from Popery in Scotland occurs the present year (1860.) It is proposed to commemorate it by special services in Edinburgh, beginning on Tuesday, the 14th day of August. The Protestant confession of faith was formally adopted by the Scottish Parliament on the 17th of that month. Protestants of all evangelical churches are invited to attend the meeting to be held on the occasion and to participate in the exercises. All papers designed for the consideration of the meeting must be forwarded to Mr. BADENOCH, Secretary of the Committee, on or before the 1st day of July. The meeting will doubtless be one of very great interest.

THE "FREEMAN'S JOURNAL" AND "NEW-YORK TABLET" DISOWNED.—In adopting the Metropolitan Record as the

official organ of his diocese, Archbishop Hughes says to the clergy and laity :

"We do this on conditions which it is proper that you should all know, namely, that this paper shall not at any time identify itself with any political party in the United States. It is to be supported as a merely Catholic paper, although there is no restraint with regard to general news or questions of public interest, whether in Europe or America; but we deem it altogether inexpedient to blend two elements so essentially disconnected as religion and politics in the same journal."

We shall rejoice to see an experiment of confining Romanism to *religious matters*, and divorcing it from *politics*. If successful, we think that much the larger part of its usual operations will be dispensed with. But we will see.

PROVINCIAL COUNCILS.—The high authorities of the Romish church in the United States have spared no pains to call forth the sympathies of the Papists in our land in behalf of his Holiness Pius IX. as a *temporal prince*. Provincial councils have been held, and many and long pastorals issued. It seems doubtful, however, whether these and similar efforts, put forth in Ireland, England, France, and elsewhere, will avail to maintain the temporal sovereignty of the head of the Papal organization. The "time of the end" seems to be drawing near.

THE "PARIS UNIVERS" SUPPRESSED.—We learn that the *Univers*, the leading organ of the Ultramontane party in France, is suppressed by a decree of the Emperor. It is to be hoped that the Romish priesthood will profit by the rebuke, and that the Emperor will go forward in reforms, till every obstacle to the progress of the Gospel in France shall have been taken out of the way.

The monks and friars of the two great begging orders have been distributed over Europe to beg "Peter's pence," to relieve the Pope from his present embarrassment. In Paris they are seen in great numbers, bare-headed and bare-footed, bravely treading the snowy and frozen streets.

WANTED—THE MAGAZINE FOR JANUARY, 1860.—Persons having extra copies of the AMERICAN AND FOREIGN CHRISTIAN UNION for January, 1860, which they do not care to retain, will confer a favor upon us if they will remit them to our office, No. 156 Chambers-street, as our edition for that month is exhausted.

NOTICE TO MISSIONARIES AND AGENTS

The missionaries and agents of the Society are respectfully requested to prepare and forward to the office, by the 1st of April, their Annual Statistical Reports. The reports should be full, comprising all the topics specified in the commission, giving a clear view of the labor performed, and the visible results, together with such additional facts as may illustrate the spirit and operation of the Papacy within the field occupied by the missionary, and the influence of the Gospel in counteracting it and in saving the people from its power.

ANNIVERSARY.—The Anniversary of the Society will be held in this city, commencing Sunday evening, May 6th, when the annual sermon will be preached. The usual anniversary exercises will be held on Tuesday, the 8th of May.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JANUARY TO THE 1st OF FEBRUARY, 1860.

MAINE.					
Portland.	A lady, for Kankakee Mission, .	3 00	East Jaffrey.	Congregational Church and Society, Rev. F. D. Austin, .	6 00
Augusta.	E. A. Nason,	5 00	Haverhill.	In part L. M. for Rev. C. U. Dunning, .	10 00
NEW-HAMPSHIRE.				Cong'l Church, to make Rev. J. D. Emerson L. M.,	30 00
Rindge.	J. Convers, \$3; J. B. Reed, \$3, .	6 00	New-Boston.	Mrs. Mary Dodge,	1 00
Temple.	Nathan Wheeler,	3 00			

Hamden. A. D. L. F. Conner, for L. M., Centre Campus Cong'l Church and Society, per Rev. Horace Wood,

Bever. 1st Church and Congregation,

Hanover. Franklin-street Church and Cong. in part of L. M. for Rev. W. H. Fean,

Hampstead. Ladies' Charitable Society, to make Rev. F. C. Pratt L. M., Lyme Congregational Church and Society, to make S. S. Grant a L. M.,

VERMONT.

Hardwick. L. H. Delano,

Barre. Congregational Church, in part of L. M. for Rev. P. Clark,

Opika. Congregational Church, Rev. R. S. Chasman,

Montpelier. 1st Congregational Church and Society, balance,

Thetford. Congregational Church and Society, in full to make L. Lord, L. M.,

W. Randolph. Cong'l Ch., in part of L. M. for Rev. S. Sparhawk,

MASSACHUSETTS.

E. Taunton. Levi Andrews,

E. Falmouth. Dea. B. Hatch,

Lenox. Ezra Osborn,

Hadley. G. B. Society of 1st Church, per P. S. Williams, Tr.,

Northampton. Jared Clark,

Melrose. Orthodox Congregational Ch. and Soc'y, to make Ed. H. Buck L. M.,

Amherst. A. W. Porter,

Somersville. Orthodox Cong. Ch. and Soc'y, Essex Congregational Church and Society, in full of L. M. for Dea. D. Choate,

Randolph. 1st Congregational Church and Soc., to make Rev. E. Wight L. M. (of which \$3.98 by Bab. School),

Suttonville. Edwards' Church and Cong.,

Winchester. Congregational Church and Society, in full of L. M.'s for Jas. T. Mann, George H. Chapman, Luther Richardson, and Stephen Thomson,

Westboro. Evan. Congregational Church and Society, of which \$10 by A. Wood, in part of L. M. for J. W. Wood, and \$15 78 at a Union meeting for Kankakee Mission,

Wenham. Cong'l Ch. and Soc'y, in part of L. M. for Rev. J. S. Sewall,

Lewell. 1st Church and Congregation,

Franklin. A friend,

Dedham. Jas. Downing,

Chatham. Geo. Beale,

Campello. Congregational Ch. and Soc'y,

Northampton. 1st Church, balance,

Munroe. Congregational Church and Society, of which \$30 to make J. R. Flint L. M., balance makes D. D. Moody L. M.,

Springfield. 1st Church and Society,

South Hadley Falls. Cong'l Ch. and Soc'y,

Long Meadow. Gentlemen's Benev. Soc'y,

CONNECTICUT.

Warren. F. B. Taylor, Tr. of Cong. Ch., South Windsor. 1st Cong. Ch. and Soc'y, per T. Elmer, for L. M.,

Eastfield. Misses Gay,

W. Cornwall. N. C. B. Assoc., in full of Stephen Foster's L. M. and part of another,

Granby. Congregational Church, per J. C. Bartholomew, Tr.,

New-Haven. A Friend,

Gulford. Philo Bishop,

Hartford. Centre Church and Soc'y, bal.,

30 00 Plymouth Hollow. A friend of Protestantism, for Kankakee Mission,

5 00 New-Haven. College-st. Church, a balance,

16 00 Plainfield. Congregational Church,

22 00 New-Britain. South Church, Rev. C. L. Goodell, L. M.,

30 00 Hartford. North Church and Society,

30 00 Pearl-street Church, a balance,

NEW-YORK.

30 00 New-Haven. Miss L. H. Green, \$1; E. H. Hoyt, \$1; for Kankakee Mission,

1 00 Marion. Richard H. Lee,

3 00 Troy. Charles Lee,

10 00 Auburn. 1st Presb. Ch., Rev. Ch's Hawley,

10 18 New-Hackensack. Rev. C. Van Cleef,

15 50 Middletown. Presb. Ch., (\$30 of which to make Rev. Mr. Seward L. M.)

21 36 " Presb. Ch., Rev. Mr. Leggett,

7 33 " Miss S. D. Carman, for Brownsville,

20 00 Kingsboro. Presb. Ch., add, by E. Wall,

20 00 Hudson. A. B. S.,

1 00 Auburn. A Widow's Mite,

150 00 New-York City. A. B. G.,

5 00 " Subscriber,

61 00 Hudson. Presb. Church,

30 00 Jamaica. M. E. Ch., \$15; H. Smith, \$15; to make Mrs. S. J. Bouton L. M.,

20 63 Brooklyn. De Kalb Av. M. E. Church,

1 00 " George Mathewson,

5 00 North-West Creek. Almira Eldredge,

9 00 Geneva. Mrs. S. Powis,

5 00 Sweden. Mrs. Phoebe Capen, L. M. in part,

13 00 Champlain. P. Ch., L. M. in part,

37 98 Gouverneur. P. Ch., Dr. S. L. Farneslee, L. M.,

30 00 Ogdensburg. P. Ch., Sab. School, L. M.,

1 00 Pierrepont. Mrs. M. F. Montague,

11 45 N. Bergen. Cong. Ch., \$5 of which on L. M. for E. H. Talcott,

7 34 Bergen. Cong. Church,

5 49 Honeoye. Meth. Epia Church,

NEW-JERSEY.

10 15 W. Hoboken. 1st Presb. Ch., towards Rev. Jas. C. Egbert's L. M.,

18 81 Mendham. 1st Presb. Church, in part,

16 89 Belleville. Meth. Ep. Charge, in part of L. M. for Rev. R. B. Lockwood,

70 00 Newark. Central Presb. Ch., in part,

5 00 Morristown. Mrs. Joanna Woodruff,

PENNSYLVANIA.

1 00 Washington. George Baird, Esq.,

5 00 Northampton. David Foster,

90 23 Pittsburg. J. B. Semple, \$10; Messrs. Beckwell, Dean & Tomlinson, each \$5; Dra. Finley and King, each \$3; Mr. Ferguson, \$2; Messrs. Postly, Nelson & Co., \$7; Others, \$5 36,

DISTRICT OF COLUMBIA.

5 00 Georgetown. Jos. Libbey,

NORTH CAROLINA.

10 00 Goldsboro'. S. A. McDowell, D. D. S., in full of L. M.,

GEORGIA.

50 00 Rome. E. B. B.,

13 00 Athens. Wm. L. Mitchell, \$5; Mrs. Cook, \$5; Rev. Dr. & Mrs. Hoyt, \$3; Dr. C. M. Allen, \$1; Gen. A. J. Hansell, \$5,

2 00 Columbus. Judge Wellburn,

KENTUCKY.

50 Covington. 1st Baptist Church, add.,

ILLINOIS.

10 00 Rockford. Sab. School of 2d Cong'l Ch., by T. D. Robertson, Tr.,

20 55 Pittsfield. Cong'l Church,

10 00 Marissa. M. H. P. Ref'd Presb. Cong'n, by H. Mathews,

Griggsville. Cong'l Church,	35 00
Summer Hill. Cong'l Church, in part,	11 00
INDIANA.	
Moorsfield. Individuals, by W. Scott,	5 00
Lafayette. Presb. Church, N. S.	12 00
" Presb. Church, O. S.,	6 50
" Meth. Episc. Church,	5 40
" R. Breckenridge, \$3; J. Reynolds, \$2,	5 00
Walnut Ridge. Coll'n at meet'g of friends,	30 00
" Others,	5 00
Carthage. Individuals,	5 00
OHIO.	
Collamer. 1st Presb. Ch., Rev. F. Maginnus, towards L. M. for Mary J. Maginnus,	5 00
" Cong'l Sab. School, in full of L. M. for J. W. Aldrich,	18 40
Cleveland. Elisha Taylor, to make Rev. W. H. Brewster, Miss Sarah Walworth, Hon. G. McQueen, and John Low, L. M.'s,	120 00
Dayton. 1st Presb. Ch., bal. to make Rev. T. E. Thomas, D. D., L. M.	6 35
" 1st Baptist Church, in part,	9 00
" 1st Eng. Luth'n Ch., S. G. & F. Gebhart, ea. \$5; J. & A. Gebhart, ea. \$3; Jos. & G. Gebhart, ea. \$1; W. Walker, \$1;	19 40
Mrs. Crawford, 40 cts.,	3 00
Xenia. 1st Ger. Ref'd Church,	3 00
" 1st R. P. Church, a lady,	1 00

The following sums, not heretofore acknowledged in our columns, have been received by Mr. M. J. PAILLARD, Treasurer of the Committee in behalf of the colony of French Canadians in Kankakee County and vicinity, in Illinois, viz:—

A. V. P. \$10; C. B. H. \$25; X. \$1; A Friend, \$20; E. C. \$5; Mrs. C. McK. \$2; Cash \$1; H. K. C. \$100; L. G. E. \$3 50; E. Rahway, \$3; W. P. P. \$5; A Friend \$1, McS. \$3. G. W. P. \$1, A Friend \$5, H. A. \$3, S. J. R. \$5, H. B. P. \$10, E. B. B., U. S. Army, \$5, West 23d St. Reformed Dutch Church, New-York City, \$50, Friend in D. N. H., \$1, Cash \$5, A Friend \$2, Jane E. K. \$25, J. L. F. \$3, M. S. \$5, H. L. S. \$3, C. & D. \$2, W. T. D. \$3, by Rev. E. B. B. \$5, New-Haven, Conn. \$10, A. R. S., New-Haven \$50, E. W. E. \$10, S. B. \$10, A. J. B. \$2, Mrs. T. I. \$3, Friend, New-York City, \$5, H. Greenville, Ala. \$1, E. B. D. \$10, Mrs. I. G. \$10, E. C. \$5, Southerner \$5, S. S. \$5, A Friend \$5, D. G. \$2, J. C. B. \$3, G. S. M. \$9, Mrs. W. E. \$10, S. R. M. \$2, J. C. C. \$1, M. \$6, Mrs. G. D. \$3, P. \$1, G. B. \$10, A Lady from Louisiana \$100, From her little son \$1, B. W. P. \$10, An earnest well-wisher, \$100, W. G. \$1, S. F. E. \$2, Mrs. C. S. \$3, Mrs. C. H. R. \$3, A. N. L. \$10, J. S. C. Natchez, \$5, B. S. P. Galveston, \$50, Friend, Lee, Mass. \$3, J. M. Mobile, \$100, S. A. B. & B. W. C. \$2, W. C. C. \$14, H. K. B. \$10, Somerset Presbyterian Sabbath-school Mission

Cedarville. Meth. Episc. Church,	2 44
" 1st U. P. Church, makes Jos. A. Boyle a L. M.,	29 75
" 1st R. Pr. Church,	13 96
Greenfield. Free Presb. Church,	3 00
" 1st U. Presb. Church,	3 00
Springfield. 1st Eng. Luth. Ch., to make Rev. Jacob H. Hick L. M.,	32 51
" Cong'l Sab. School, for L. M.,	10 00
" Congregational Church,	2 40
" Students of Wittenberg College, to make it a L. M.,	30 00
" Young Ladies Springfield Female Acad., in part of L. M.,	10 00
" Y. L. S. F. Academy, box of clothing for Kankakee Mission, value at \$60.	
Columbus. 2d Presb. Ch., add. B. Talbot, Esq.,	5 00
Springdale. Springfield Pr. Ch., in part,	6 88
Glendale. Female Coll. Yg. Ladies, to make Mrs. E. McFerson a L. M.,	31 00
" Presb. Ch., bal. to make Jacob J. Packer a L. M.,	19 63
Granville. G. B. Johnson, Esq.,	10 00
Oxford. 2d Presb. Church, in part,	20 41
" 3d Presb. Church,	12 90
" Ohio Female Institute, in part L. M.	11 10
" Ohio Female College, in part, to make Mrs. Bunyan L. M.,	15 00
MICHIGAN.	
Three Rivers. Rev. J. A. Ranney,	2 00
Augusta. Wm. Bowdoin Palmer, Esq.,	37 09

Association \$13, C. F. & Co. \$15, C. C. B. \$1, a Lady \$1.75, G. T. C. \$5, L. H. \$10, Miss M. M. T. \$5, a few Christian friends, Knoxville, Tenn., \$23, Congregational Church, Meriden, N. H., \$11, E. T. W. \$5, Cash \$10, From two friends of the cause \$10, A. W. B. \$3, K. of N. J. \$1, M. A. H. \$1, A Presbyterian lady of Virginia \$100, G. P. H. \$1, A mother and daughter \$2, Young People's Prayer-meeting, 23d-st. \$16, Mrs. C. B. St. Louis, \$12, a Friend \$2, G. M. \$25, Miss E. \$10, Ladies of Hartford \$30, South Norwalk \$2, Dr. W. Bloomfield \$5, South Newburyport \$50, A lady friend \$3, P. W. P. and wife, \$15, D. C. \$1, A friend \$1, A few ladies of Kinderhook \$10, A few friends, Bristol \$8, H. T., Jr., \$10, Belleville, by Evangelist \$5, Mrs. G. M. A. \$5, Mother and two daughters \$3, C. D. \$1.50, Some friends, Cherry Valley \$10, Ladies of Northampton \$60, Miss E. G. \$20, From individuals of Evangelical Churches and Congregations, Penn Yan, by C. Goodrich \$30, Friend N. J. \$1, C. D. \$5, Mrs. S. C. W. \$10, N. L. R., Manchester \$21, Presbyterian Church, E. Bethany \$16.36, Christian friends of Oxford Furnace \$62, S. G. C. Bath, \$3, F. D. \$2, L. H. A. \$1, An old man, Utica, \$10, W., New Pond, \$2, Lady in Mass. \$5, N. Oswego \$2, R. R. \$2, Mrs. C. G. S. \$10, Mrs. J. B. B. \$5, J. B. \$50, V. \$1, L. D. F. \$5, F. N. W. \$10, From two ladies \$—, J. A. P. \$1, R. H. \$5, Mrs. M. H. W. \$5, W. F. D. \$5, A \$20, R. M. S. \$5, H. O. J. H. \$10, Roxbury \$15, Mrs. H. L. Y. \$20, A. W. H. \$10, One of small means \$5, Mrs. J. S. B., A Friend \$10, M. S., \$50, E. F. \$3.

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THE
AMERICAN AND FOREIGN
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No. 4.

**THE PRESENT STATE OF THINGS IN RELATION TO THE
PAPACY, AND THE DUTY OF EVANGELICAL CHRIST-
IANS IN REGARD TO ITALY AND FRANCE.**

At no former period has the question of religion occupied a broader and more elevated place in the minds of men, within the bounds of Christendom, than now; and never in the history of the Church have things seemed more to favor individual piety and growth in grace, and to foreshadow some striking advancement of the kingdom of Christ in the world, than at the present time.

In various Protestant countries of Europe, as well as in our own land, evangelical religion has attained a position of influence formerly unknown to it; and in many places revivals are now enjoyed, which are of extraordinary character, and through which multitudes of persons of all classes and ranks of society are being converted, and added to the company of true believers. And from the indications of Providence, these local outpourings of the Holy Spirit—these seasons of refreshing from the presence of the Lord, we think, are not at an end. They are multiplying in number, and spreading over territories of large extent, producing the happiest results, not only to the individuals immediate-

ly affected, but to the cause of Christianity in general.

In Papal countries also an unusual prominence is given to the question of religion. For three hundred years past there has not been so much discussion, in various ways, concerning it, nor so much zeal and activity manifested in crowding upon communities—especially Protestant communities—the doctrines, and forms, and institutions of Romanism, as at the present time. And yet—notwithstanding this outward zeal, and the advance which Papacy has made in numbers and power, in given places—a gloomy foreboding rests on the hearts of the authorities of the Romish Church, that the days of her power are numbered, and that her end is drawing near. To dissipate these gloomy apprehensions, and to brace the nerves and support the sinking spirit of Pio Nono, the visible head of that Church, and of those in the “Eternal City,” who, with him, manage the affairs of the Vatican, remarkable efforts have of late been put forth throughout the entire Papal world. But the forebodings cannot be wholly removed. *Dire calamità*

ties are anticipated, and ultimate annihilation is at least feared by the more intelligent, especially of those who have enjoyed the privilege of reading the sacred Scriptures.

Now, while we are not of the number who claim ability to determine with precision the exact time of the final downfall of the Papacy as a system of religion and government, we are, nevertheless, firm believers in the certainty of that event at no very distant day. From well established and just principles of interpretation, we think it evident that the Roman Catholic, so-called Church, was the power which was symbolically shown to the Prophet Daniel, long before the Christian era, as that which in the then future should arise and "make war with the Saints," and prevail against them, but whose dominion, at the expiration of "a time and times, and the dividing of time," should be taken away, "to consume and destroy it unto the end."

From the same principles it is clear that the same Church was the power foreshadowed in the early part of the Christian dispensation, to Saint John and the Apostle Paul, under the symbols of "Babylon" and the "Man of Sin," which were each doomed by the spirit of inspiration to utter and irrecoverable destruction. With the Bible for the standard or rule of our faith, we cannot doubt for one moment that the Papacy, as an organic body—comprising a system of doctrine and government claiming to be religious, and dealing in the souls and bodies of men, however widespread over the world and strongly supported it may be now by Kings, Princes, the common people, wisdom, wealth, learning, or other things, it *will be eventually blotted out of be-*

ing, and no trace of it be left upon the face of the earth.

If we are not entirely mistaken as to the signs of the times, as well as to what has already passed by, things are now fast tending to this consummation. We are living in times of unwonted interest to the friends of the true church, in the midst of those scenes,—

"Which Kings and Prophets waited for,"—which they earnestly longed to see, but which in the wise and holy arrangements of Providence, they were not permitted to see.

"They died without the sight."

We, however, are permitted to see the interests of evangelical religion rising nobly in many places, and giving most cheering promise of its advancement till its blessed influence shall encircle the globe. We see it extending its domain and increasing its power, while its implacable foe and cruel oppressor, the Papacy, is gradually waning in every principle of vitality, and in every attribute that is adapted to give it control.

Before the time of the Reformation the power of the Papal church was supreme in almost every spot in Europe. Now, she is there shorn of a large part of her territorial possessions, and a larger part of her political influence. On our own continent she has likewise undergone a similar process of reduction. Once the Canadas, the valley of the Mississippi, Texas, Florida, and a large part of Mexico, belonged to governments which recognized the authority of the Romish Church in temporal, as well as spiritual matters. Those portions of our continent have changed their political relations. They are now associated with Protestant gov-

ernments, and are lost to the Papacy. Notwithstanding, therefore, the revivification which Popery has manifested in certain quarters, and the aggressions which it has lately made or is now making in almost all Protestant lands, it is a death-smitten power, and is on its downward way to final extinction. The spasmodic exertions that now distinguish it are the sure presage of approaching dissolution.

In a matter of such grave importance, and which must affect such vast numbers of the human race as are involved in the destruction of the Papacy, it would be intensely interesting to know with certainty the agencies and processes by which it is to be effected. But these are things which are locked up and hidden from mortal view. One thing, however, is clear in regard to the diminution of territory and power which has already been imposed. It has been effected by no one agency alone. In the combination to which God, in his providence, entrusted the execution of the work, political influences and the power of the sword, together with moral and religious instructions, drawn from the Holy Scriptures bore a conspicuous part. And it is worthy of observation that these agencies now are drawn out to view, and placed in position to put their joint energy together again, apparently for a similar end. The political agitations of Europe certainly have a marked bearing toward the city on the Seven Hills, and the ownership of the Romagna, which augur anything but a long continuance of the Papal power in its present state. And the distribution of large numbers of copies of the Scriptures, and troops of colporteurs,

evangelists, and zealous missionaries throughout the Italian peninsula—which are now collected there—can prepare the people to understand their privileges and duties, and to lead them to throw off the burden of the Papacy, and separate themselves and their children from it forever.

What will be the result to the Papacy of the present political controversy in which Pio Nono is involved, we offer no opinion—not even a conjecture; but it is not a little remarkable, and must be of great interest to Protestants, or to those who have accredited the Biblical teachings concerning the doom of this hoary anti-Christian power, that the present political or secular strife against it is conducted by parties which are component members of its own self. In this regard the rulers appear to have been left to an infatuation which is not only strong and obstinate, but which threatens to be suicidal.

The Emperor of France, whose uplifted arm has sent fear and trembling into all Roman Catholic circles for the integrity of the Papedom, is himself a Papist. The King of Sardinia, and the people of the various governments of Italy, who espouse his cause in opposition to the Pope, are all Roman Catholics. It may be so ordered then, that Papists themselves shall be the leading, and even principal agencies in the destruction to be effected of their system, especially that part of it which may involve the use of carnal or worldly instruments. Protestants and evangelical Christians may find their share of the work, in the use of those Gospel agencies, light and love, which are needful not only for individual future salvation, but to prepare a people for

the highest earthly usefulness and happiness.

We take it that the special vocation of the Protestant portion of Christendom, particularly of the evangelical churches, in regard to Italy just now is to furnish an ample supply of Bibles, Testaments, teachers, evangelists, and missionaries, to supply that lack of proper religious instruction, of which its population have for ages been studiously deprived, and in the absence of which the Papacy has been built up, and the Pope and his associates enabled to maintain their supremacy. Without that moral and religious instruction—the presence and influence of those pure and holy principles which true Christianity implies, and the word of God alone reveals—there remains but little hope of the emancipation of the Italians from Papal bondage, or of their ability to preserve that boon, if by any means freedom should now be thrust upon them—freedom either civil or religious.

Whatever, therefore, may be true in regard to the influence of civil rulers, of armies, or of diplomatic tacticians, in uprooting in Italy the temporal dominion of the Pope, and opening the way for the commencement of a series of acts which may seem adapted to procure the downfall of the iniquitous and fatal system of which he is the official head, it should

be borne in mind that moral and religious agencies also are indispensable to this result. Without them these beginnings must certainly prove a failure. The Gospel must be sent there—its truths must be proclaimed and comprehended by the people, and through its teachings under the powerful application to the mind and heart by the Holy Spirit, the people may be prepared to perform the part which it is needful to have enacted now, and to secure the interests of Christianity in Italy for all time to come.

To us it seems clear that Italy should now receive the special attention of evangelical Christians of all nations. Now is a remarkable crisis in her history, and upon her evangelization or the contrary seem suspended the most important results to the cause of a pure Christianity throughout Europe and the East generally—if not throughout the world. The reception of the Gospel now by Italy, to the rejection of the Papacy would greatly facilitate its advancement in France, and the conversion of those two countries to Christ, would bring an accession of strength to the members of the true church, which under the Divine blessing, might speedily establish the institutions of the Gospel everywhere, and subdue the world to the truth.

ROMAN CATHOLIC AGGRESSIONS.

On the subject of Roman Catholic aggressions—a subject in which the American people are beginning to have some experiences which are far from agreeable, and which augur additional experiences not less so *in the future, unless wiser counsels*

prevail in certain quarters, than have prevailed in past time—a valuable paper was read at the Conference of the Evangelical Alliance, held in Berlin, in Prussia, by the Rev. Professor Schenkel, of the University of Heidelberg. No man is probably

better able than he to judge of the Roman Catholic Church, or to comprehend its polity, spirit, and aims, and to suggest the proper course for evangelical Christians to pursue under its encroachments.

Though the paper was prepared with special reference to the state of things in Europe, there are many things in it of value to Americans, and especially at the present time, when such vigorous efforts are made by the Romish hierarchy to indemnify themselves for their losses in the old world by their aggressions in the United States. We have not room for the entire paper, but we take a few paragraphs from it, which show the spirit of the Roman Catholic Church, and that it cannot subsist in harmony with other Churches. It must, by its principles, over-ride and crush out all others, wherever it obtains. If it does not reach such results, it must be held in check by some power stronger than itself. They show also what is the true way to proceed to counteract its aggressions. The professor says :

"Unfortunately, evangelical Christians have not always (since the days of the Reformation) been in the right state of mind to contend against the aggression of the Roman Catholic Church with power and success; we have to tell of defeats, damages, losses, limitations of all sorts. What are the chief causes of this? Openly confessed, we find them in our partial unfaithfulness to our principle; we have often hesitated and often been inconsequent in our doctrine, in our worship, in our institutions. In attacking us, the Roman Catholic Church does what her principle demands of her; when we defend ourselves, let us do what our principle expects from us. The greatest error into which at the present time Protestants can fall in relation to

the Roman Catholic Church, is that of supposing that our weakness lies in the want of that which superabounds in the Roman Catholic Church, and our strength in that which we still have in common with it; and that we cannot do better than assimilate ourselves as much as possible to her image. We confess freely that many Protestants have begun to be ashamed of the lowly form of their Church, and would like to cover its supposed nakedness with the borrowed purple of ecclesiastical splendor and hierarchical fullness of power. In such borrowed tinsel we should, however, make but a poor figure. And although we should deck ourselves out never so gorgeously, after the Popish fashion, the Roman Catholic Church would still exclaim to us, with perfect justice, 'Come over to us altogether; we have all that and a vast deal more both finer and better.'

"Not, therefore, by weakening and denying our principle—not by apeing the Roman Catholic Church—shall we be able to resist it, but by being really in earnest in the maintenance of one principle and making it a positive truth. The Protestant conscience must be revived first of all in the evangelical clergy, whose business it is to represent and to defend the truths of the Gospel with power, courage and perseverance, not only within the limits of the Church, but beyond them; and then in the bosom of our flocks, who, according to the principles of the Reformation, are not destined to be dumb witnesses of spiritual activity, but are called to be living stones in the building of the Church, 'a chosen generation, a royal priesthood, a peculiar people to show forth the virtues of Him who has called us out of darkness into His marvelous light.'

"As a principal means of withstanding the Roman Catholic aggressions, I look, then, to the renewing and rekindling of the spirit of Protestantism amongst the clergy.

"The spirit of Protestantism must be

planted in the heart of the young theologians by the University education. But for this there is no other way than that of serious and free scientific investigation. The Protestant principle is the child of the free Christian conscience, and only while the spirit of freedom lives in its supporters and leaders can it be preserved.

"But the spirit of Protestantism needs to be revived also in the bosom of the flocks. What has yet been done to effect this? In the Protestant population—especially among the country and agricultural districts—there is still, I should say, a predominating Protestant instinct; positive evangelical convictions are not yet undermined or made light of; there are still many who adhere, without sophistry, to their biblical faith, and hold it as a precious jewel in life and in death. Appearances are less hopeful among the town population, among the professional and industrial classes, and among those who are devoted to arts and literature. From the frivolity of worldliness, the way too often leads to mere church formalism, in which little is to be found either of evangelical truth or of evangelical liberty.

"Here, most respected brethren, here is the point where, above all, help is required. Evangelical Christianity must again be revived, both in the clergy and in the congregation. The Reformation, commenced in the sixteenth century, but not yet finished, must be continued both in the pastors and the flocks. The Reformation created new ideas and new sentiments in relation to the Bible, in relation to faith, and in relation to the church; and I comprehend all in one when I say that Protestants, at the present time, can withstand Catholic aggression with success only when they become true Bible Christians, true believing Christians, and true congregational Christians.

"Protestants must be true Bible Christians. And if we ask further, What is the Bible to our Protestant churches, what is the answer? It is dis-

tributed with praiseworthy zeal amongst them by the Bible societies. But is it rightly read, understood, and prized? Where can we find what I may call the Bible life? Where a living view and judgment of the world and its events derived from the Bible? What could the Roman Catholic aggression do to our churches if they were armed to the teeth with the sword of the Spirit, which is the Word of God?

"I do not hesitate to declare, respected brethren, that this recurrence of the Protestant church to her peculiar principle—this renovation of herself from the depth and fullness of her own being—appears to be the most indispensable and first condition of the effectual resistance of Roman Catholic aggressions; and, should this condition be wanting, then I must regard all attempts at defense, however well-meant, as insufficient, and in the end ineffectual."

In summing up the result of his discussion, among other things, the Professor says:—

"1st. It is not to be doubted that an aggressive policy actuates the Roman Catholic Church towards the Protestant Church, that it is deeply rooted in the character of Roman Catholicism, favored by the circumstances of the age, and not without danger to Protestantism at the present day.

"2nd. It is as little to be doubted that Protestants ought not to remain indifferent to this aggressive conduct. It is a challenge to Christian honor as well as to Christian duty to defend their faith by all proper and Christian means, and to protect the well-earned rights of their confession.

"3rd. As regards the ways and means of the resistance to be offered, it is, above all things, necessary that Protestantism should be faithful to the fundamental principles of the Reformation—the Bible—justification by faith, the participation of all believers in the active affairs of the Church, and in laboring for its sanctification. Protestants must become more

and more true Bible Christians, believing Christians, church Christians.

"4th. In the defensive conduct which Protestants are compelled to adopt under Roman Catholic aggressions, it should

be their earnest endeavor to preserve the universal bond of Christian love with Roman Catholic fellow-Christians, and, as far as possible, to avoid the use of carnal weapons."

FOREIGN FIELD.

CANADA.

FRENCH CANADIAN MISSIONARY SOCIETY.

From the Rev. HENRY WILKES, D. D., of Montreal, one of the Honorary Secretaries, we have received an abstract of the *Twenty-first Annual Report* of the French Canadian Missionary Society, with a statement of the anniversary exercises which were held in that city on the evening of the 26th of January last. We are happy to learn that the brethren engaged in efforts to evangelize the Papal population by which they are surrounded, are encouraged, both by the success of their missions, and the increase of interest which the Protestant population seem to manifest in their operations.

The last anniversary meeting appears to have been of much more than usual interest. We trust our readers will remember the many thousands of Romanists who reside on our northern frontier, within our own national limits, and beyond them in the Canadas, in their daily prayers, and by their donations to the treasury enable the Board to aid the society at Montreal every year increasingly, till the needed work of evangelization is completed.

We take the following statements touching the anniversary and the operations of the society, from the Abstract of the Report before us:—

"The Twenty-first Anniversary of this Society was held on 26th January, 1860,

in the Wesleyan Church, Great St. James Street. It is computed over 3,500 persons were present, while many could not gain admission. After a hymn in French had been sung by the pupils from Pointe aux Trembles, the General Secretary's Report was read. Resolutions were moved and addresses delivered. . . . The whole proceedings of the evening were deeply interesting, and marked by an earnest spirit of love for our French Canadian brethren, while an uncompromising testimony was borne against the tyranny and soul-destroying errors of Romanism.

"The Report read showed that marked progress in the work has been made during the year, and that a great and favorable change was rapidly taking place in the French Canadian mind.

"The Educational Institutes of Pointe aux Trembles may be considered the most important station, as well as the centre of the Mission; for here are situated the two large Educational Institutes where French Canadian youth of both sexes are trained in the principles of the Gospel, and from which a blessed influence is exerted even to the most remote portions of the country.

"The number of both sexes who have at different times during the year attended at Pointe aux Trembles is 156, viz: 97 boys and 59 girls. The present number is about 100. About two-thirds of the boys, who come from 41 different parishes, belong to Roman Catholic parents; the rest being the children of converts. The congregation, including pupils, amounts to 165, and the attendance on Sabbath averages 130, so that the

meeting there presents an encouraging aspect. The communicants number 30—being an increase of three over last year. A Sabbath-school is also held, and attended by all the pupils. Besides the Institutes at Pointe aux Trembles, there are two local schools, at which 80 children are taught.

"The Report gives full details of the other departments of the Society's operations, viz: *Evangelization and Colportage*. There are twelve stations where colporteurs, evangelists, or pastors reside, serving as centres, from which they diffuse the influences of the Gospel. . . .

"The financial statement shows that during the past year the receipts have been \$11,816. The expenditure was \$11,418, including \$4,905 for education, \$893 for evangelization, and \$3,036 for colportage. The debt due the Treasurer is \$1,178.

"The Rev. Robert Wallace, Free Church Minister at Ingersol, C. W., has been appointed Corresponding Secretary and General Agent, and is warmly recommended to the churches and the friends of the cause.

"The following is a summary of the year's operations:—There are 29 male and 4 female missionaries, besides several of the wives of the missionaries, who take an active part in the work. The number of communicants has increased from 95 last year to 117, and meetings are held on the Sabbath in twelve different places. The circulation of the Scriptures and the distribution of tracts have been increased to an unprecedented extent, viz., to about 500 copies of the Scriptures and several thousand tracts.

"It is the universal impression of the missionaries that the power of the Romish priesthood is on the wane in Lower Canada. The French Canadians begin to think for themselves, and to appreciate and impart the benefits of education to their children. There is also a far more favorable feeling towards the missionaries, and a greater readiness to receive and hear them.

"Since the commencement of this Mission, considerably more than a thousand souls have embraced Protestantism, and more than 800 youths have received a good secular and religious education, who, with scarcely an exception, have embraced Protestantism, and are letting their light shine with more or less distinctness before their benighted countrymen."

IRELAND.

The revival still continues in Ireland. Though it has been more marked and has shed its benign influences more extensively in Protestant than in Papal districts, still many Romanists have come under its power, and have given credible evidence of genuine conversion to Christ. It has of late visited several Papal districts, and the friends of evangelical religion are extremely anxious now not only to continue the missionary labor that is performed in them, but to increase it. Many doors of usefulness, which for long years have been closed, are now thrown wide open to gospel means. The fields are "white to the harvest," and all that seems to be wanting, in order to gather fruit to eternal life, are the proper laborers. Whence shall they be obtained?

We are told that missionaries may be obtained in the island itself;—that many competent and every way suitable men are there, who are ready and even longing, to be employed in the work. But whence are the means to come by which to support them? In the circumstances, we feel constrained to repeat our earnest entreaty that the friends of Ireland will furnish us means for the work. If they will do that, we engage without delay to send a reinforcement into those interesting fields, to gladden

the hearts of God's people who are there, and to save many that are now perishing amidst the delusions of Romanism.

We are happy to assure our readers that our missionaries in that island are not only industrious but successful in their appropriate work. Many will look to them, through eternity, as the instruments of their salvation. Many a deluded and wandering Romanist, who all his life long had looked to the priesthood and the Virgin Mary for salvation, but found no comfort nor even relief to his guilty conscience, will bless God that he fell into the company and enjoyed the instructions of some missionary of the AMERICAN AND FOREIGN CHRISTIAN UNION, who directed him to the Lord Jesus Christ, whose blood cleanseth from all sin, and by whom he received the atonement.

There is much encouragement to work now for Ireland; and we will hope that some who may read these lines, and to whom God has given the ability to do it, will send liberally to the treasury for that land, before the harvest season shall have passed away.

Concerning the labors of our missionaries in that island, the continued progress of the *revival* there, and the desirableness of increased efforts on the part of Americans now to secure the reformation of all Ireland,

THE REV. DR. HEATHER,
of Dublin, in a brief letter to us, under date of January 4th, says:—

“The enclosed journals were read at the meeting of our committee this morning, and I am directed to have them forwarded to the ‘Board of Direction,’ through you. They will, doubtless, impart the pleasure to you that they have done to us, especially Mr. Liddy’s.

“I am happy to inform you that the ‘Hibernian Bible Society,’ and the ‘Dublin Tract Depository,’ by *large grants* have enabled me to meet the *numerous and urgent* requests made by our agents on our Committee for Bibles and religious tracts, to supply the unprecedented demands of their districts.

“Under date of December 23d I wrote you respecting the *religious revival* in this island, which, I am rejoiced to say, continues *with increasing depth and power* in several of the districts first visited by it, and also it has recently penetrated some of the *Popish counties* with glorious effect. The converts from Romanism become more numerous as it rolls on. The priests are daily more violent in their opposition to it, and many of the intelligent Romanists are impressed with seriousness and a spirit of inquiry regarding it, while we think that a great work of spiritual emancipation has got in amongst them. Will you *urge* the American Christians to come *promptly* forward in prayer and contributions, to enable you to increase the number of your agents here, so that you may contribute a larger aid in regenerating Ireland?

“I am desirous to present the affectionate regards of our Committee to yourself and the ‘Board of Directors,’ in which I most cordially join.”

We subjoin a few extracts from the reports of some of the missionaries who labor in Ireland under the direction of the Board. It will be seen by a perusal of them, that they have much encouragement. They are laboring amidst revival scenes. We give first an extract from the report of

MR. MORRISON.

He says:—

“Thursday, 1st.—Walked six miles, visited ten families, and held a meeting in the evening. Two Roman Catholics appeared deeply affected under the word. They have attended all our meetings, and appear resolved to serve the Lord.

"2d to the 4th.—Held three meetings. At one of them 500 attended. It was an extraordinary time. Fifty persons were stricken down under a deep sense of guilt, and many of them found peace. One Roman Catholic girl was made very happy in the love of Jesus, and stood up in that large assembly and said: 'I was brought up in darkness, but now I feel the Savior to be mine; I know that Jesus has washed me in his precious blood.' Her experience had a wonderful effect on the people. Monday, 5th, held a meeting at Oliver's Hill. 100 attended. Three persons found peace with God.

"From the 5th to the 12th, held several meetings. Walked thirty miles and visited many families.

"From the 15th to the 24th, walked fifty miles. Notwithstanding the great storm of frost and snow, I had large congregations every night. A Roman Catholic girl was stricken down under a sense of sin. Her cry for mercy was very affecting. I believe the Lord has blessed her with a sense of pardoning love.

"23d to the 30th.—Held six meetings. A Roman Catholic woman who was greatly opposed to this revival, said, 'I hope the Lord will strike me dead if ever I take the revival,' as she called it. But at a meeting on the 25th the Spirit of the Lord arrested her. She was prostrated by his influence, and constrained to cry for mercy. 'She came to mock, but remained to pray.'"

MR. KEANE.

We take the following from the journal of Mr. Keane, who labors in Galway:—

"Thursday, December 8th.—I visited the greater part of the week in company with Mr. Bradshaw. Some days our visiting was very encouraging. We had from twelve to eighteen conversations daily, almost exclusively with Roman Catholic parties.

"The total number of visits during the week was seventy-two, of which fifty were paid to Romanists.

"Friday, the 9th.—We visited none during the day, but in the evening held a meeting near the town, at which Mr. Bradshaw preached. We were assisted by the man at whose house the meeting was held, and who, though he holds a public situation, is actively engaged in the cause of the Lord. He has recently come to Galway from the scene of the revivals in the north, and is full of hope and zeal regarding a similar work in Galway."

MR. BRADSHAW.

Mr. BRADSHAW, the missionary to whom reference is made by Mr. Keane, says:—

"Some annoyance and persecution have been experienced at the hands of Roman Catholics during the month; but, on the whole, this closing month of the year has been full of encouragement and promise.

"Romanists in this district appear to have grown more tolerant, even while Ultramontanists of their church have been disgracing other parts of Ireland with their intolerance, bigotry, and treasonable speeches at their 'sympathy-for the-Pope'-meetings, which have been or are now being held in every important town throughout the country.

"Whether the one held lately in Galway will have a retarding effect upon our work, remains to be seen; but we have reason to hope that the people will continue willing to hear and talk about the truth, and the means of salvation as set forth in the Gospel.

"One thing is clear, that if our means of access to the people continue to increase, the year upon which we have entered will enlighten multitudes; and as the promise is, that 'the word of God shall not return unto him void, but accomplish that which he pleases, and prosper in the thing whereto he sends it,' our belief is, that good must be the result of our labors to spread the knowledge of the truth."

MR. LIDDY.

The following extracts are from the

Journal of Mr. LIDDY, to whom Dr. HEATHER refers in the preceding letter :—

“ Thursday, 1st, and Friday, 2d.—Visited in the vicinity of C—. Here I can go into almost any family and talk to them about their souls. Our meeting to-night was largely attended; several of those present were happy in the Lord, a few of whom have lately come from Romanism. I remarked one young man who had been brought up in the church of Rome, and without any person to instruct him except a sister, who had lately been converted and was reading the Bible. This boy seemed to drink in every word that was said.

“ Saturday, 3d.—Traveled part of the way to L— by car, where I had an opportunity of visiting a number of families, many of whom, up to a late date, went to no place of worship. One woman, requested me to pray for her, while the tears rolled down her face. In the course of conversation, I asked a Roman Catholic family what place of worship they attended. The mother said: ‘God help us! we seldom go any place: sometimes to mass, but the priest never comes near us, because we are poor.’ Returned the same evening to my lodging.

“ Sunday, 4th.—Walked to C— H—, where I had a meeting published. I had several meetings in the same place, but none so delightful as this. The greater part of the people present were either happy, or seeking after pardon of sin. In the afternoon I held a meeting about two miles from the former: it was largely attended, many coming a distance of several miles through the rain.

“ Monday, 5th.—Roman Catholics in this place generally receive my visits thankfully. Our meeting to-night was large.

“ Tuesday, 6th.—About two miles from the above-mentioned place I visited a number of poor families, willing to hear and thankful for my visit.

“ Wednesday, 7th.—Traveled to R—, where I had an opportunity of conversing

with those lately converted. Our meeting to-night was in a large barn, no other house convenient being large enough to contain the people. The night was piercing cold, yet no person complained, except a few outside that could not get in. There were a number of persons pleading with God for mercy, remaining upon their knees for a length of time. There is a great change for the better in this part since I first visited it. At an open-air meeting, not far from this, a young man put from his pocket a book of legerdemain, with other infidel books, which were found on the grass after the meeting separated; while he sought, and before the meeting separated, found mercy, and is now reading the Bible.

“ Thursday, 8th.—Visited, in and near C—, a number of families living by their industry. I will not easily forget the joy that beamed in the countenance of a Roman Catholic girl who had lately been converted, while I talked with her on spiritual subjects. She seemed very happy, and thankful to hear the truth.

“ Friday, 9th.—Traveled about five miles to B—, where I visited ten families living in little houses round the B— mountain. Held a meeting, and there were about one hundred persons present who seldom have an opportunity of hearing the Gospel. A number of those present remained seeking mercy till a late hour of the night.

“ Saturday, 10th.—Held a meeting in S—, about five miles from the former place. Here also God was pleased to meet us in mercy: a number of people, assembled in a large school-house, heard with attention what I had to say to them. One man, who would formerly have cursed his clergy to his face, and any person professing religion, sat listening attentively, with a long stick holding it with both hands. About two months ago he would have frightened the people coming in, but to-night there seemed not to be a more sincere person in the house.

“ Sunday, 11th.—Held a meeting in the same place. The house was crowded

with both Roman Catholics and Protestants. Seldom have I felt more of the divine presence. While some cried aloud for mercy, others, on receiving the blessing, shouted aloud for joy. One Roman Catholic boy after pleading with God in prayer for nearly two hours, was made very happy, and shouted aloud the praises of God. This boy the *priest* threatened to whip, but Roman Catholics generally care little for the threatenings of the clergy when they are converted.

"Wednesday, 14th.—Had several profitable conversations with Roman Catholics, generally giving their assent to what I say. A Roman Catholic man said this revival must be of God, for some of my neighbors who have been converted were wicked swearing men, and are now singing God's praises. Held a meeting in N—. There were a number of old men and women seeking mercy, and four persons received the blessing of pardon. One man, aged about sixty years, told the people that God for Christ's sake had pardoned all his sins, and encouraged others to seek the same Savior. At a late hour with difficulty I got the people to go to their homes."

FRANCE.

EVANGELICAL CHURCH OF LYONS—LETTER
OF REV. C. A. CORDES.

The missionary work divinely prosperous—efforts of Romanists to proselyte Protestants—a striking case of importunity and effort to separate a child from her Protestant mother—a case of Romish bigotry—place refused to a young woman because she was a Protestant—persecutions endured heroically—conversions—additions to the Churches, etc., etc.

"LYONS, 9th Jan., 1860.

"THE REV. DR. FAIRCHILD.

"DEAR SIR:—We are preparing our half-yearly report, but are anxious in the meantime to supply a little information concerning the work at Lyons—the Lord's work, not ours, most evidently. The labor no doubt is our part; He graciously wills it so—the labor of tilling and sowing, and the joy of gathering in the sheaves; but what would those sheaves

be, but straw and stubble, if he did not send 'the early and the latter rain,' and 'make His doctrine to drop as the rain, His speech to distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass, nor cause the tender grass to spring out of the earth by clear shining after rain!'

"And if this be visible at all seasons, it is *most* manifest in times like the present, when winds and tempests are being hurled over the field, such as might well wither and crush many a tender blade, yea, even a ripening ear, if not mightily upheld and protected!

"One of these 'tender blades,' Mrs. L., abandoned by her husband, and forced to seek her own and her young daughter's sustenance painfully by the labor of her hands, is discovered by a zealous member of a Papistic propagation society, and taken under his protection. He benevolently affords her a lodging *gratis* in one of his premises, where, however, he soon makes friendly calls for religious conversation, in which he gradually let out his benevolent desire to increase the measure of his assistance by—relieving the poor mother of the charge of her little daughter! The child, instead of remaining a heavy burden to an almost widowed mother in poverty, would, he thinks, be herself relieved as well as her parent, by her entering a female institution, where every care—*especially as to religion*—would be had, every want supplied, every reasonable desire accomplished, etc., etc., etc.—and all gratis! You may imagine the feelings, the anguish bursting up in the poor mother's heart, at the idea of a separation from an only, a beloved child, the last maternal comfort and hope in her day of trouble; and you may represent to yourself also with what indignation she rejected the proposal to have the only loving heart in her unhappy family wrenched from her own bosom, with which her child was entwined by the twofold ties of nature and distress!

"But Popish bigotry is inexorable. No cry of distress, no anguish of nature,

are admissible as pleas at Rome, as Morara has shown for the thousandth time. Prayerful resistance is the only way of escape; and our friend found it. The Jesuit insisted by frequent demands, to which finally threats of legal proceedings were added. But the pious mother prayed and resisted, and is now, through mercy, free! Fearless as to temporal consequences, and consulting her own and her dear child's moral and spiritual interests alone, she left an apartment for which she would have paid too dearly by her daughter becoming a nun, and herself a childless widow as well as an unfaithful mother.

"And although her bread is scanty, yet she obtains it and enjoys it, and shares it with the child of her bosom; and under the paternal regard of Him who has said 'Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you.'

"B——, a concierge, (doorkeeper,) and denounced to his landlord as an attendant at evangelical worship, was admonished by the latter to break his connection with heretics, but he refused, and was then threatened with expulsion from his place. He still resisted, and pleading his *ten years'* faithful service, asked whether there was any reproach attached to his character and conduct as a servant. The answer was most satisfactory in this respect; no complaint was uttered, but on the contrary the master gave him an excellent testimony, but at the same time added a practical and most cruel confirmation of his threats, by giving the poor Christian *his dismissal*, as an incorrigible 'HERETIC.' This faithful Christian is now seeking how he may earn his daily bread in any honest way he may find.

"These are specimens of many, very many, instances of self-denying faithfulness, one of which we would add, however, as having just occurred in the case of a poor orphan girl being about to enter into a respectable family as maid servant at 450*f.* wages a year, (very superior condition,) when everything else

having been satisfactorily settled, the question was asked—'*What is your religion?*' 'I am an evangelical Christian.' 'But you will surely have no scruple to become a good Roman Catholic, such as we are?' The poor girl, grieved in her heart at a proposal, which the instant it was rejected would destroy prospects in which she had delighted, and the moment it was accepted would take away her peace of heart and conscience—did not, however, hesitate as to the alternative, and determined not to sacrifice her conscience to her prospects, she refused and lost the place. She is now serving in a very inferior condition and in a laborious service, but enjoying the comfort graciously awarded to a faithful sacrifice.

"The same honest resistance continues to characterize the manner in which our friends treat the insinuations and offers of aid of every description, by which the zealous Romish propaganda are pursuing their labors of temptation. And we are happy to record once more that far from retreats and apostacies as resulting from those labors, we have had the happiness of inscribing, within the last three months, the return and reintegration of three, who, having been formerly members of the Church, had incurred its censure—now removed—besides fourteen added as *new members* to the Church. Almost *all were formerly Roman Catholics*, and one of the three first-named (re-installed) has been a very zealous Romanist, and whose present firm convictions are instrumentally due, in part, to the duplicity, calumny, and dishonesty so liberally employed in support of the errors and impostures of Rome.

"As mentioned in the beginning, we hope soon to have the pleasure of addressing to you our general circular,* but we cannot dispatch this letter without reporting an occurrence, which, though not officially connected with *our* stations

* The circular is received. Its contents are highly interesting. Extracts from it we hope to make hereafter. Ed. of A. & F. C. U.

of evangelization, has called for our prayers and aid as Christian neighbors.

"Mr. F., one of our dear brethren, and minister in the Department of Isere, having received an invitation numerously signed, went to preach at S—— M——, a Roman Catholic borough. He was received by the Maire, and several other members of the municipality, and conducted, processionaly, to a barn prepared for the service; and here he had the satisfaction of proclaiming the Gospel to 340 most attentive hearers, who, after having listened with edification to his discourse, reiterated their call for evangelical preaching—and henceforth statedly and regularly. Through the aid afforded by neighboring friends and ministers, (ours included,) the services are being continued, and, we trust and pray, *will* be, thus provisionally, until a stated minister may be established in the place.

"Meanwhile another and similar invitation has been addressed to our friend, by means of a personal deputation, from another borough in the same district, thirsting for evangelical instruction. The deputation were bearers of a letter to the Bishop, beginning with the following lines:—

" 'Sir, it is said you are appointed to feed the flock, but I must tell you it is my conviction you understand nothing about it,' etc.

"These also are openly affirming they will have nothing more to do with Roman Catholicism.

"We had, last Lord's day, no less than *twenty* different services in the various quarters of the town—*twelve* of the services in the Central Chapel. During the whole of this week we have had services every evening, with *special prayers* for the outpouring of the Holy Spirit of God upon all civilized and all heathen lands. This call for Christian prayers universally has originated in a very distant heathen country.

"May we be favored to witness and experience rich and abundant answers to this great 'concert of prayer' everywhere!

"With thankful acknowledgments of the receipt of your interesting monthly magazine, and with warm recommendations of our work of evangelization to the benevolence of your honored committee, I remain, my dear sir, yours very affectionately in the Lord,

"C. A. CORDES.

"P. S.—Pray forgive numerous corrections: time will not allow my rewriting the letter. One of our friends, a workman in a large dyer's establishment, has just sold among his fellow-journeymen (Roman Catholics, and unacquainted with the Gospel,) *one hundred and six* copies of the, *Almanac de bon Comeis*, a most excellent Christian publication."

BELGIUM.

A few years ago there was but one Protestant or evangelical church in Belgium. There are now between thirty and forty such churches, and a population of at least *ten thousand* professed Protestants. This growth is the result of missionary efforts, especially those which have been put forth comparatively recently.

With Belgium there are many hal-
lowed associations which endear it to Protestants, though it is now and has long been most intensely Papal in its policy and preferences. The ashes of Tindal, the translator of the Scriptures into English, rest there, and there also some of the first martyrs of the world-renowned Reformation sealed their attachment to the Gospel by their blood. We should rejoice to see that kingdom brought to the knowledge and acknowledgment and love of the truth as it is in Jesus, and can not but regard the present state of things connected with the work of evangelization within it as promising much for the future.

The desire for evangelical laborers there, is extending on every side. And now the good influence of Protestant ministers, colporteurs, Bible-readers, and teachers is beginning to be felt and appreciated in a manner before unknown, by large numbers even of the higher classes of the people who still are nominal Papists. Now is the time, therefore, when aid extended to the Evangelical Society of that country will be of much more than ordinary benefit. Our Board have forwarded a remittance to the treasury, but they hope to forward an additional amount in a short time.

The encouraging progress which the work of evangelization has made in Belgium, and the embarrassment that seems to threaten the officers of the Society if pecuniary assistance is not speedily furnished them, may be seen by the simple, straightforward, and affecting letter which we subjoin, from the pen of the Rev. LEONARD ANET, of Brussels, who is an earnest and efficient member of the Board of Managers. A perusal of this letter, we think, is all that the friends of the cause who have means to aid it, will need to lead them to send their brethren in Belgium generous and substantial help. Let us suggest that what is done for that field this season be done quickly. We shall be happy to convey to the Society whatever may be entrusted to our care.

REV. L. ANET'S LETTER.

Courteous acknowledgment—deficit of the Treasury—amount needed—none able to advance funds—liabilities incurred by extension of the mission—new stations—other stations—state of things in the kingdom, etc., etc.

"BRUSSELS, Jan. 10th, 1860.

"REV. DR. E. R. FAIRCHILD.

"DEAR AND HONORED SIR:—We hope not to intrude in coming again to call

your attention to the wants of our work. You know as well as we do, although not perhaps by experience in receiving as ourselves, that one is happier to give than to receive; and consequently that he who knocks and asks accomplishes a harder work than he who opens and gives.

"You have given us so many proofs of your liberal sympathy, you have used so much gratuity with us, that we come to you with great simplicity and confidence, fearing not to be rebuked at all.

"At this moment, the deficit of our account is £400; and we want £1,000 every quarter to furnish our expenses, the budget of the whole year being more than £4,000. If we do not look to the end of the current quarter with a painful anxiety, we feel, nevertheless, the necessity to make known our situation to our generous benefactors. We shall add that, as you are already aware, we cannot get on with considerable debts, because nobody amongst us is able to make us considerable advances. Therefore we are obliged to call for aid when other societies in similar circumstances can wait.

"The bad state of our funds is essentially the consequence of having enlarged our sphere of action, and increased the number of our laborers. Within about eighteen months, we have established three new stations, under the care of three ministers of the Gospel: one at Namur, one at Houdeng, a populous and industrious county in the province of Hainant, and another at Griregnée, six miles from Liège.

"We have organized two new schools, placed a second minister at Liège, and engaged four new colporteurs and Scripture-readers. We have hired places of worship at Louvain, Theux, Chératte, and Verviers. The increasing of our Flemish audience at Brussels has obliged us to take another place of worship; but the appropriation and furniture cost us about £40, and £32 are added for the annual rent.

"Therefore you may understand, dear and honored brethren, that our expenses

are greatly augmented, and we are constrained to apply to the generous friends of the evangelization of this kingdom.

"If we were asked why we have enlarged so much the field of our operations, we would answer: THE LORD HAS POINTED IT OUT AS A DUTY! The religious wants manifested in a remarkable manner have led us to go on. Devoted friends, who visited us, have exhorted us to engage new laborers, saying that it is generally felt that we ought to give more extension to our labors.

"We can add that all the enterprises we made during the last *five years*, have been marked with the Lord's approbation, and those which are recent promise solid success for the future. Therefore we are persuaded we have done nothing but to accomplish a pressing duty.

We must say, besides, that the state of this kingdom—the development of infidelity and materialism on one side, and on the other the favorable dispositions toward the Gospel of an important minority, and the state of Christendom—these innumerable conflicts *dans tous les courants de la pensée*, and the general expectation of serious events and dreadful catastrophies, all which is a powerful voice repeating to us the thought of the Master: 'We must work while it is day; the night cometh, when no man can work.' And we feel ourselves constrained to labor, and we earnestly pray for the means of extending every branch of the work confided to our hands.

"Then, honored brethren, be so good as to give us aid according to the resources given to you, and accept the expression of our gratitude for what you have done in favor of Belgium.

"Peace and joy be to you in the fellowship of the Lord.

"For the Managing Committee,
"LEONARD ANET."

SARDINIA—THE WALDENSES.

LETTER OF REV. DR. REVEL.

Delay of response—aid acceptable—the Table likely to be embarrassed—further aid desired—missionaries called for in new and im-

portant fields—a missionary already in Florence—an additional one asked for and sent into Tuscany—a letter from Tuscany about the state of things at Pisa and Leghorn—the people desire Waldensian laborers—the Table, watchful of providences, have stationed laborers in most of the important cities of Central and Northern Italy—the cause flourishes—now is the time to labor for Italy's redemption and conversion to Christ.

"LA TOUR, Feb. 6, 1860.

"REV. DR. FAIRCHILD.

"VERY DEAR SIR AND BROTHER:—Circumstances which I could not control, have prevented my answering immediately your kind and brotherly letter of December 20th ult. I am persuaded that you will have the goodness to excuse my delay, while at the same time I beg you will accept, and present to your colleagues of the Committee, of the AMERICAN AND FOREIGN CHRISTIAN UNION, the expression of our sincere and lively gratitude for your recent donation, and also for the christian sympathy and generous aid which you continually extend to us.

"You will receive almost at the same time as these lines a printed statement of what we have done, and are still doing, for the advancement of the kingdom of God in Italy. The report is confined to our operations since the meeting of our Synod in May last. You will not fail to notice, that there is quite a considerable balance against us, and that our means are by no means adequate to carry on successfully the work of evangelization; and as we have not among us men rich enough to advance funds to our society, we have reason to fear that unless we receive timely assistance from those excellent friends who hitherto have so generously aided and encouraged us, we shall find ourselves, by the end of March, in very serious embarrassment.

"Notwithstanding the lack of laborers, which we feel every day more and more, we have recently decided to send into Tuscany one of our regular ministers, taking him away for the time being, from the Turin station. We have already a minister in Florence, but we have been

unable to withstand the earnest solicitations of our christian friends, and have yielded to their wishes in sending a second to Pisa and Leghorn. I will here transcribe the words of a brother and warm friend of the cause of Truth in Tuscany, where he labors faithfully.

“Had not a press of business prevented, I meant to have written to you sooner, to enforce Dr. S——’s request for Waldensian agents at Pisa and Leghorn. I take it for granted that Mr. C——, keeps you posted up in all the movements that are going on here. He is making a cause here, and laying the foundations of a strong Vaudois interest in Central Italy. But I write alone about Pisa and Leghorn, at the present.

“From what I hear, you seem to comprehend our position even better than we could have expected, and to have thrown yourself heart and soul into our project. You have acted like yourself, with energy and cordiality. Whatever comes about, you may depend on our doing all within our power to hold what we have gained for you. To us it is marvelous that such an opportunity should have turned up—it is marvelous in our eyes—it is God’s doing. Such an opportunity occurs but rarely in the lives of men, or the history of churches; and our only and earnest prayer to God, has been that the Vaudois church might realize its position.

“It is entirely owing to Dr. H——, that a Plymouth meeting, like that of Florence, has not been inaugurated at Pisa and Leghorn, with all its succeeding babyism, confusion and evil. Now at Pisa, where the heresy we all dread showed itself strongly at first, all cry out for a Vaudois pastor. He would be welcomed literally with open arms and find not only plenty of interesting work, but men and women to assist him in every way under his direction. You can estimate in a strategic point of view, what a power a chain of Vaudois churches in Tuscany would give you, supported as you are by all government authority, and coming with a prestige at this moment from Sardinia. Entrenched here in strong positions, you can look with hope over the whole Peninsula as the sphere of labor which God has given you.

“The very prejudices and fault-finding arises, oddly enough, out of the fact that you have suffered so much for Christ, for Italy, for God’s cause on the earth, a reason to my mind for ascribing

a hereditary honor to the Vaudois. But you are hated, not for your Father’s sake but for your own, and yourselves must refute the calumnies by your presence, your principles, your action among the Tuscans. And here is the opening presented. H——, and I will do our best, will move heaven and earth rather than let slip the occasion.’

“It is clear to any one who is attentive to the calls of God, by the means of his children, of circumstances and of other manifest signs of the divine will, that we have a work to accomplish in Tuscany. We have, therefore, at this moment, evangelists in the most important cities of Northern and Central Italy: at Turin, Alexandria, Nice, Genoa, Milan, Pisa, Leghorn, and Florence, we have important stations.

“In all those cities, congregations are increasing, and there is a prospect of greater increase since the recent encyclical letters of the Pope at Rome. It becomes every day more manifest that the great questions which are agitated among nations, and in the cabinets of princes in Europe, have for their center a religious question. It behooves us, therefore, to sow broad-cast the good seed of the pure Word of God, in this vast field ploughed by human passions, and God will, in his own good time, send the fertilizing rain of heaven. Then will the seed germinate and grow, and bring abundant fruit to the praise of God’s glory.

“Pray for us and come to our relief as you have heretofore done.

“Receive, dear American brethren, who labor with us in the vineyard of our blessed Lord, the sincere and affectionate assurances of regard of, yours in Christ,

“J. P. REVEL.”

The Report of the Table referred to in the preceding letter, was received in due course of mail. We have perused it with deep interest, and beg to assure the brethren at La Tour, of the sympathy of the Board of Directors, in all their trials

for the Gospel's sake, and of their joy in all the success that has attended the efforts of the Table. We shall hope to give our readers a synopsis of the Report in a future number of the Magazine.

HOME FIELD.

As usual we now proceed to submit matters collected from the Home Field. And we cannot refrain from saying that we are gratified with the zeal, earnestness, fidelity, and success that distinguish the laborers in general within this territory. Not that the missionaries, at all their posts respectively, suffer no depressions, meet with no difficulties, know no self-denials; for these things are common to them, and as human nature is constituted, seem inseparable from their work. But these things do not turn them from their course, and by the Divine favor resting on their efforts, they are given a measure of success that is very encouraging.

The labors of our missionaries in this field are mainly among the humbler classes of society, and not adapted to strike the minds and attract the gaze of the busy and thoughtless multitudes around them; but their practical influence in the long run is of importance too great to be easily over estimated. From the working classes of our population, from the humbler circles, often come those who in adult years, become the controllers of our public affairs. The agency that will go down to them and impart Divine truth, that will divorce them from a vicious and unprincipled life, and lead them to revere the name and word of God, and become good citizens, is of more value to us as a nation, than millions of merely earthly treasure.

The missionaries who perform this service need the sympathies, the prayers, and efficient support of their brethren. These, we take it, they will have in proportion as the Christian community see them in their respective fields, follow them in their daily efforts, and come to understand the details of their operations.

It is no ordinary mission on which they have entered. We would be glad to have our readers bear this in mind. It would be easy, comparatively, for them to labor with Protestants, however vicious and degraded. They would there find, in every circle, the conscience trained, at least in some degree, and a ready acknowledgment generally, of the authority of the Holy Scriptures as a rule of faith, and some respect for the claims of evangelical religion: but with those to whom they are sent, the Bible is practically of no authority—the conscience is untrained, and Protestants, religiously considered, are held in utter contempt, and looked upon with hatred and abhorrence; and they and their mission are consequently often sternly resisted. But notwithstanding these adverse matters, and the encouragement the people have by the Romish hierarchy to resist every approach of the Protestant colporteur, Bible-reader, or evangelist, and to burn every tract and copy of the Bible which may be given them or left in their houses, the missionaries do gain access to them, and win many, very many of

them to the truth, and to the Lord Jesus Christ.

For this we devoutly thank God, and call on our fellow-Christians to rejoice and be glad; and we ask that prayers for the greater success of the work may go up to the Mercy Seat, from private and family altars, from the monthly concert, and the great congregation in the public sanctuary throughout all our land. In that event we may hope to see still greater things, and more cheering than we have yet witnessed at home, in our Sunday and Industrial schools, and among the adult Papists in connection with our labors, though we have already witnessed much over which angels doubtless have rejoiced, and thousands and tens of thousands of good people on earth are glad.

IRISH MISSION IN LOUISVILLE, KY.

REV. J. M'DEVITT, MISSIONARY.

The missionary very much engaged—reasons of it—Magazine—formation of a new benevolent society, etc.—Romish persecutions—a hard case—priests attempt to get a convert back—offers, etc., etc.—the convert firm—state of the Sunday and Industrial schools, etc., etc.

"The past has been one of the busiest months I have had for some time. This has arisen chiefly from three causes—one is that I have spent a part of several days canvassing for subscribers to our Magazine.

"Another is that the ladies of this city have formed a benevolent society to aid the poor, sick, and otherwise afflicted, who are destitute; and as they did not like to go alone to the places of want, and it was supposed that I knew more of the condition, wants, etc., of the poor than most people, they desired my co-operation, which I felt it was proper to grant, for it seemed to me that it could not fail to result well for our cause. It would make it more widely known to those who will not hesitate to aid the

Agent of the Society in his regular annual appeal for funds, and it would introduce me to families who until now have ever been the enemies of the truth, but who when they see fuel, food, and raiment brought to them by the very person they were taught to hate, their hearts will be more disposed to listen to the truth and to receive it joyfully.

"My last reason is that I might more effectively carry out the work committed to me by the Society.

"I am here met continually by the enemies of all truth and righteousness, (the priests,) and by their secret persecution. A case of persecution recently occurred here which I will briefly relate.

"A Romanist family, several weeks ago, came to my Sunday-school and also to the Industrial Sewing-school, having heard a good report of us from some friends among whom they lived. When the priests learned that they were coming to Sunday-school, they visited them, trying to dissuade them from coming, and urging them to the *confessional*: but it was to no purpose. The priests then sent laymen to them several times, and as the family is poor, the laymen offered them many things if they would go back to the Popish school. They promised to send them a barrel of flour, and a stove, etc., but the mother said to them,—

"'You have no religion, for when I did want, no one of you came near me; now you come when I want you not.' (A Romanist took away the stove from that family in the coldest weather we have had this winter, but our fast friend Mrs. P——, sent them another in the place of it.) 'I will always send my children to the Protestant Sunday-school, and as for the *confessor* and *confessional*, looking and pointing up to heaven, she said, 'my *confessor* is there,' and then laying her hand upon her heart she said, 'My religion is here, and not in the *confessional*, so go away; I do not want you.'

"The Lord has kept this family steadfast in the truth, notwithstanding the bitter persecutions to which it has been subjected. This case may represent almost all cases of converts to Protestantism.

"But when such ceaseless persecution

exists, you will naturally ask, what are our prospects, and what our success? Praise be to the Most High, for in this regard we can give a good report. The work bears the evidence of the Master's presence and favor with it. At a meeting of the female teachers of the Industrial School, (many of whom teach on Sunday also.) it was resolved that we should seek a larger room, as our room was now so crowded that it could not hold the pupils. Our afternoon Sunday-school also is so full, that we cannot find room enough to seat the children. This is good evidence that God has favored us in our work.

"My outside mission school, which Mr. Avery superintends, averages about eighty scholars every Sabbath, and as it is in a very destitute neighborhood, it has the sympathy and prayers of God's people for success.

"I have made about sixty-seven visits on account of the magazine, about two hundred directly for my missionary work, and a good number with the ladies to the poor and destitute. I have held several prayer meetings in private houses, and I always try to read the word of God and pray in all the families I visit. I have distributed *five* Bibles and *four* Testaments, and about *six hundred* pages of tracts, besides some other good moral and religious reading."

In a note received since the foregoing came to hand, Mr. McDevitt gives us the following cheering information concerning the work in which he is engaged. He is not alone, but has an active company to help him. May the Lord increase the success by which the efforts put forth is attended :

"In our 'Industrial Sewing-school' are now over *one hundred* children, and *four-fifths* of these are Romanist children. The same is true of our afternoon Sabbath-school. For the last few Sabbaths we have had to separate the school, and take another room adjoining, in order to accommodate all the children who have

attended. On the last Sabbath, at the school where Mr. Avery superintends, we had ninety-five children! Thus you see, and the friends of the cause can see, that the Lord is magnifying his work here and blessing it. To Him be all the praise."

IRISH MISSION IN ST. LOUIS, MO.

The Romish force in Saint Louis, numerically and in many other respects, is very strong. Its church edifices, school-houses, and other establishments, are numerous and imposing. From a consciousness of its strength, with the hope of success in impressing others with an awe of its power, demonstrations have occasionally in times past been made by it, utterly at variance with the notions of Americans and the public welfare. The freedom of speech, the sanctity of the sabbath, and the public school system have met the shocks of Priestly assault from time to time, though the desired end of the assailants has not been effected. The state of things, however, has demonstrated the necessity and importance of efforts to bring the gospel to the masses of the Papal population in a manner more direct than by the ordinary channels.

Our missionary there, Mr. Thompson, has been encouraged in his labors, and we cannot doubt that the success which has attended them, and the numerous cases which he finds of persons who gladly receive the Gospel when it is kindly offered to them, will animate and strengthen the evangelical Christians of the city in their purposes of good toward the Roman Catholics, through the mission which is now established for their benefit.

We are gratified to know that in

the Sabbath and Industrial Schools, which have risen in connexion with Mr. Thompson's labors, a large number of children of Romish parents are collected, and taught the fundamental truths of the Gospel. And we trust that the "Industrial School" which was suspended in the winter, in consequence of the dampness of the house in which it was held, will be soon re-opened, as the winter is now past, the season of the year becoming more pleasant.

The Board look with a great deal of interest to the mission in St. Louis, and trust it will receive such sympathy and patronage from the evangelical churches there as to justify its considerable enlargement at an early day. Instead of one missionary and four or five Sunday and Industrial Schools, a score of missionaries, and a corresponding number of schools could be usefully employed in seeking the spiritual and religious welfare of the many thousands of Papists who are congregated there, very many of whom have not a copy of the Bible and know not the way of life. How long shall they thus live? In his report Mr. Thompson gives many interesting incidents:—

REPORT OF MR. T. C. THOMPSON.

The missionary visits public institutions—various cases of interest—an invalid trusts in Virgin Mary—the Bible wanted—the doctrine of the Immaculate Conception looked for in the Scriptures in vain—opposition to public schools, &c.—the missionary ordered out of a house, but received gladly elsewhere—wants supplied, &c.

"Since my last report I have visited the City and Marine Hospitals in company with another missionary. We distributed there six packages of tracts and conversed and prayed with the inmates as opportunity allowed. With very few exceptions, we were kindly received by all. Some were melted to tears, others expressed their gratitude in a very im-

pressive manner. We also visited the House of Refuge, Home of the Friendless and the Poor-House.

"A Romish invalid, whom I asked if he trusted in Christ, said he 'trusted in the Virgin Mary.' I told him Christ was the only Saviour and endeavored to lead him to him.

"In our visitings I find a good deal of interest manifested. Some are glad to have me converse and pray with them, others are desirous of reading with me the word of God. One man accompanied me to church and assured me that he would like to have his family attend. Another whom I visited was disappointed that I did not bring him a copy of the New Testament—another desired that I should come to his house and read the Scriptures to him. He had a book which was got up by Romanists explaining and enforcing the doctrine of the 'Immaculate Conception,' and asserting as authority for the same the writings of Peter and Paul. I read all the epistles of Peter to him, and asked if there was anything said there about such a doctrine? He saw there was not. I was ready to read the writings of Paul also, for the same end; but the man was satisfied from what had been read that an imposition had been practised by referring to the Scriptures for the support of that monstrous invention of Papal infatuation.

"There is much effort put forth here by Romish partisans against the public school system. Many children are kept from the benefits of the schools. But now all are not willing to be dictated to in respect to resistance of these institutions. Recently a Romanist said to me he believed that 'the public schools' were the best places to send children to, notwithstanding the priest had been round and warned such as sent their children to them that *they would be cut off from the charities of the church*. Many will still send to them and risk the consequences.

"A woman told me that she wanted no 'Orangeman' from the north of Ireland to tell her where to send her child-

ren, or anything else. She also told me to 'leave the house,' which I did, and extended my visits elsewhere. As I was known to some of her neighbors that circumstance made her still more determined 'to raise a fuss,' and make trouble; but I evaded the evil designed.

"The mother of a little girl that died recently was glad when I called at her house. I had for the child a little 'keep-sake,' and that made the parent still more interested—another little girl received something similar.

"One poor woman was backward in letting the real wants of her family be known. They had never been so distressing before; when the condition of the family was ascertained, relief was procured. I gave her temporary assistance, and requested her daughter to accompany me to a lady's house, where she received some clothing. The daughter has since attended the sabbath school. In the same neighborhood I was enabled to induce *five boys* of Romish parents to come to sabbath school—I have also made it a part of my duty to talk with boys who spend their sabbaths on the public grounds.

"I may say in regard to the mission that I have been blessed in it thus far beyond all my expectations, and I desire for it now and at all times to acknowledge the protection and sustaining grace of God."

In other communications Mr. Thompson gives additional incidents, illustrative of the bearing of his work, and encouragements afforded for its prosecution. We subjoin a few of them.

"I think you were informed that the children of the Biddle school made a quilt for exhibition at the fair last autumn, together with some other articles. The school of North St. Louis has finished a similar work which I procured of them for my own use, and I prize it very highly on account of the children who *made it*. I have been enabled to spare

some of my covering to supply a poor family living near the river, and I have since succeeded in getting the husband, who was a drunkard, to sign the temperance pledge in presence of his little son, whom he accompanied to the sabbath school. His father was raised in the Romish church, but now shows a desire to be guided by the Holy Spirit, which we trust has been doing a great work, not only on his heart, but on the hearts of the whole family.

"Other families living in the vicinity have come to know me and they are all desirous that I should not pass them by when I come to the neighborhood. They are all Romanists

"A Romish lady who obtained a copy of the New Testament of me, lays everything aside when I call and allows me to read and pray with the family. She has only a son and daughter. They are glad when I call. They have come to the saving knowledge of the truth as we hope. There is no more talk about good works as a hope of salvation, but the mercy of God through faith in Jesus Christ. It is with much gratitude this family express themselves in regard to the light they have received.

"One family told me that they prayed for me twice a day, and always when I come they say 'You are welcome,' and when I leave 'God bless you.' These salutations cheer me very much, and they lead me to hope that good will result from this form of evangelization.

"A little girl said to me that she must be up at 4 o'clock A.M. to go to prayers, and that her guardian angel was 'cousin' to the Virgin Mary.

"A little boy said he attended Father H——'s school, that he was taught nothing but the catechism. He got a picture as a premium for learning the questions and answers that teach that there is no salvation out of the Romish church, and that those who brought about the Reformation were impostors. Under such training we need not wonder at the prejudice manifested by Romanists against

evangelical Christians, nor that there is great need of missionary effort to do away these evils."

INDUSTRIAL AND SUNDAY SCHOOLS.

REV. J. M. SADD.

The Rev. Mr. Sadd, who is stationed in the southern portion of the State of Indiana, devotes much of his attention and efforts to organizing and encouraging Industrial and Sunday-schools among the foreign population in the Ohio valley. His labors in this department have been very useful and successful. We give below an interesting account of his efforts in this work, in an important town, which he had previously visited, and in which he had commenced a school. It was unavoidably crowded out of the last number of the magazine, but it contains matter of permanent interest which will not suffer by the delay.

Missionaries and friends of the cause, at stations where similar institutions are not established, we hope will be encouraged by the perusal of the statement of Mr. Sadd, to attempt in their places respectively, something like his efforts. By a little self-denial on the part of a few persons, in almost any settlement where Papal families are congregated in considerable numbers, similar schools may be started, which in time by perseverance on the part of those who start them, may grow to much usefulness. We commend the effort to all of our friends who have around them, or in the vicinity of their homes, a considerable Papal population. Success in instructing and training neglected children will constitute a good reward for the undertaking. Mr. Sadd says :

"While I was absent last month in

Park county, endeavoring to collect some funds, the friends of our Industrial school at L., wrote me to visit them again as soon as I could, to aid them a little more, especially in procuring more teachers, as the school was constantly increasing.

"Saturday morning, January 7th, I left home very early (the weather severe,) and arrived in L—— in season to see our excellent chief directress (Mrs. F——,) before the school opened. Her aid and the increasing number of children, and the interest felt by the benevolent friends in town, and by some of the parents of the children, were very cheering.

"It was supposed very few children would be present that day, the air was so very cold, yet *forty-five little girls* were present, and some came half a mile. The majority of them are from Irish families.

"It was difficult to make them comfortable, in a large room with one small stove, but they seemed willing to endure the cold for the sake of the encouragement and instruction they received. Afterwards I made application to the trustees of the public-school house, and secured a better room, *free of expense*, except a little for putting it in order.

"The exercises of the school are nearly as follows :

"1st. In opening the school a hymn is sung, (all endeavoring to unite,) such as 'There is a Happy Land,' 'I want to be an Angel,' or the one made on the 'Golden Rule,' and sometimes others.

"2d. All are instructed to put up their hands together and repeat the Lord's Prayer. In this they seem nearly all to unite.

"3rd. The teachers prepare and distribute the work to the scholars, teaching them how to sew, etc. The teachers have commenced meeting on some day previous to the school, to cut out and prepare work, and on the same day to solicit contributions from the stores and friends in town of such things as they need.

"From two to three hours are usually spent with the children every Saturday. Kind remarks are made to them about good behaviour, kindness to one another, and in warning them against vice and immorality. The school closes with singing or repeating the Lord's prayer, or with both. Some men-teachers came in on Saturday, the 14th, and a larger number of scholars, in consequence of some more kind visits which I made to various families.

"The school numbers now *eighty-five little girls*, whose names are on the list. *Seventy-five* were present on Saturday. Nearly every little girl has already some kind of garment which she has in part made herself. This rapidly secures the confidence of the parents, and opens the way to their homes and hearts for the Gospel, which is so full of kindness and love and salvation. Such confidence was manifest towards me as I repeated my visits at this time. One interesting Irish girl about fourteen years old, whose mother was dead, leaving a family of little children on her hands, and a father unable to support them, met me with a smile, and inquired if she was too old to attend the school, as she had been informed she was. She said she could not sew very well and wished to learn. I assured her that she would be most cheerfully received and aided with the rest. She then promised to be there the next time and bring a younger sister, seven years old, with her.

"Mr. H —, a warm friend of our school, is usually present, and very kindly aids the ladies all he can. He superintends a Sabbath-school near by, and told me that last Sabbath *five* little girls of Roman Catholic parents were present for the first time—a result, he believed, of our industrial school.

"I remained over two Sabbaths doing what I could for the cause. The last Sabbath I addressed the Methodist Episcopal congregation, and had notices read and remarks made in two other churches *by the pastors.*"

FRENCH AND GERMAN MISSION, UTICA, NEW YORK.

• Mr. H. Leuzinger, a young man, who entered on a course of study with a view to the Gospel Ministry, and who speaks the French and German languages, devotes a portion of his time to missionary labor among the French and German Romanists in Utica, and its vicinity, in the State of New-York. He labors under the immediate supervision of a Committee in that city, appointed by the Board of Directors of the Society, who give him the benefit of their counsels. By his agency Bibles, Testaments and religious tracts find their way to many an individual and to families who otherwise would probably never receive them. By him, too, many ignorant and neglected children are led to the Sabbath school, and many adults are induced to attend at least on the services held in Protestant churches. Though quiet and unostentatious or unpretending, the services rendered are important and useful.

We give a few extracts from the missionary's letters to the office. In one letter Mr. Leuzinger says :

"Concerning my observation, I would only say that the most faithful and zealous in the Roman Catholic church are very ignorant. I knew it before, but now I have seen it still more. Even where people seem to be intelligent and in cases where I expected at least some knowledge of religion, I found almost none. Thus when I conversed with a family a few days ago and spoke to them about the *resurrection*, they, both the husband and wife, were astonished. I told them that there would be a day in which God would judge the world in righteousness—that not the *soul* only, but the *body* would be present. God would raise it from the dead.

"The man then said: 'When I was in prison in Germany (for politics, in 1848,) there was also a priest there, and when he saw that I was not so stupid as some, he told me that *all religion* was a *forgery*, and he was a wise man.'

"The priest of St. Patrick's Church in this city is also very much esteemed by all Romanists as being a man of learning. But he not long ago remarked, 'If men like to be brutes, let them be brutes;' i. e. (as he meant it), 'If men will be deceived, I will be their deceiver—what I teach is not the truth.'

"Men generally conclude from such remarks, that *all religion* is but a lie. Now I am no sympathiser with such as lead men to destruction, and whenever I meet with such cases, I endeavor to show that *unbelief* is the end of a false religion, and that there is a true religion which has the witness in itself and exerts her restraining power over those who do not profess to believe.

"I have sold two Testaments and distributed also some tracts on Transubstantiation."

In another letter Mr. Leuzinger says:

"I had a little more time to spend in your service this month, having vacation again; but the weather being rough, I am somewhat hindered in the performance of my duties.

"The visits I made in order to speak about religion, amount to 80. The numbers of pages of tracts distributed is 764. I can give some tokens that indicate I have not labored altogether in vain.

"During my visits several times the people have said 'We see now, that if we do as the priest says, it is impossible for us to be saved.'"

In a subsequent communication Mr. Leuzinger speaks of having visited again *forty-five* families for religious purposes, and distributed Bibles, tracts, and good books—and then adds:

"I have *generally*, or with few excep-

tions, been well received; I have found some dissatisfied with the manner of the praying of the new priests who have lately come here. It is said to be because they call so frequently upon Saint 'Franciscus' and St. 'Antonius' to pray for them. But as they said they believed that the old priest was right when he invoked what is called the Patron of their church, I told them there is no other name but that of Jesus, which is available with God, and that he expressly has forbidden us to pray to any one else but to God in his name, etc.

"I have also held a prayer-meeting, and I shall establish one weekly, if possible.

"I take still pleasure to do whatever I can for those who are led astray by blind guides, hopeful that by the power of God some may yet be made monuments of his grace and shining lights to those around them.

"The attention of the priests having been aroused, I was in many places not so well received. The people obey the priest much better when he forbids them to read tracts, or to speak to Protestants about religion, than they would if he should charge them to abstain from vice and to practice virtue. However, there are some who do not mind what the priest says about books. They read whatever they can get hold of, and others are even offended at the priest. Thus one man, when I came to him, said to me that the priest openly announced from the pulpit that those who read the tracts shall not go to heaven. 'They are all alike,' said he, 'I shall not go there, to the Romish church, any more.'

"I have received the books you sent me, but Kirwan's letters in German I lent out, and when I came to ask for them the people asked me the price of them, and I sold them."

Other reports from the Home Field are necessarily omitted for want of room. Many of them contain matter of much interest, which will appear in our next issue.

MISCELLANEOUS.

JOHN W. CORSON, M. D.

We regret that the state of the health of our Recording Secretary, and highly esteemed fellow-laborer, John W. Corson, M.D., has constrained him to retire from this city, and to terminate his official relation to our Society. He has removed with his family to Markham, near Toronto, in Canada West. We are happy, however, to learn that his health, by the change of residence, is considerably improved, and his prospects in regard to entire restoration are very encouraging. While with us, for a number of years, he took a deep and lively interest in the affairs of the Society. He fully comprehended its objects and spirit, and was profoundly impressed with a sense of the importance of the accomplishment of the former and the universal diffusion of the latter to the interests of evangelical religion.

On accepting his resignation, the Board adopted unanimously the following paper, as expressive of their appreciation of his worth, and of their sympathy in the affliction, by reason of which he had felt constrained to remove from the city to a place which precluded his personal attendance on their meetings and his active participation in official duties—viz.:

PREAMBLE AND RESOLUTIONS.

Whereas Doctor John W. Corson, by reason of declining health and consequent removal from this city, has resigned the office of Recording Secretary of this Society, held by him for the last eight years, Therefore

1. *Resolved*, That the Board of Directors hereby record their high ap-

preciation of his Christian character, and of the eminent services he has rendered the Society.

2. *Resolved*, That they regard his removal from them as a great loss, not only to the Society whose interests he has so long and so effectively labored to promote, but to the cause of true religion generally, in this city.

3. *Resolved*, That while they tender him their most cordial sympathy in the affliction which made it necessary for him to leave a field of extensive usefulness for new scenes and associations, they painfully feel themselves bereft of a wise counsellor, an earnest friend, and Christian brother.

4. *Resolved*, That a copy of the above Preamble and Resolutions be forwarded to Doctor Corson by the Corresponding Secretary.

Though the following response to the foregoing Preamble and Resolutions was designed for the Board, still as it contains points of interest in relation to the spirit and aims of the Society, we give it a place in our columns and invite the attention of our readers to it.

LETTER OF DR. CORSON.

"MARKHAM, near Toronto, {
"C. W., Feb. 16th, 1860. }

"DEAR FRIEND:

"Accept, for the Board of the AMERICAN AND FOREIGN CHRISTIAN UNION, my heart-felt thanks for their very kind resolutions on my resignation as Recording Secretary. I cannot read them without tears. They recall many of the dearest memories of my Christian life.

"This cold bracing climate—this rest for the weary brain—with God's blessing have so wonderfully restored me to health and life, that I may remain here. Bear with me then, if from a full heart these last words linger.

"My association with your noble Society, composed of all evangelical denominations, some eight years since, was from strong convictions of duty. Six

years previous, as a timid young member of the Evangelical Alliance in London, I had learned to value such pentacostal communion. My doubts vanished like the mist of a glorious morn. For, as the sainted Bickersteth, choking with tears of joy, gave out the first hymn, and a thousand voices, in different tongues, 'from the uttermost parts of the earth,' filled Freemason's Hall with the grand harmony of Luther's Old Hundred, it seemed like Heaven itself.

"And how came these Christians of many names, estranged for centuries, thus to harmonize? Clearly, *by working together in the Lord's vine-yard.* As fellow laborers in the Bible and Tract societies, as missionaries side by side in heathen lands, they had gradually come so near as to recognize the Savior's family likeness in each other's faces, and embrace.

"Adopting with heart and soul this theory, I happened to sympathize with a very few, who urged that the Alliance in London become a great missionary society, and with the grand resources of evangelical Christendom, devote itself specially to the two objects of *protecting the persecuted everywhere, and sending a purer gospel to the Catholic and Greek world.* We feared that it might else languish or die for want of exercise. For, if it was born of pious toil, it seemed that by this it must live. But our missionary plan failed. The more timid thought it too bold and premature.

"After returning to New York, I found that your Society had combined three others to realize *these very ideas.* It had gathered choicest spirits from every pure church. Its friends, as a chosen band, welcomed the persecuted exiles of Madeira. And when the Madiai pined in prison for giving God's word, it crowded the vast Metropolitan Hall, as never before, and raised a shout from an army of Christians that echoed all over the land, roused an Archbishop and startled even the Pope himself with the cry of 'Freedom to worship God!'

"In legislative halls it steadfastly fought the battle for the Bible in the schools. For, as the nearest enemy to evangelical truth, its great contest was with the Papacy. To the taunt of Protestant divisions it replied by holding out its union banner of the church universal. All over the United States, to Lower Canada, Hayti, South America, Ireland, France, the valleys of the Waldenses, and even

to the heart of Rome itself, it was sending tried men of various denominations to combat this great system of error by crying 'Behold the Lamb!' Year after year, as a close observer, I felt to exclaim 'This is what we have long sought—a perfect *Missionary Evangelical Alliance.*'

"Permit me to close with many thanks for your lessons in Christian union. I have come, through God's mercy, to long for it not merely as a rare luxury, but as a daily means of grace. Surely if Christ's children of every name expect to commune before the Throne *forever,* they must *practice a few years below.* Not till we can easily lay aside these sectarian regimentals of the church militant, shall we be ready to wear the dazzling uniform of the church triumphant. Our churches may teach us to drill in companies, but for larger field exercise we need grand collective organizations like yours. Many martyr fields are yet to be won to the Saviour. Ireland, France, Spain and Italy, fresh in her gore, must yet be redeemed. Light is dawning. Your prosperous Society; the marvellous Fulton-street prayer meeting and its off-shoots; the myriads of Young Men's Christian Associations springing up everywhere; and the great union revival in Ireland—all show that in these latter days the Holy Spirit descends, in proportion as all the tribes of the Israel of God encamp together.

"Let us part with just a word for what to me is the dearest object of your care. It shall be in the language of your departed Treasurer, Mr. Phelps, uttered by him in his last conversation with me, — '*Remember the American Chapel in Paris!*'

"In the Faith that ever unites, yours most truly,
JOHN W. CORSON."

"REV. DR. FAIRCHILD, N. Y."

THE REV. C. CHINIQUY.

Our readers, we presume, are generally aware that the Rev. Charles Chiniquy, of Saint Anne's, in Kankakee County, Illinois, has chosen as his future ecclesiastical home, the Old School branch of the Presbyterian Church. He was received as a member, and into fellowship with that denomination by the Presbytery of Chicago on the 1st of February last. At the same time the congregations

of the French Canadian Colonists, who had attended his ministry at Kankakee and at Saint Anne's, were taken under the care of the same Presbytery with which he had united.

We trust that this step, on their part, will be found to have been judicious and for edification, though we were not prepared to expect their connexion with any denomination at quite so early a day. If, however, they were prepared, by sufficient light and due consideration of the momentous matters connected with such a committal of themselves, we can see many points of advantage to their religious interests well adapted to dissuade them from unnecessary delay in regard to it.

That incertitude, anxiety and peculiar state of mind and heart which attach to a condition which is wanting in church fellowship, or recognized claim to confidence and sympathy, as members of the Christian family, is far from being favorable to growth in grace and the happiest development of the Christian graces of an individual or a people. Being relieved from that, and having fixed upon their creed, discipline and polity, the way is comparatively prepared for them to address themselves vigorously to those works by which they may be builded up, and be enabled, in time, to aid the up-building of others. Thus, we confidently trust, it will be in the case of the Rev. Mr. Chiniquy and the colonists who with him have become Presbyterians.

From members of that branch of the church with which they have united they received much sympathy and aid at a time when they greatly needed it—when persecuted by Papal enemies, and suffering by reason of the *failure of crops*—and that denomina-

tion is abundantly able, and we doubt not it will be disposed to extend to them any additional assistance which they may need in order to their moral and religious advancement, or the promotion of their general welfare. Having become denominational, they will naturally be cared for by the body to which they have attached themselves.

But the wants of all the French colonists in the north of Illinois are far from being all provided for. St. Anne's and vicinity, in Kankakee County, comprise many people, but by no means *all* toward whom the sympathies and charities of evangelical Christians should flow. A great work is yet to be done in that extensive region, and in reference to it there should be no abatement of interest till the whole work is fully accomplished. There are many settlements there which have no suitable religious instructors, but whose inhabitants, by reason of the past reformatory movements which have been carried on, are now ripe for missionary labor. By judicious efforts, it is believed that great numbers of them may be led to renounce the errors of the Papacy and receive the Gospel. All the labors yet performed there justify this belief. In Chicago the work is happily progressing under the labors of the Rev. J. B. C. Beaubien, and at no distant day, perhaps, the people gathered by his ministry, and sufficiently enlightened, may, when organized, take their place among the Churches of the land, and thenceforward look for and derive all needed support from the denomination to which they may have united themselves. In that event the way will be open to enter a new field and labors for a similar result. The

Board, however, are anxious to introduce additional labors into that region, and measures for effecting it are already in use. In the meantime, we would ask all evangelical Christians to favor the mission among the Canadian French Colonists in Illinois, and to pray earnestly that the divine blessing may rest upon the whole field that souls may there be saved—that the Gospel may soon triumph where the errors of the Papacy have so extensively prevailed.

ROME'S POSITION AND PROSPECTS IN ENGLAND.

The following paragraphs, relative to Popery in England, are from the pen of the Rev. Dr. Campbell, of London, Editor of *The British Standard*. They constitute part of the Prospectus of a new periodical, to be called the *British Ensign*, which is to be devoted to the maintenance of the Protestant cause, against the insidious, powerful, and alarming efforts that are made for the propagation of Romanism in the realm :

“Of the many notable things which of late have attracted us, all indicating the onward movement of the Vatican, and the rooted strength of its determination to make a conquest of England, the most significant is the following from the redoubtable pen of Cardinal Wiseman, on the Subjugation of the English :

“If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much if I say we have to subjugate and subdue, to conquer and rule an imperial race; we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. We have to gather for this work the rough stones of this great people, and to perfect them as gems for the sanctuary of God. It is good for us to be here, because a nobler field could not be chosen than England on which to fight the battle of the Church. What Con-

stantinople, and Ephesus, and Africa, were to the heresies of old, England is to the last, complex, and manifold heresy of modern times. Were it conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in its strength.’

“The project is simple and definite. It is just to ‘conquer and rule’ England! That is all—nothing less, nothing more. But that done, all is done! Rome is triumphant in every clime. The world is once more at the feet of anti-Christ! The Cardinal has thoroughly mastered the idea in all its parts, attributes, and relations. He is wise in counsel and potent in fight.

“Cardinal Wiseman deals not in idle words. He means all that he says, and he will labor for its accomplishment. All the Papists of Europe, for many years past have been praying for the conversion of England; and with both hands they are toiling to fulfil their own petitions. They are everywhere collecting money for that purpose. The whole system of British society is being vigorously worked for its furtherance. No means are left unemployed to get Popish tutors into families, schools, and colleges. The Press is largely in their hands, in the character of well-disguised reporters, contributors, and editors. The system is also powerfully represented in the Senate-house.

“The Government of the country is but slightly tinged with the true spirit of evangelical Protestantism. All the high places of the land are still wrapped in darkness. True Popery is, therefore, less an object of aversion than true piety. Pride may rebel against the former, but the heart recoils from the latter! The fact that the money of the State is given with so lavish a hand to sustain Popish schools, is a very speaking circumstance. The additional fact that £30,000 per annum is set apart for the support of the Popish College of Maynooth, in which there are constantly undergoing preparation for the service of the Popish Church in England and her colonies, a regiment of from five to six hundred students, more than double the number in the ten Independent Colleges of Great Britain, ought to wake the dead!”

The report of *The Scottish Reformation Society*, presented by the Rev.

Dr. Begg, on the subject of the amount which the English Government now annually appropriates to the support of Romanism, says :

"At this moment the subsidies we give to Rome amount, in the aggregate, to about £200,000 annually—which sum, vast as it is, does not include uncounted sums which we have no means to investigate."

What is said in the foregoing paragraphs respecting efforts to get Popish tutors into families, schools and colleges, and also in regard to the Press in England, has much applicability in the United States. Many Protestants here, however, as in England, seem not aware of it, and make no effort to guard against the evils it implies.

SPAIN—M. ESCALANTE.

Spain still remains closed against evangelical and pure Christianity. Escalante, who was imprisoned for distributing copies of the Bible in a certain district, was at the last advices still in confinement. In view of his situation, Christians in Europe have issued in his behalf the following appeal :

"TO THE CHURCH OF CHRIST.

"Beloved Friends,—For seven long months Martin Escalante, a British subject, has been imprisoned, through Papal tyranny, at Cadiz, for circulating the Word of Life in Andalusia. Appeals have been made to the British Government in his behalf, but hitherto they have not procured his release. We are told, in Scripture, 'To remember those that are in bonds as bound with them.' Shall we not obey this command? Is the God that opened the prison door for Peter dead, or is He alive for evermore? Shall prayer be made without ceasing of the Church unto God for Escalante until his prison be opened, or is he to die in his prison-house? Is the Spirit of the Lord

straitened? Assuredly not. Then whether shall the faith of the Church be straitened. Arise, brothers, and let hands be lifted up without doubting behalf of this afflicted one, in the name of Jesus."

ITALY.—Full religious liberty for Protestants has been proclaimed by legislative assemblies of Parma, Modena, Tuscany, and the Legations. Naples, Sicily, and the Papal States remain the only Italian States in which the organization of Protestant congregations is still forbidden or impeded.

FIRST PROTESTANT MISSION.—The first mission of Protestants was that of the Huguenots to Rio Janeiro in 1557, which was broken up in 1557. The enterprise was concerted by John Calvijn and Gaspard of Coligni, the noble leader of the Huguenots, and the most distinguished victim of the St. Bartholomew massacre.

THE MAGAZINE FOR JANUARY LAST.—To our friends who have forwarded to us copies of the January number of the Magazine, in compliance with our request in the last issue, we return our grateful acknowledgements—as for the kind and encouraging expressions in respect to our work with which we were accompanied. We have now many copies probably as we need.

NOTICE TO MISSIONARIES AND AGENTS.—The missionaries and agents of the Society are respectfully requested to prepare and forward to the office the 1st of April, their Annual Statistical Reports. The reports should be comprising all the topics specified in commission, giving a clear view of the labor performed, and the visible results together with such additional facts as illustrate the spirit and operation of the Papacy within the field occupied by the missionary, and the influence of the papal power in counteracting it and in saving people from its power.

ANNIVERSARY.—The Anniversary Society will be held in this city, on Sunday evening, May 6th, annual sermon will be preached by Rev. William Hague, D. D., of

WEDNESDAY, 8TH OF MAY.—The Anniversary exercises will be held on the 8th of May, when the

Annual Report of the Board of Directors will be read, addresses delivered, and the ordinary yearly business of the Society transacted. The exercises will commence at 10½ o'clock, A.M. The place of meeting Sunday evening and Tuesday morning will be communicated to the public through the religious and secular newspapers in due time.

Receipts

OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF FEBRUARY TO THE 1st OF MARCH, 1860.

MAINE.		CONNECTICUT.	
W. F. Morse,	2 00	Bridgeport. Mrs. Ellen Porter, . . .	10 00
NEW-HAMPSHIRE.		1st Cong'l Ch., through Rev.,	
Congregational Church, towards		Matson M. Smith, . . .	55 25
making Rev. J. M. Stowe L. M.,	13 00	Mansfield Centre. Rev. A. B. Atwood, .	2 00
st. Rev. W. Fildes's Cong'n,	5 12	Whitneyville. Congregational Ch., per	
Cong'l Church and Society, .	10 17	Amos Townsend, Tr., .	14 61
VERMONT.		Simsbury. Congregational Church, in part	
ong'l Ch., in full of L. M. for		of L. M. for Rev. O. S. Taylor,	24 03
Jos. Atkinson and L. Hazen,	40 00	Birmingham. Henry Somers, add. for Joram	
Congregational Ch., balance, .	1 00	Scholey's L. M.,	10 00
Cong'l Ch., in part of L. M.		NEW-YORK.	
for R. S. Sparhawk, . . .	7 33	Pierrepont. Claretta S. Pangborn, .	3 00
MASSACHUSETTS.		Po'keepsie. C. P. Adriaance, in part of L. M.	
Congregational Church, per		for Mrs. C. P. A., . . .	15 00
E. M. Landers,	19 66	Owasco Lake. Edwd. Adriaance, add. for	
Anna Collins, add. to L. M. for		L. M.,	5 00
Beth Collins,	3 00	N. Y. City. 7th Presbyterian Church, .	58 30
Congregational Church, . . .	9 43	Utica. Dr. F.,	2 00
ra. E. Spear,	10	N. Y. City. H. D., for Kankakee Mission,	1 00
Friend,	5 00	Harpersfield. Harper Botes, . . .	1 00
Chs. Merriam, Esq., . . .	150 00	Enfield. R. Talmadge and Father, . .	3 00
t Church,	12 00	N. Y. City. 13th street Presbyterian Ch.	56 63
Church, in full of L. M. for		Flatbush. Rev. Dr. Strong's Church, .	29 10
J. Marsh,	23 86	Walton. Monthly Concert, Cong'l Church,	3 00
1. Congregational Church, .	40 00	N. Y. City. James Forrester, for L. M.,	30 00
Congregational Church, . .	10 42	Albany. H. C. Van Vorst, in part of be-	
in. Cong'l Church and Society,	3 25	quest by the late Mrs. Clark, . .	500 00
riend,	5 00	Borodina. Miss Almira Town, . . .	4 00
al Church and Congregation,	7 41	Albany. Jas. Cook, Jr., add. for L. M.,	10 00
Congregational Ch. and Soc.,	41 00	Elmira. For Paris Chapel, S. Benjamin,	
ge. Rev. D. Sandford, . .	21 87	\$10; Wm. Brown, \$1; Rev. T.	
st Church and Congregation,	1 00	R. Beecher, \$2,	13 00
alance for Kankakee Mission,		Seneca. Asso. Ref'd Presbyterian Ch., to	
boro. Cong'l Ch. and Soc.,	16 00	make Rev. Geo. Patton a L. M.,	30 00
Cong'l Church and Society,	3 10	West Fayette. Presbyterian Church, .	3 00
Jas. Skilton, to make him-	30 00	Buffalo. Central Presbyterian Church, .	15 50
self L. M.,		Medina. Mrs. Nancy J. L. Baine, add. for	
Ch. and Cong'n of Rev. F. V.		L. M.,	10 00
Tenney, to make J. C.		Ovid. Presbyterian Church,	23 54
Long, L. M.,	42 18	Clarence. Rev. Jno. M. Ballou, . . .	1 00
Cong'l Ch. and Soc. (of which	12 25	Tonawanda. Presbyterian Church, add. to	
\$9 43 for Kankakee Mission,) .	38 63	Rev. E. W. Kellog's L. M., . . .	8 85
on Orthodox Ch. and Soc.,	34 20	" Methodist Church,	3 46
ong'l Church and Society, .	3 00	West Aurora. Presby. Ch., in part of L. M.	
awrence-st Ch. and Society,	17 81	for Rev. Chas. D. Pigeon, . . .	10 44
Under Randolph, Mass., in the March		" Methodist Church,	9 53
gazine, instead of Rev. E. Wight, read		Buffalo. Lafayette-st. Church, to make	
. Dwight,		Selim Sears and Geo. Howard,	
		L. M.'s,	60 00
		Prattsburg. Presbyterian Church, . .	10 76
		Aurora. Presbyterian Church, in part of	
		L. M., for Rev. D. H. Temple, . .	11 25
		Meridian. Presbyterian Church, add. to	
		L. M. for Rev. S. S. Goss, . . .	10 00

Ogdensburg. J. Roscel, to make Rev. Jos. A. Roscel L. M.,	30 00	Spiceland. Friends' Meeting, . . .	1
Spencerport. Congregational Church, . . .	7 63	" Additional Contribution, . . .	
Cornwall. 1st Presbyterian Ch., \$12 10; Master A. Ledoux, &c., . . .	12 14	Ogden. Adam Smith, . . .	
Canterbury. Presbyterian Church, . . .	6 40	Certhage. Additional from Friends, . . .	
Walton. Cong'l Church, Monthly Concert, by Rev. J. S. Pattengill, . . .	3 00	" Mr. Walker, . . .	
NEW-JERSEY.		Raysville. Individuals, . . .	
Hackettstown. 1st Presbyterian Church, . . .	30 00	Westfield. Collection from Friends, . . .	1
Orange. 1st Presbyterian Church, . . .	98 00	Bloomington. Rev. F. A. Wyllie, add., . . .	
Newark. Park-st. Church, . . .	51 84	Princeton. Dr. Hugh H. Patton, \$1; Jas. Watt, 30c., . . .	
Plainfield. Union colln. in 2d Baptist Church, 2d Presb. Ch., Monthly Concert, . . .	12 28	Francisco. Collection at Church, . . .	
Milburn. 1st Baptist Church, . . .	2 65	Crawfordville. Centre Sabbath School, in part for L. M., . . .	
" Jas. W. Clark, . . .	1 00	Fort Wayne. N. S. Presb. Ch., in part of L. M. for B. W. Oakley, . . .	
Hoboken. Presb. Ch., Rev. Mr. Babbitt, . . .	6 75	OHIO.	
Greenwich. A Ruling Elder of Church, in part for L. M., . . .	15 00	Springfield. 1st U. P. Church, . . .	
PENNSYLVANIA.		" 1st Presbyterian Church, . . .	1
Bellevue. Rachel Russell, . . .	3 00	Granville. Congregational Church, . . .	4
Lawrenceville. Rev. E. D. Wells, . . .	2 00	" Baptist Church, . . .	
Pittsburg. Lezney, by Michael Allen, . . .	2,573 28	" Prot. Epis. Ch., G. B. Johnson, Esq., in full of L. M. for Miss C. R. Johnson, \$20; others, \$8 25, . . .	2
Jenkentown. Anonymous, . . .	5 00	" Methodist Episcopal Church, . . .	
NORTH CAROLINA.		S. Salem. Presbyterian Church, add., . . .	1
Brick Church. Mount Hope Church, by Rev. G. W. Walker, . . .	3 30	Lancaster. Presbyterian Church, . . .	
KENTUCKY.		" English Lutheran Church, . . .	1
Louisville. P. G. Miller, in part L. M., . . .	6 00	Xenia. 1st U. P. Church, J. Van Eaton, add., . . .	
Covington. 1st Baptist Church, add. Mrs. A. and M. Hemingray, . . .	1 50	Sinking Creek. Presbyterian Church, . . .	
" Julianian Female Seminary, in part, . . .	4 40	Cedarville. S. School of 1st U. P. Church, in full of its L. M., . . .	
Lexington. F. DeWees, Esq., \$20; Mr. Macfarlane and Mrs. Fishback, each \$5; D. A. Sayre, \$3; others, \$40; which makes Wm. H. Kainey, Esq., L. M., Christian Church, in part, . . .	63 00	Oxford. United Presbyterian Church, . . .	
" Baptist Church, in full of L. M. for Davis Burbank, Esq., . . .	15 35	Springdale. Springfield Presb. Ch., in full of L. M. for Rev. Thos. E. Hughes, . . .	2
" 1st Presbyterian Ch. (2 friends)	23 95	Bellbrook. United Presbyterian Church, . . .	1
INDIANA.		Toledo. Congregational Church, . . .	3
La Porte. Jas. Lewis, in full of L. M. for Mrs. C. Lewis, . . .	20 00	" F. H. Brown, for L. M., . . .	
" Friends, in part of L. M. for Rev. G. C. Noyes, . . .	18 80	" Ames Chapel, . . .	
" Baptist Church, . . .	3 41	Bucyrus. Ev. Lutheran Ch., in part of L. M. for Rev. J. Crouse, . . .	
" Meth. Episcopal S. School, . . .	2 50	Elyria. Presb. S. School, in part for L. M., Ladies' Sewing Circle of Presb. Ch., a Box of Clothing, for Rev. P. J. Hof, valued at . . .	4
Michigan City. Cong'l Ch. in part of L. M. for Rev. Jno. Sailor, . . .	9 50	Middlebury. Congregational Ch., in part, . . .	
Crawfordville. Officers and Students in Wabash College, to make L. M., . . .	30 00	Bricksaville. Congregational Ch., in part, . . .	
" 1st Presb. Ch., in part of L. M. for Rev. J. B. Crow, . . .	13 50	Tallmadge. Dr. D. Upson, in full of L. M. for Jas. W. Upson, . . .	1
" Mr. Bromley, \$1; Col. H. S. Lane, \$1; F. M. Heaton, 75c., . . .	2 75	" Rev. W. Hanford, add to L. M. for Mrs. A. H., . . .	
Fort Wayne. 1st Presbyterian Church, . . .	12 11	" Ben. Asso., in full of L. M. for Tallmadge Sabbath School, . . .	2
" Individuals, . . .	12 00	Richfield. Cong'l Church, in part of L. M. for Dea. L. Strong, . . .	1
Bainbridge. Wm. Hillis, . . .	1 00	MICHIGAN.	
		Monroe. Presb. Church, for Waldenses, . . .	1
		WISCONSIN.	
		Raymond. Baptist Church, . . .	
		Milwaukee. A few Ladies, by Mrs. McKee, . . .	
		CANADA.	
		Markham. C. W. J. W. Corson, M. D., . . .	
		SANDWICH ISLANDS.	
		Hilo. Hawaiian Church, per Rev. T. Cone, D. D., . . .	1

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THE AMERICAN AND FOREIGN CHRISTIAN UNION.

Vol. XI.

MAY, 1860.

No. 5.

ROME'S OPPOSITION TO THE BIBLE.

By the Rev. William Wilson, of St. Johns, New-Brunswick.

Our Protestant friends in the British provinces on the north of us, especially in Nova Scotia and New-Brunswick, have of late been greatly annoyed by the movements of Rome. Papal doctrines and usages, and measures for advancement of Papal interests have been crowded upon them, much after the manner in which such things have been urged on the people of the mother country. Mr. Connolly, the Archbishop of Halifax, has been forward in promoting the aggressions. His staff of priests and other subordinates have sought to carry out his will in the matter.

For the arrest of the evils sought to be brought upon the provinces, as well as in support of the truth of history and of the cause of evangelical Christianity, the Protestants there have found it necessary to resort to the Press, public lectures, discussions, and missionary operations. In the use of those means they have done good service. They have spoken kindly but faithfully, and well exposed in many respects the true nature and spirit of Romanism. They have shown its anti-Christian character, and its consequent hostility to human interests.

In his lecture before the Protestant Alliance of Nova Scotia, Mr. Wilson has brought out many important facts in relation to the opposition of the Roman Catholic church to the reading and distribution of the Holy Scriptures, with which few of the youthful members of society who had not given attention to the history of Romanism were acquainted. He has also exposed a number of things in the church over which the supreme Pontiff presides, which it is well should be known by all who are asked to patronize the Papacy. Some of them may seem to Protestants almost incredible. But they are facts well sustained by authentic history, and show with great clearness and force the degrading tendency of Romanism, and the vast importance of guarding against it.

Left to itself, it uniformly crushes and degrades those over whom it triumphs. He who exposes it in a right spirit, therefore, does his fellow-men a favor.

We subjoin a few paragraphs, which we take from the lecture.

Mr. Wilson said :—

“In this century, about the year 384, Jerome made his famous ‘Latin Vulgate.’

which the Council of Trent, in the sixteenth century, declared to be *authentic*, and every other version was by the same council forbidden to be read in the church; and no one was permitted to deliver from the pulpit any exposition not found in this version.

"In this age, also, was written that most invaluable treasure, called the 'Alexandrian Manuscript.' It was the work of Thecla, a noble Egyptian lady, who was afterwards martyred.

"Thus, before the great moral darkness came upon the world—a darkness of many centuries duration—God in his mercy was pleased to give the church two distinct versions of his Holy Book, one in Latin and the other in Greek, which in an age then long future, should be brought to light and be the means of giving the Gospel to the world; while the recorded usages and teaching of the fathers of the Christian church should bear constant testimony against a fallen and corrupt priesthood, who dared to withhold the Bible from the people, corrupt their morals, and lull them to sleep in the arms of ignorance and death.

"With the wealth and influence which the church received by the conversion of Constantine, came in errors of various kinds, which led to the universal estrangement of men's minds from the simplicity of the Gospel.

"Among the errors introduced and taught in this age, Purgatory stands in the front; the worship of departed saints, reverence for relics, monks, and female recluses, were all exceedingly popular, and in reference to the last named, it is said, 'at the close of the fourth century it was computed that in Egypt there were twenty-seven thousand monks and nuns.'"

"In the fifth century, riches and honor flowed amazingly into the church, and the result was that the ministers thereof were no longer distinguished by the humble virtues of the primitive Christians, but by pride, ambition, and the constant aim

of aggrandizement and power. Private confession was introduced in this age, which gave to the clergy an immense influence over the consciences of men.

"In the sixth century, the bishop of Rome claimed the supremacy over all his brethren, and declared himself to be the Head of the Church, and the Vicar of God.

"The 'dark ages,' so-called, now came on, when, for hundreds of years, the Holy Scriptures were unknown to the mass of the people, being hid in monasteries or other places of obscurity; while ignorance, the most palpable, was spread over every country of Europe: and when the Church, so-called, was only characterized by the laxity of morals, and the barbarism of manners in both laity and clergy.

"For several centuries, so great was the ignorance which prevailed that the Pope would issue instructions to the Bishops to ascertain whether the 'officiating clergyman could read the Gospels and Epistles correctly, and give a literal interpretation of them.' 'Gislemar, archbishop of Rheims, being called upon before his consecration, to read a portion of the Gospels, was found so shamefully ignorant as not to understand the literal sense of the passage.'†

"Du Cange informs us that the 'Deans of many cathedrals in France entered on their duties in a surplice, but girt with a sword, and with boots and gilt spurs; that the parish priest has sometimes celebrated the service to the sound of drum; and that titles of nobility were conferred on the Apostles, 'as the Apostle James was created *Baron of Paris*.'

"The dissolute manners of the clergy were fearful. In some countries canons were made to restrain them from crime. Thus in the time of Egbert, about the year 740, canon 14 enacts 'That none who are numbered among the priests cherish the vice of drunkenness, nor force others to drink by his importunity.'

* Gregory Church History, 2nd Century.

† Townshend's History of the Bible, p. 128

'Canon 19, 'That no priest swear an oath, but speak all things simply, purely, and truly.'

"Canon 20, 'That Bishops, by a vigilant inspection of their parishes, take care that monasteries be honest retreats for the silent and quiet, and such as labor for Christ's sake; not receptacles for ludicrous tales of versifiers, harpers, and buffoons, but houses for them who pray, and read and praise God. And that nunneries be not places of secret rendezvous for filthy talk, junketing, drunkenness, and luxury, but for habitations for such as live in continence and sobriety, and who read and sing psalms.'

"Of the degraded state of religion in the tenth century, 'THE FEAST OF THE ASS' is perhaps the most fearful example on record.

"The Feast of the Ass,' was in commemoration of the *Virgin Mary's flight to Egypt*. A young girl, richly dressed, with a child in her arms, represented the Virgin. This girl and child were placed upon an ass superbly caparisoned. The ass was led into church and direct up to the altar: and the animal having been taught to kneel occasionally, the following ludicrous composition was sung by the people.

TO THE ASS.

From the country of the East
Came this strong and handsome beast,
This able ass beyond compare,
Heavy loads and packs to bear.

Now, seignior Ass, a noble bray;
That beauteous mouth at large display,
Abundant food our hay-lofts yield,
And oats abundant load the field.

True it is, his pace is slow,
Till he feels the quickening blow,
Till he feels the urging goad
On his back so well bestowed.

Now, seignior Ass, &c.

He was born on Shechem's hill,
In Reuben's vale he fed his fill;
He drank of Jordan's sacred stream,
And gambled in Bethlehem.

Now, seignior Ass, &c.

See that proud majestic ear,
Born he is the yoke to wear:
All his fellows he surpasses!
He's the very lord of asses.

Now, seignior Ass, &c.

In leaping he excels the fawn,
The deer, the colts upon the lawn;
Less swift the dromedaries ran,
Beasted of in Midian.

Now, seignior Ass, &c.

Gold from Araby the blessed,
Seda myrrh of myrrh the best,
To the church this ass I bring.
We his sturdy labors sing.

Now, seignior Ass, &c.

While he draws the loaded wain,
Or many a pack, he don't complain:
With his jaws, a noble pair,
He doth craunch his homely fare.

Now, seignior Ass, &c.

The bearded barley and its stem,
And thistles, yield his fill of them;
He asslets to separate.
When 'tis threshed, the chaff from wheat.

Now, seignior Ass, &c.

Amen; pray most honored ass,
Sated now with grain and grass;
Amen repeat, amen reply,
And disregard antiquity.

Now, seignior Ass, &c.

"When the ceremony was ended, the priest, instead of the words with which the congregation was dismissed, brayed three times like an ass; and the people also brayed three times in response.

"From a clergy so demoralized, and a church so universally corrupt, it might be expected that any effort to give the people the Bible, would be met by the head of that church with the most decided opposition: because the teachings of God's Holy Book are everywhere in direct opposition to the dogmas of Rome, and therefore Rome was then, as she still is, necessarily and essentially antagonistic to the Bible, and her every act since she assumed universal power, demonstrates this position.

"One of the first recorded acts of Rome in her opposition to the religious instruction of the people by reading the Scriptures, was done by Pope Gregory VII., in the year 1079. The service was then as now, in the Latin language. The King of Bohemia expressed a wish to the Pope that the offices or prayers of the church might be translated into the Slavonian language, at that time the common language of the north of Europe. But Gregory refused the request, and haughtily replied;—

"I will never consent for service to be performed in the Slavonian language. *It is the will of God that his word should be hidden*, lest it should be despised if read by every one; and if in condescension to the weakness of the people the contrary has been permitted, it is a fault

which ought to be corrected. The demand of your subjects is impudent. I shall oppose with the authority of St. Peter; and you ought, for the glory of God, to resist it with all your power.'

"Hildebrand or Gregory, did not prohibit translating the Scriptures because they would be injurious to the people, but because he knew if the people read them, they would understand how opposed was that book to his ambitious designs and his immoral life.

"Occasionally there were noble individual or local efforts to dispense knowledge, or give portions of the Scriptures to the people, which passed unnoticed, probably because unknown, but the effort made by this Bohemian king to give instruction to the people of his kingdom generally, was calculated to affect the power of the priesthood and therefore it met the most determined opposition; and every similar effort made to circulate the Bible from that time to this moment has in all instances met the antagonism of the Church of Rome.

"The next formal opposition of Rome to the Bible, was in the time of the *Waldenses*. From the commencement of the Papal power, there have always been some who have protested against her errors and her usurpation.

"These ancient Protestants were but few in number and were scattered through various countries, and particularly in France, where they were of the humbler class of society, in consequence of which they were called '*The Poor men of Lyons*.'

"About the year 1160, PETER WALDO, a rich merchant of Lyons, and a learned man, convinced by reading the Scriptures of the vanity of the world, forsook his secular pursuits, and devoted himself to the dissemination of Gospel truths, and united himself to the '*Poor men of Lyons*;' who from thence were called *Waldenses*.

"Waldo either himself translated, or he caused to be translated, the *Four Gospels*, with some other parts of the *Scriptures into the French language*, which is

the very first translation of the sacred writings into any modern tongue. This translation seems to be the one referred to by Pope Innocent III., when he wrote to Bertram, archbishop of Mentz, in the year 1200; in which he informs the archbishop that '*several of the laity had procured translations into French of the four Gospels, the Epistles of St. Paul, the Psalms, and the Book of Job*;' and ordered that those who read them should be driven out and persecuted.

"In the meantime, the '*Poor men of Lyons*' did their utmost to spread God's Word abroad: they travelled up and down, two and two together, dressed in coarse habits, and barefoot. They carried with them the gospels and other portions of the Scriptures, which they read, explained, and sold to the people. They appeared as pedlars, and first showed rings, robes, and other articles of merchandise, and when the question was put to them—

"'Have you anything more to sell?'

"The answer was;—

"'I have far more precious jewels than these, which I will give you if you will not betray me. I have a gem shining from God, so radiant that it kindles the love of God in the hearts of those who possess it.'

"Some portions of the Gospel were then read, and the book usually left with the listener.

"But Rome hates the Bible! She is essentially antagonistic to it, and she could not therefore consistently allow the poor men of Lyons to circulate God's Holy Book, without making them feel her fiercest wrath. It was to exterminate these good men, that Pope Innocent III. established the Court of THE INQUISITION.

"This blood-stained tribunal inflicted upon these poor people cruelties that make one shudder even to think of.

"Some were flayed alive, and then crushed with heavy stones; others were cast down from towers; some had their flesh cut with iron whips, then beaten to death with fire-brands; some were starved in prison, or suffocated in caves; mothers

driven to perish in the snow of the upper Alps; yea, horrors untold and unknown under heathen persecution were inflicted upon these people, and that for no other crime than reading and circulating the Bible: and that by order of a man who called himself the representative of the immaculate Jesus, and executed by a body of men who called themselves the Catholic and Apostolic church.'

"In the year 1229, the Council of TOULOUSE was held, when the first formal mandate of Rome against any one possessing the Bible was issued. It reads thus:—

"We also forbid the common people to possess any of the books of the Old or New Testaments, except perhaps the Psalter or Breviary, or the Hours of the Blessed Virgin, which some out of devotion wish to have; but having any even

of these books translated into the vulgar tongue, we strictly forbid.'

"In the twelfth century, or more correctly in the year 1175, a celebrated Biblical work was published in Paris, entitled 'THE SCHOLASTICA HISTORIA;' by one PETER COMESTOR. It is a kind of Latin Breviary of the historical parts of the Old and New Testament, accompanied with expositions from Josephus, from the Fathers, and sometimes from Pagan writers. This work was very popular, so that it was not only used in schools, but was also publicly read in the churches. This 'Scholastica Historia' formed the basis of what were called *translations* of the Scriptures by Roman Catholic writers previous to the time of the Reformation."

CELIBACY OF THE CLERGY.

In dealing with the corruptions of the church of Rome, there are some over which we may throw the mantle of charity as being not so offensive to morals, or liable to abuse as others,—such are penance, invocation of saints, and withholding the cup from the laity. Others stand forth in a deformity so hideous, and lead to practical results so disastrous to good morals, that no forbearance can be shown to them.

Not the least of the many errors which the church of Rome has spread throughout the world, is the doctrine of the *Celibacy of the Clergy*. This doctrine whether viewed in the light of reason, or of Holy Scripture, or of Christian antiquity, or of practical experience, is equally condemned by all, and shown to be what St. Paul calls a "Doctrine of Devils."

Let us briefly subject this dogma of Rome to each of these ordeals, and see what their united testimony will be.

Reason says that a being formed for and naturally inclined to marriage, had better fulfill the design of its creation, and follow the promptings of its nature, if they are virtuous and holy, than to suppress them; that He that originally created man, male and female, did so with a specific design. What that design was, we are not left to conjecture. It is expressly declared: "Be fruitful and multiply, and replenish the earth."

The union of the sexes was the sanctified means which God appointed for the preservation and the propagation of our race, even in a state of holiness. And if this was not incompatible with that state in which our first parents existed, can any subsequent condition or occupation in this life be too sacred for the same relation? Reason says: a sacred law, for a sacred object, given to man *before* he was a sinner, cannot be injurious to his spiritual well being in a fallen state,—that to increase and multiply

is as obligatory *now*, as when God first created the sexes for that specific purpose; that Providential agency whereby the equality of the sexes is so wonderfully preserved, is a continual witness that the law of marriage is still the law of God, to all duly qualified to enter into that relation.

God in his providence, sometimes disqualifies by physical defect or innate infirmity, some of either sex for the duties of marriage. In such cases their discharge from the obligation is sufficiently indicated. But reason suggests no considerations why the obligation does not rest in its full binding force on all others—nor can it conceive how the sacredness of any calling can be incompatible with the practical observance of a law given to man in a state of holiness. It cannot perceive how the priestly character of a sinful man can be defiled *now*, by the duties of a relation into which the Creator introduced the first high priest of the human family, the common father of us all, while in a state of holiness.

But as Rome is always fertile in excuses for all her perversions of the ways of God to men, let us hear what reasons she assigns for the dogma she so rigidly enforces.

Her chief argument in favor of her dogma is, that a life of celibacy is purer and holier than a life of matrimony, and—

“As the office of the priesthood requires the most angelical purity, and who are most sublime sanctity in those church has admitted to it, therefore the into that office obliged all who enter perfect state of chastity.”

Here marriage and chastity are presented as inconsistent with each other. Was Aaron, God's High

Priest under the Old Testament, and his sons, his successors in office, and the tribe of Levi, the priestly propagating and propagated tribe, unholy? With them *marriage was a law*, a sacred obligation. The priesthood was to be supplied from the *sons of the priests*, not their *natural children*, (as has often happened in the church of Rome,) but those begotten in sacred wedlock. Reason spurns the thought, that the holiest of all natural ties is inconsistent with the most sacred spiritual relations.

But to the law and to the testimony let us repair to ascertain what is the mind of God on this subject.

Holy Scripture declares, (Heb. 13:4.) “Marriage is honorable in all.” How then can it defile any? If the declaration was marriage is honorable in *some*, or in *many*, or in *the laity*, there might be room for the inference that it was not so to *some*, or to *priests*—but no exception is allowed. *It is honorable in ALL.* This passage should be considered as settling the question beyond appeal, and nothing but an express and unambiguous exception in behalf of the priesthood could justify their celibacy. Can such an exception be found? Nay. On the contrary, their obligation to the fundamental law of society is expressly declared. “A bishop must be blameless, *the husband of one wife.*” 1 Tim. 3:2. He must be—he may be—he should be. The church of Rome says. No. He *shall not be*—he *ought not* to be—and she deposes him if he dare to be: and she even pretends that priestly celibacy is in accordance with the will of God revealed in his word!

There is indeed one passage of Scripture with which this Roman

doctrine does agree. It may be found in the chapter following that in which St. Paul teaches that a bishop must be the husband of one wife. It reads thus :

"Now the spirit speaketh expressly that in the latter time some shall depart from the Faith giving heed to seducing spirits, and *doctrines of devils*, speaking lies in hypocrisy, having their conscience seared with a hot iron, FORBIDDING TO MARRY, and commanding to *abstain from meats* which God hath created to be received with thanksgiving of them which *believe and know the truth.*"

With his prophetic declaration of St. Paul, the church of Rome in her dogma of priestly celibacy and in her laws does most assuredly agree. Who forbids to marry but a church which has "departed from the faith" which "gives heed to seducing spirits," which "speaks lies in hypocrisy?" As she has done this deed, she must bear the character which is drawn by the pen of inspiration of the doers thereof.

Rome is especially fond of appealing to antiquity in support of her teachings, and of planting herself on the authority of the fathers and of the primitive church. It is precisely on this ground that we delight to meet her, and to show that her dogma is a comparatively modern usurpation of power, and against primitive usage.

In not one of the six general councils which were held during the first six centuries of the Christian era, can a canon be found forbidding marriage to the clergy. Frequent attempts were made during this period to bring about this result, but only with partial success. The single state was exalted above the marriage state, as being more favorable to holiness. Virginity was ex-

tolled, and great rewards declared to be in store for those who renounced wedlock, and devoted themselves exclusively to the service of God. By degrees the sentiment grew and at last prevailed, that entire consecration to Christ was inconsistent with the duties and obligations of the marriage covenant. Especially was this supposed to be true with regard to the priesthood—until at length the famous Hildebrand, in the eleventh century, under the title of Gregory the Great, and Gregory the VII., issued a bull, forbidding any more priests to say mass who lived with their wives, which was resisted in Germany and finally led to an open rupture between the Emperor and the Pope, in consequence of which his Holiness excommunicated his Majesty, and at last compelled him to submit.

If we inquire into the reasons of such a prohibition, it will not be difficult to discover the *political* considerations which have led the Roman pontiffs to its adoption. The marriage tie, with the numerous relationships growing out of it, would necessarily attach the priesthood of Rome to the countries in which they severally reside. The welfare of those communities in which their wives, and children, and grand-children, and other connections of affinity or consanguinity resided, would necessarily enlist their sympathies, and efforts, and prayers, enkindle their patriotism, and establish a paramount interest which would absorb every other local attachment.

Now with regard to the Romish clergy, we know that their allegiance is due *first* to the *Pontifical Throne*, established in the Eternal City. Their sovereign and their sovereign's

land is the centre to which their affections continually turn. Is there at this time a French bishop who would not rather see France torn with intestine strife, than the "States of the Church distracted with civil commotion—who would not rather see the Emperor assassinated than the Pope lose his temporal power? The married clergy of France, England, Russia, Prussia, and other lands are not patriots of this school. The home-ties formed by their intermarriage with the daughters of the lands in which they dwell, create home-feelings which no foreign attachments can extinguish. Rome, by forbidding to her clergy the formation of such ties, keeps them aloof from the interests of the land in which they dwell, and constantly reminds them that *their* sovereign waves his sceptre over the seven hills, and that the so-called patrimony of St. Peter is the country of which they should always sing: "If I forget thee, O Jerusalem! let my right hand forget her cunning, let my tongue cleave to the roof of my mouth," if I prefer not this above every other land.

The Romish priesthood, isolated by celibacy in the lands in which they dwell, form a body of Roman citizens, all over the earth whose "supreme allegiance to the Rock of Peter," is, in the language of an Irish bishop at one of the recent papal demonstration-meetings in Ireland, "older than to the throne of the Plantagenets or Stuarts!" So has celibacy *extinguished* patriotism among the Roman hierarchy and priesthood! The sacred institution of marriage, with all its humanizing and sanctifying influences has been denied them upon the pretext that "*it imparts defilement to their priest-*

ly office," but really to *extinguish the virtue of patriotism* toward every other country (except Roman Italy) under the temporal sway of the Pope.

Having listened to the voice of reason, Scripture, and antiquity, let us take the testimony of experience, to discover whether priestly celibacy is necessary to priestly chastity. If there be any philosophical connection between these as means appointed to an end, the rule of philosophy has been singularly perverse in its operation. History tells a sad tale of the success of the experiment. The numberless petitions of Emperors and Kings, and rulers of different grades, to the Pope, to revoke the law of priestly celibacy and to allow the clergy to marry, show the effect of the prohibition to have been anything but desirable or satisfactory. In fact the historians of the middle ages do not attempt to conceal the abominations practised under the pretext that chastity in the priesthood could only be obtained by compulsory celibacy. The law worked so perversely in the opposite direction, that in a remonstrance which certain divines of Germany presented to the Pope, accompanied by letters from the Emperor Ferdinand, and Albert, Duke of Bavaria, soliciting permission for the clergy to marry, these divines assert that "among *fifty* Catholic priests *hardly* one will be found who is not a notorious libertine." Even one of the cardinals had honesty enough to say that "it would conduce to the salvation of souls to permit the clergy to marry, and that it was absurd not to admit married clerks and yet to permit unmarried libertines to officiate in holy things." Could a work be written, giving in detail the innumerable transgressions

of the Romish priesthood for a period of ten centuries of that law, which was pretended to be necessary to make them virtuous and holy, so voluminous would it be, and so full of horrors, that its proper title would be "*Scandalum Magnatum Romanæ Ecclesiæ.*"

But we forbear. The amount of

vice and crime of the most revolting nature that has followed in the train of this Romish dogma and requisition affords the best comment upon the iniquity of that system which prohibits open wedlock to her priesthood, and denies that "marriage is honorable in all."

L.

FOREIGN FIELD.

THE REVIVAL IN IRELAND.

We have received "*occasional reports,*" through our friend Dr. Heather, of Dublin, which contain highly interesting accounts of the *revival* of religion in Ireland. The progress of the work is wonderful—in many places seeming to affect all classes of citizens and to overcome all forms of opposition.

To select statements which are more impressive than others from a record which is filled with striking things is very difficult. We cannot, however, give much space in this number to extracts from the "*Papers*" sent us, and we therefore take the following from the statement of Mr. White, general missionary, whose position and observation enable him to speak intelligently about the "*meetings*" and the "*Revival*" connected with them. The scenes he describes at Lurgan and Clones may represent many other scenes connected with the labors of other evangelical laborers. Mr. White says :

"MY DEAR BROTHER.—At your request I give you a few extracts from my journal, in reference to the great work of God which is at present spreading so gloriously over this land. And while we rejoice that God has poured out his Holy Spirit on all the churches of his people—

making no difference, we ought to thank him that he has not overlooked our Society, but has abundantly blessed the labors of our agents in every place. Boasting is excluded for ever from us or any people; but 'praise is comely,' and perhaps we have been more deficient in this than in any other duty. . . .

"July the 22nd. I visited Lurgan, and although there was no announcement made for anything special, the chapel was densely crowded with a deeply anxious congregation. The Revival had commenced here: for a long time two Christian brethren had been earnestly pleading with God for the shower to come, and through discouragement and difficulties they prayed and labored on. Like Elijah they looked toward the sea, and while others saw nothing but apparent drought, they beheld the promise of the coming shower, and it did come. While these brethren were holding a meeting one evening in our chapel, the Lord poured out his Spirit, and several sinners were cut to the heart and cried aloud for mercy. The meeting continued till a late hour, when some went home rejoicing, and others in distress. These brethren retired too, but it was not to rest; for the work spread with amazing power, and many in several parts of the town were in deep distress in their houses, and sent for these brethren and others to pray with them. All the churches were ready to fall in with the movement. Meetings for prayer were appointed in every place of worship,

they were all crowded every night with anxious and prayerful congregations; and everywhere the same feelings were manifested and the same glorious transformations effected.

"This, my first night in Lurgan, was a very remarkable one. A multitude of newly converted souls were in the chapel, happy in God. Joy was depicted in their countenances; and their eyes, wet with tears, sparkled with delight, while they sung of Jesus, or heard of his love. Others appeared sad and downcast, while they audibly groaned out their distress into the ears of our compassionate Redeemer. Several that night found peace in believing.

"On the following Sabbath, the 24th, I preached in a field adjoining the town, and contiguous to our chapel—in Queen-street, in the afternoon—at half-past three o'clock, to about *four thousand* of a congregation. While the Gospel was but simply proclaimed to them, there was deep solemnity, but no extraordinary exhibition of feeling. Some silently wept; others were deeply solemn and thoughtful; all seemed to feel that God was there, and speaking to them in his word. Immediately after the sermon, the chapel was densely crowded at a prayer-meeting. Several men—some of them stout-hearted sinners, fell before God to plead for mercy; and many of them were enabled to rejoice in a consciousness of pardon through Christ Jesus. This meeting lasted till near the time of preaching—at seven o'clock. At that hour the house was again densely packed in every part; every foot of sitting and standing room was occupied by some one anxious to hear the Gospel; and many had to go away who could not get into the house at all. During the sermon there was awful attention; every eye fixed; the tears falling like rain, and anon the stillness of the multitude broken by the sobbing of some burdened sinner. After the sermon, we proposed to offer prayer for all who were in distress on account of sin, when about *sixty men and*

women, old and young, fell prostrate before God to seek for pardon. The most of those in distress were young men and young women in the prime of life, and among them some aged sinners. The meeting was very orderly, considering the multitude in distress. There was no screaming, but many loudly and bitterly wept before God. Singing and prayer were alternately engaged in, till nearly two o'clock in the morning, when I think not less than sixty souls had entered into the liberty of the children of God.

"The good work is still progressing in Lurgan. By a letter received from brother Pattysan, it appears that since the 3d of July last, when the Revival commenced, *more than a thousand souls* have been converted in our chapel alone. They have not all connected themselves with us; but our brother states that during the past three months *four hundred* have been added to the Society.

"I arrived in Clones on Friday, the 9th September, and remained there till the following Tuesday, attending two meetings each day. The Revival had begun and was progressing with great power for some weeks previous to this time. Brother Wilson, the Superintendent of the Circuit, on his return from the Conference, was deeply anxious about the work of God, and believing that he was as willing to bless souls in Clones as in other places, he commenced to pray and labor for a revival of his work. He appointed as his first public effort, an *open-air union prayer meeting* near the town, and invited the co-operation of Christian ministers of other denominations, with that of some of his own brethren in the ministry. About *four thousand* assembled on the occasion: the people were much impressed under the addresses of the speakers; a solemn stillness pervaded the assembly, and many were moved to tears; but nothing of a marked nature occurred.

"The evening I arrived in Clones, I found brother Wilson laid up

an exhaustion, occasioned by hard labor and constant anxiety. The chapel was densely crowded in every part, and a large porch at the entrance was closely seated and crowded also. The meeting was commenced with singing and prayer, and then I addressed the people for a few minutes. While I was speaking, the sobbing of those in distress was audible. A great many fell before the Lord—crying for mercy. Several were 'stricken,' and carried into the society-room; some shrieked out in a most awful manner, and others in comparative silence sought mercy from the Lord.

"It would be impossible to say how many were saved at this meeting—every part of the house seemed filled with the glory of God. The Society-room was full of 'stricken' ones, all of whom went home happy. In the chapel were scores who were not prostrated, but who were in great distress: many of whom were delivered from the burden of their sins, and enabled to rejoice in God their Savior. The meeting separated about *one o'clock* in the morning. The next day I had an opportunity of visiting a great many in their houses, who were either in great distress or happy in God. I was greatly struck with the great change that had passed over the people: whole families of the very worst characters were saved; and instead of drunkenness and swearing, now there are songs of praise and thanksgiving ascending from their dwellings.

"The following day—the Sabbath—was a very memorable time. At our morning service, at ten o'clock, we had a down-pour of heavenly blessing. The congregation was very large; almost entirely composed of those who were happy in God. How easy was it to preach to them! How good was it to be there! At four o'clock in the afternoon, we held an open-air service in the field where the former meeting was held. Between *four and five thousand* were there. Brother Wilson opened the meeting with praise

and prayer. Mr. Johnston, Wesleyan minister, read the Scriptures and prayed. Then Mr. Wiley, from Belfast, a Presbyterian, addressed the meeting with great power. After which I preached a short sermon on the sufferings of Christ for sinners, and the meeting was concluded with a short prayer-meeting. It was a very solemn time. Many wept silently, others groaned in distress; one was 'stricken,' and all seemed conscious that God was there. It was a beautiful, calm summer evening. It seemed as if God had hushed the winds, and arrested the rain, and curtained the sun with clouds, so that we worshiped with the greatest comfort. It was announced that our chapel, the Presbyterian church, and Wesleyan chapel, were to be opened for prayer-meetings when the people retired from the field. As they moved down the slope of the beautiful hill leading to the town, a few friends commenced singing—

'All hail the power of Jesus' name!
Let angel's prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.'

"The multitude joined with great earnestness in singing this beautiful hymn. And seldom did such music ever before float on the evening air.

"I have read of the glorious march of armies after a victory, as they entered the capital of their country with martial music, amidst the plaudits of the populace, and felt the blood course more quickly through my veins as I read of the glorious spectacle; but what is such a pageant when compared with such a spectacle as this—*four thousand men and women* from different parts of the country, of different denominations, many of whom had never seen each other before, all singing, 'Crown Him Lord of all!' It was, doubtless, music that angels bent down from their seats of glory to listen to.

"The multitude reached our chapel, Whitehall-street, and the living stream flowed into it till the body of the house, the galleries, aisles, porch, lobby, area,

and every available spot of standing-room was crowded to suffocation. The living tide surged back again on the street: it moved toward the Wesleyan chapel, which was soon crowded, then to the Presbyterian church, which also was crowded to inconvenience, and many could not even obtain standing-room anywhere."

It is computed that not less than eighty thousand souls have been converted to Christ during the time thus far of the revival's continuance.

REV. DR. HEATHER.

The divine blessing attends the missionary labors—Bibles and Tracts procured and distributed—Journals forwarded—Roman priests hostility to the education system and to evangelical religion, etc., etc.

"DUBLIN, Feb. 28th, 1860.

"REV. DR. FAIRCHILD.

"DEAR SIR:—At a meeting of our committee, which was held this morning, the following resolution was passed unanimously:—

"*Resolved.* That the great success of our agents proves the presence and influence of the Holy Spirit on the work in which they are engaged, and leads us to hope for a further measure of his blessing upon it.

"I am happy to say that I have obtained an ample supply of Bibles, Testaments, and suitable Tracts to meet the urgent demands made upon our agents for them, and that I am in course of supplying all our districts with the same, abundantly. To you and to us it is a matter of much joy and thanksgiving to God, that districts which were formerly so Godless, superstitious, and regardless of scriptural religion, should under our instrumentality be taught to appreciate and earnestly solicit the 'Book of God.'

"I enclose to you journals of agents which passed under the review of our committee and afforded satisfaction.

"The good work of revival continues to extend over several parts of this land.

An increased spirit of prayer for a more copious outpouring of the Holy Spirit is on the advance, and much expectation is entertained that our revival will become national."

Under date of March 1st., Dr. HEATHER wrote as follows:—

"After I had posted to you journals of agents, and resolutions which passed through the last meeting of our committee, the enclosed came to hand. Thinking them to be suitable for your excellent Magazine, I hasten to forward them without waiting for the next meeting of our committee.

"Mr. Keane's will inform you of Popery as it is in his district, and which is a sample of Romanism over all the similarly circumstanced districts of this Island. It now feels the presence and peril of its position, and brings all its available forces to its aid. The priesthood has now set itself in direct and active hostility to the 'National system of education,' which it so long patronized and promoted, feeling that secular education shakes and perils its despotism over the young Papal population of Ireland. I never thought the priesthood's patronage of the National system of education to be sincere, but designed to deceive and to cover ulterior objects. The considerable number of Romanists who have been brought to Christ in the current 'Revival,' coupled with the spirit of religious enquiry spreading amongst multitudes of that creed, have greatly added to the excitement and disquietude of the priests and the party under their entire control. We have, however, the strong conviction that scriptural truth will gloriously triumph.

"Mr. Liddy's journal will gladden you with facts regarding the continuance of the 'Revival' in his sphere of action. By next week's mail I will send the last issue of the 'occasional papers' of the Home Missionary Society, which will impart information regarding the 'Revival' on some of its stations, and which you may use for your Magazine, should you think it proper to do so."

CENTRAL PROTESTANT SOCIETY OF FRANCE.

The Central Protestant Society of Evangelization is gradually extending its operations and is daily receiving evidence of the divine approval of its labors of faith and of love. The following statements concerning some of its stations are from the pen of the Rev. C. L. FROSSARD, the general agent of the society. They show encouraging progress and much need of aid :

"Fresnoy le Grand, (Northern Section.) This Church has been for several months, under the charge of Rev. Mr. Chottin, formerly a Roman Catholic priest; now its regular pastor has returned. Mr. Legneux had been called by the Minister of War to the hospitals of Milan, in the capacity of Almoner; after having nobly discharged his difficult task in Italy, with our Protestant soldiers, as well as with such among the Italians as were well disposed, Mr. Legneux has resumed the duties of his apostleship, in the midst of the skepticism and depravity of Fresnoy and its environs.

"Fresnoy has three hundred Protestants, one temple, two schools—divine worship is performed there twice every Sunday, and Wednesdays during the evening a conference is held, which Catholics are invited to attend—and one Sunday-school for children.

"In the vicinity of Bohain, a small town which formerly contained many reformed Christians, and had a Synod, are now fifty Protestants, one chapel, one service on Lord's day. Foussemone, Feculaire, Montigny and Essigny, number in their various districts seventy Protestants, and divine worship is from time to time held there.

"Fontaine, Notre Dame, where we have this year called an evangelist, Mr. Remy Vauri, had, two years ago, no Protestant Christians. It now numbers eighty, and religious service is held there every Sun-

day in a chapel which we hire for that purpose.

"Grougis.—Pastor M. Haas, has one temple, two hundred and fifty Protestants, two public religious services on Sundays, one Sunday-school; during the winter a series of conferences for Catholics. The schools of Grougis are still forbidden, and the Instructor and Instructress are obliged to give their lessons from house to house.

"Aisenville, which is contiguous to Grougis, has fifty Protestants. Mennevret has one chapel and forty Protestants. Guise, fifty Protestants. Divine worship is held from time to time in those two localities. The pastor of Grougis preaches the Gospel also in Hannasses, which is a dependance of the church of Esqucheries. Those three stations placed in the midst of a poor population are entirely under our charge. We may say the same of the stations that are in Normandy, Elbeuf and St. Opportune. The church at Elbeuf has been confided this year to the care of Rev. Mr. Monchâtre. The good work progresses there in a satisfactory manner.

"At St. Opportune there has been a revival of zeal on the part of the curate, who has succeeded in gathering together in that community, where Catholics had become extinct, about a dozen persons who now attend mass. Unfortunately for us, we have at this moment no agent at our disposal to send in that place.

"Estissac, under the direction of Mr. Gerber, gives us much satisfaction, and we have abundant reason to rejoice and to bless God for the progress which is made in the cause of truth. The work is taking deep root, and Mr. Gerber, although the church is not yet opened, enjoys more liberty, and is allowed to preach unmolested in the large room of the school.

"Such are the last items of news from the posts in which is especially interested THE AMERICAN AND FOREIGN CHRISTIAN UNION. For other details I beg to refer you to the Quarterly Bulletin,

issued by the society, and of which I have the honor to send you a copy."

THE REVIVAL IN FRANCE.

We have spoken repeatedly of France as a missionary field of great interest and importance. Her geographical position, political influence, commercial resources, number and character of inhabitants, and many other things appertaining to the country, sustain us in our views.

We have spoken too, of the self-sacrificing spirit, and earnest labors of the few evangelical Protestants who are dispersed throughout the empire. They have endured much hardship, as good soldiers, and been permitted to see a gradual increase of their numbers, and of evangelical influences in their respective localities. But we have not been permitted to speak of "*revivals*" in that land. There is *now*, however, and for some months past there has been, a remarkable state of feeling among the Roman Catholic population in many places upon the subject of religion—an earnest calling for evangelical ministers, and an open withdrawal from the Roman Catholic denomination, which indicates the presence of the *revival spirit*.

The brief note from the Rev. Dr. GRANDPIERRE, one of the secretaries of the Central Protestant Society, received about four weeks previous to this writing (March 24,) and which we subjoin, encourages the hope that God is about to visit that land with the special outpouring of his Spirit. It affirms that "a great revival has taken place recently," and speaks of "*a thousand souls* in two or three villages who have left the Roman Catholic church and turned to evangelical Protestantism."

A similar state of things, though not so distinctly marked, is alluded to in the letter of our correspondent at Lyons, which follows this article. It represents *sir rursiparis* asking for evangelical preaching, and willing to receive Protestantism. As opportunity is offered them, they attend evangelical preaching.

For this turning to the Lord on the part of the people of France, many Christians have long and earnestly prayed. Now, therefore, that it is given, is the time vigorously to work, and now the brethren in that field greatly need assistance. Shall they have it? We submit the communication from Dr. Grandpierre, and hope to be enabled by the friends of revivals and of evangelical religion, to respond to its call in a favorable way. Here is the note:

"REV. DR. FAIRCHILD.

"DEAR SIR:—The Central Protestant Society of Evangelization, has never been so successful in its efforts for promoting the Gospel in France, but never so low in its funds.

"The pecuniary means are totally wanting to us. They have been so for months. We have a debt of thirty thousand francs.

"A great revival has taken place recently, among Roman Catholics near Vesoul. In two or three villages situated in the neighborhood of this place, nearly a thousand souls have left the Roman Catholic church and turned to evangelical Protestantism.

"Other movements of this kind are announced to us in other localities. But how can we answer to so great demands at a time when we have not the means to cover our ordinary expenses?

"We hope, dear sir, that the Board of THE AMERICAN AND FOREIGN CHRISTIAN UNION, knowing our necessities will come to our help, as it has done it so fre-

quently and in so friendly a manner before.

"Hoping this, believe me, dear sir, yours very truly,

"S. H. GRANDPIERRE."

EVANGELICAL CHURCH OF LYONS.

We gave an interesting letter from the Rev. C. A. CORDES, of Lyons, France, in our last issue, to which the following bears a close relation, and which sheds some light upon the subject of which the former treated. We rejoice in the progress of the good work in which the Committee of Evangelization are engaged, but regret to see the spirit of persecution manifested by Roman Catholics towards the converts to the Gospel. It has ever been the usage of Rome to persecute, and it will probably continue so while she continues to exist. It is gratifying, however, to learn that the converts remain firm. Our correspondent under date of Feb. 6, 1860, says:—

"REV. DR. FAIRCHILD.

"DEAR SIR:—You will have received my letter of last month, as well as our half-yearly circular, to which I can now add the following particulars:

"There were received in 1859, as members of the church at the Lord's table, fifty-eight. There were inscribed as candidates for Communion, fifty-two. Candidates remaining from 1859, are sixty-four; the great majority of whom are composed of Roman Catholic converts.

"But gladdening and encouraging as are these results in a city like this—the centre of Romanism in France, and the Pope's favorite—the above figures must not be supposed to represent the total fruits with which it has pleased the Lord to bless our humble labors and prayers in and for his cause. There are numbers of persons, Roman Catholics, who, although seriously affected by 'the force

of truth,' are not sufficiently developed in strength to brave the frowns of the family, the circle of friends, and the neighborhood, or to renounce interest or favor, and they therefore require time and 'Grace for Grace' to grow and ripen.

"The writer being lately called to administer baptism in a family *about sixty-five miles from Lyons*, witnessed an edifying scene. The village is entirely Roman Catholic, and the aforesaid family the only one in it which is Protestant; and its heads, members of our church, had been, and still are subject to much criticism and chicanery on account of their religion; yet such is the estimation in which they are held through their character, that in spite of all prejudice the hour had scarcely struck for the beginning of the service in the humble cottage, but neighbor after neighbor flocked in to attend and listen, and the room was filled to excess, almost all standing, whilst many sought their places without.

"The greatest respect was manifested during the whole service, and at the close pleasing manifestations of satisfaction appeared. One individual insisted upon contributing five francs towards paying the minister's traveling expenses, the family before-named being in very humble circumstances. Fresh visits are requested and will we trust follow by the leave of Providence.

"The writer has also been called in another direction, about one hundred miles off, to advise and concert with a Christian minister in the following circumstances: *Several Communities (rural parishes) had invited the said brother to come and preach to them, they being willing to embrace Protestantism.* He went to the principal parish and was received by the maire, and other public functionaries, and conducted in procession to a barn opened for the purpose, and where an assembly of *three hundred and forty* hearers listened with the profoundest attention to his discourse, and expressed

their desire of regular preaching in future.

"The bishop and his clergy are of course alarmed, and a change of priests (as usual in cases where their conduct leads parishes to abandon their church,) is being effected, in order to regain public confidence and hearers at mass; yet the desire for Gospel teaching continues, and the case is under the consideration of the superior magistrates, called to determine (according to existing requirements) whether it can be recommended to government as proper to be established by authority.

"About a hundred Testaments have been sold there by a colporteur, who one day was called to preach, and in spite of all his remonstrances to the contrary, founded upon his humble avowal of incapacity, in a measure *compelled* to address two hundred and fifty hearers, some of whom were moved to tears at his discourse! *The number of parishes in that neighborhood desiring Protestant preaching is about six.* May the Lord grant His Grace and blessing abundantly.

"Believe me to remain, dear sir, very affectionately and gratefully yours in Christ.

"C. A. CORDES."

"P. S. I cannot refrain from reopening my letter to add the following facts:

"G. has just been dismissed from his service because he is a faithful member of the evangelical church and has refused to listen to the remonstrances and menaces his employer and his bigoted wife had for some time past been addressing to him on that subject. He has faithfully served them and their predecessors, (it being a service where the masters are sometimes changing,) for twenty-nine years, and no other reproach has been alleged but the above. *On the contrary, a good testimony is given!* G. bears his cross with true Christian fortitude. He was brought to the knowledge of Christ only about two years since!

"S., another friend, being threatened *th immediate destitution unless he*

withdrew next morning his son from our school, has not, alas, had the same courage, but has consented to send the poor lad to the catholic class! S. is a *candidate* for Communion, not a member.

"It would appear these dismissals and similar attacks on the poor man's bread, are increasingly resorted to in aid of all the other means so cruelly employed to tempt and pervert! We hear even of other menaces more cruel still; but we remember where it is written: 'He that is for us is stronger than they that are against us.'"

PORTOU.—REV. E. VERRUE.

Having spoken of a communication for our office, which was lost on the way, and of his readiness to rewrite it if deemed necessary, in a letter from which we quote, Mr. Verrue shows the work in which he is engaged—the sacrifices he has made to carry it on—and his great need of help. The prospects of good results from labor bestowed at his station is very encouraging. He says:

"I forward to you another article upon our work of evangelization during the past year, which work I hope to resume in the course of a few days. . . . Already I had established *four* schools for boys, *two* for girls, and *three* asylums.

"In the four schools for boys, we are compelled to receive them indiscriminately with girls. Even the school for girls at St. Sauvant had to be closed, because I was obliged to take that locality for my own residence. The construction, the appropriations and the support of all those buildings are under my care. I am responsible for all.

"The society of Geneva makes appropriations only for the individual support of the instructors, male and female. It also pays a few rents. A school for boys was wanting where a very large attendance could be secured were there

means for their instruction. An opportunity was offered, and trusting that the Lord would come to my aid, I resolved to have that school established in a building erected for that purpose. That school-house (Bois le Bon,) will be furnished in the course of a few weeks; at any rate, it will be enough so to commence our classes.

"The support of the other schools has cost me this year between five and six hundred francs. In addition to all that, there are the stationery and school furniture. In view of all this, you will not be surprised to hear that since I have come here I have already spent from my own pocket upwards of eleven thousand francs (\$2,200;) I have so little of this world's goods that this amount taken from my income does not allow me to live without making very great sacrifices. I state all this to you because I desire to transcribe to you a portion of the last letter which I received from the Evangelical Society of Geneva, dated October 20th, 1859. This is what they write:

"It is always in your own interest and in that of the numerous works for which you labor with so much zeal, that we insist so earnestly and so often upon the importance and necessity of leaving as seldom as possible the care of your parish. These absences, more than anything else, furnish those of your colleagues who do not love you, reasons to find fault with you, and thus they do all they can to compel you to go altogether. Should your departure be the result of their effort, the event would be a very great evil and would stop the progress, for a time at least, of God's work in your districts, and though it is said, as a general proposition, that no man is really necessary, it is nevertheless true that your place would not be very easily filled."

"This year I have again been obliged to take three thousand francs (\$600) from my own private property in order to pay what was due for the building, and the support of the *two schools* designed to prepare the teachers (male and female) who have been here under my charge for *four years*. How shall I recover those sums of money and continue those personal

expenses if I cannot make collections? Again a great difficulty presents itself. We have no house in which ourselves and our children can comfortably be accommodated. We desire to educate our children at home, and our present lodging is too small, and it is so bad and in such a want of repairs that we are exposed to winds and rains. My wife and my children are unhappy, and their discomfort disquiets me, and still I cannot go away, as you will readily see. I desire very much that you could come here and see the actual state of things; you could form a more correct idea of our wants and communicate them to your friends."

ITALY.

LETTER OF REV. J. R. M'DOUGALL.

The following letter to our Board of Directors explains itself, while it serves to deepen our convictions that Italy is now a most interesting missionary field. It came to hand too late for insertion in the April number of the Magazine. We shall be happy to hear from Mr. McDougall again, in relation to his labors and prospects. In the meantime we shall forward our Report and some other documents to him, according to his request.

"FLORENCE, Italy,

"January 26, 1860.

"GENTLEMEN:—

"The affairs of Italy must be interesting to you all at this moment. As missionary of the Free Church of Scotland here, engaged in evangelization work, I have for the last three years purposed to enlist the sympathy and co-operation of American Christians in the work of God going forward here.

"As all has gone on under a rule of despotism and oppression, our mouths were forced to be silent as far as the general Christian public were concerned. The advent of liberty to Italy at this moment, the fair field which we already have, and seem destined in God's provi-

dence to have guaranteed to us for evangelical operations, together with the large number of Americans residing here at present and interested in the movement, has made me take pen in hand to attempt to realize another combined Christian effort for Italy as for Turkey, by English and Americans.

"While the Scotch minister here, like his brethren at various other continental stations, has regular Sabbath services and congregational work, his principal aim is, by every means in his power, to foster and help on the almost unknown but very remarkable movement, which dates from about the time of the Madiat persecution, and promises to exercise a mighty influence on the future destinies of this unhappy country.

"Our various occupations, therefore, are the translation of religious works into Italian, the distribution by colporteurs and private hands, of the Bible, the support of Vaudois ministers and evangelists in Central Italy, the establishment of male and female schools for Protestant children, the assistance of brethren who have suffered loss for the cause of Christ, and so on.

"Our funds, hitherto, have been drawn from various private and special societies in Great Britain. If God, however, hears the aspirations of the Italians for liberty; if, as every day's events render more and more probable, it be his purpose now to throw Italy open to the Gospel, then laborers in greater number, and appliances on a larger scale must be put in motion.

"In this letter I do not propose to go into detail. Should your Society see its way to assist in any or all of these Christian enterprises, I shall be happy to

supply you with a short resume of the movement from the commencement till now, and also with the fullest explanations of any or all of the branches of effort in which you may take an interest and may propose to assist.

"I now write you at the request of Mr. Schieffelin, who passed through Florence a few weeks ago, and was deeply interested in our work. Mr. Lennox, of New-York, has been a liberal contributor to several of these schemes, through my brother minister at Leghorn, Dr. Stewart, and my predecessor here, Mr. Hanna.

"Through Mrs. Beecher Stowe, who is a member of our congregation here, we are trying to obtain for Italy a young Italian who has finished his Theological studies in America. I am not aware what society she means to apply to for his support. I hope soon to know exactly the names of the various Foreign Aid Societies in the States. Any published report of your proceedings, if sent, would be useful for this end. Meanwhile I address myself not only to you, but also write by the same post to Dr. Kirk, of Boston, at the request of Mr. Alpheus Hardy, of Boston.

"I shall be happy to hear from you at your earliest convenience, and to reply to any questions you may put. I hope that a number of friends here, who have heard many of the details, have already acquainted you with the outstanding facts. The Lord guide you in all your labors of love and works of faith for the advancement of His own glory. I am, gentlemen,

"Yours very sincerely,

"JOHN R. McDUGALL,
"Scotch Church, Florence."

HOME FIELD.

A VOLUNTEER MISSION AMONG ROMANISTS.

BY A NEW-ENGLAND PASTOR.

The Rev. G. W. A. is an orthodox
in New England. Drawn to

the place of his settlement by the hope of employment in the factories, or shops, or other places of business, many Irish and Canadian French Romanists visit or temporarily re-

side there. Deeply affected by their moral and spiritual condition, as it came under his observation in the discharge of his official duties, he opened a correspondence with our office with a view to their benefit, which has been followed with good results. He has given much attention to the case of Romanists, and studied both the word and providence of God in regard to them. He has seen the dreadful effect of the Romish system upon the minds and consciences of those who are brought under it, and especially among the lower classes—the operatives. He has also seen the effect of kindness and Gospel measures in reclaiming them. He knows that Romanists, like other people destitute of evangelical religion, *can be reached*, enlightened, and converted to Christ. He has labored among them as a volunteer, and helped the Board in their work a great deal.

In the following communication the reader can see some of the degrading influences of the Romish system, and find motives to engage earnestly in efforts to enlighten and save them.

LETTER OF REV. G. W. A.

Books and Tracts received and distributed—kindly received—invited to come again—a profane young woman—degrading character of Romanists there—children sent to school—no Bibles—ignorant—debased—hope for them—Christians and ministers too unbelieving.

“I ought, perhaps, to have informed you in relation to the disposition made of the books and tracts so kindly sent me, but a long season of impaired health put me back in my operations. I am very much obliged, and have been greatly assisted in my visits to the Roman Catholics by the *Tracts*. A set of the books was placed in the Sunday-school library, according to your request; they have been taken and read with much interest and profit. I supplied by distri-

bution in person, the population within the limits of my own parish—*about two hundred families*—with your *Tracts*, (with the exception of three or four families,) and I also left *‘Child’s Papers’* and *‘American Messengers,’* of the American Tract Society’s publication, and in almost every instance I was kindly received and invited often to come again.

“When I have found persons unable to read—and there are many of this description among the Roman Catholics here, as elsewhere—I have sometimes read from the *‘Tract for all,’* and the reply to it was, *‘that is good,’* *‘that is true,’* and the like. I have had some opportunities of presenting much truth while in conversation. Let me give you a case.

“A young woman, a Roman Catholic, uttered a profane oath in my hearing and that of her father. I sharply reprov- ed her, referring to the commandment respecting profaneness, and asked her if she supposed she could go to heaven with oaths and imprecations on her lips?

“‘I suppose not,’ said she.

“‘Then,’ said I, ‘what are you going to do with that wicked heart of yours? If you should go to heaven with it you would there swear at the angels themselves, and how could you dwell in that holy place despised of all?’ She sensibly felt the rebuke, and her father, though a Roman Catholic, and a drunkard and a swearer, joined with me in reproving her.

“This leads me to remark that the Irish Roman Catholics, here at least, as a body, are the most outrageous swearers that I ever came across, almost from the infant of days, to the man of grey hairs. Their tempers know no control; and the way parents swear at their children is shocking in the extreme. *But there are signs of improvement.* The children are sent to school and are there taught good manners and good morals, and the parents of those who attend the schools find them more easily governed at home. Light is slowly but surely entering their

benighted minds, and their prejudices against Protestants are gradually softening.

"Some of them now, flatly deny that they worship the saints and pictures, while others declare that they do, and that it is *right* so to do, and also affirm that those who do not so do are APOSTATES.

"They are generally destitute of the Bible, and I design to make an effort to supply those who can read, with a copy of the precious work of God. We have some families of French Canadian Roman Catholics here, whose morals are far superior to those of the Irish, but *they* also have no Bibles. When I have asked them if they had one, some of them have produced their prayer book!

"I asked an Irish Roman Catholic woman if she had a Bible.

"'No,' said she, 'but I have a very good book, that I read a great deal.'

"'Will you be so kind,' I inquired, 'as to let me see it.'

"She produced it. I opened to the title page, and to my surprise it was '*A TALE*,' in other words a novel; openly and professedly '*A Tale*,' written by a Romish priest, setting forth the beauties and excellencies of certain saints, real or fictitious. 'Why, dear woman,' said I, 'this is a '*tale*,' a novel, a fictitious story; the writer does not pretend that it is true.'

"'Well,' she replied, 'it is the best book I ever read.' And so she went on to tell its excellencies, while I tried to induce her to get a Bible.

"The *children* have become quite interested in my visits, and they sometimes hail me in the streets and ask if I have not got another 'little paper' for them. While some of the *adults* are extremely ignorant and besotted, others have *some* education, enough to know its advantages, and they tell me they want their children to get 'larnin' and be yankees; for it's the finest thing in the world.'

"One woman undertook to tell me which of her children were yankees, and

which were 'born in the old country.' You may well suppose I encourage all these aspirations to rise in the world and become real yankees, and place before them not only the advantages of an education, but the influence of an *open Bible*, which some admit without gainsaying, while others say, 'the Bible makes infidels and apostates from the church,' etc., etc.

"While conversing with one family, well educated in their own religion, I asked if they had read of the great *revival* in Ireland.

"'What?' said the person addressed, 'O!—you mean them that have left the church, do you? That is a pretty religion that makes people leave the only true church, ain't it?'

"I replied, 'By their *fruits* ye shall know them.' A religion that induces the profane to leave off their profanity, the drunkard his drunkenness, the Sabbath-breaker his Sabbath-breaking, the licentious his licentiousness, and causes them to break off their sins by righteousness, and their iniquities by turning unto the Lord, and live a life of prayer and devotion to God, is a *good religion*, I care not what you call it, whether Roman Catholic or Protestant. And now if I could see such a work among the drunken, swearing, Sabbath-breaking Roman Catholics here, and you acknowledge that there are many such, I would hold up both hands and thank and praise the Lord, whether they continued to call themselves Roman Catholics or something else. For you yourselves acknowledge that such vile characters cannot enter into heaven till made holy!

"'Yes, that's true,' was replied.

"'Well, then, my object, and the object of Protestants generally, is not to make people Protestants nor Roman Catholics, but *Christians*; for no matter what we are, or what we *call* ourselves, if we do not love God and keep his commandments, we cannot be saved. God is no respecter of persons, but regards those of all nations who fear him and work righteous.

" 'That is so' said my hearer, but immediately added, 'none can be saved out of the Catholic church. All that are saved will join that church before they die.'

"This is a small sample of the conversations had with this peculiar people. The children are required to attend their own Sunday-school on the Sabbath, but they learn little that improves either their intellects or their hearts, and they are generally profane and wicked in other respects. Yet their parents are 'good Catholics,' go to mass, kneel, bow, jabber prayers to the saints, go home, visit, drink, swear, and breed moral pestilence in Society. I am more and more convinced that the work of the AMERICAN AND FOREIGN CHRISTIAN UNION is a work of the greatest importance, and which all should seek to have accomplished. The Roman Catholics need evangelization as much as the Chinese or Mohomedans, and they stand as the great stumbling block in the highway of the world's salvation; yet a vast proportion of our churches, and ministers too, stand still and see thousands of these poor deluded creatures perishing at their doors, and think their case hopeless.

"I was conversing with a brother minister, of the Baptist order, a few days ago, to whom I gave some of your Tracts (Duties of Protestants) and requested him to distribute them among his people, which he promised to do, but said, 'I consider that there is but little hope of them.'

" 'Well,' said I, 'the world is to be converted to Christ, and what is to become of these poor creatures who are going to judgment, not knowing their right hand from their left?'

" 'I don't know,' said he, and so it is with many others.

"After supplying my own parish with four Tracts, I had some two or three hundred left on the Duties of Protestants, and I visited three of my brother ministers of the Baptist and Methodist de-

nominations, and gave them the Tracts to distribute among their own people, and tried to enlist their feelings in the work. But there seems to be almost a settled conviction in their minds that Roman Catholics are beyond the reach of hope. But blessed be God, the clouds are beginning to disperse. The year of jubilee is at hand. Ransomed sinners are returning to Jesus. The spirit of grace and supplication is poured out. The angel of the Apocalypse, having much incense to offer, is standing before the altar of God, and soon the loud hallelujah will be heard from sea to sea, and from shore to shore, saying, 'The Lord God Omnipotent reigneth, and the kingdom and the dominion, and the greatness of the Kingdom under the whole heaven is given to the people of the saints of the most High.'

"I hope ere long to take up another contribution, which may be another drop in the stream. Wishing your Society God speed, I remain yours in the Gospel."

IRISH MISSION IN FAIRFIELD COUNTY, CONNECTICUT.

Mr. M. Young, from whose report we take the following extracts, is stationed in Fairfield County, in the State of Connecticut, where, from the early part of the current missionary year, he prosecuted his labors in various towns with usual success and encouragement till the early part of the past winter. He was then interrupted by an affection of one of his eyes. He was not, however, wholly disabled. In the Infirmary to which it was necessary for him to resort, he engaged as opportunity was offered in conducting religious exercises. He is so far restored, at present, that hopes are entertained by his physician and friends that he will soon be able to resume his work. Of his labors, his field and his prospects he says:

REPORT OF MR. M. YOUNG.

Summary of visits, tracts, and Testaments given—hopeful prospects of the field—Romanists hear the missionary—some of them desire a school—the priest unpopular—scolds his people, &c.—the missionary withdrawn from his field by illness—but useful in the Infirmary, &c.

"I have visited *eighty-nine families* in Southport, Fairfield and Bridgeport. I have given away to Romanists and others 225 pages of the Society's tracts, have supplied *three* Romanist families with copies of the New Testament, and have read the Scriptures on eight occasions and prayed in five families.

"This field in which I labor is an interesting one, especially that part which comprises Bridgeport, as many of the Romanists there are willing to listen to the reading of the Scriptures and also hear the missionary's exhortations. In the entire field your missionary has access to about 500 *Romanist families*, and some of them are of a very interesting character. Some of these have expressed a desire for me to open a school, and assured me that they would send their children. Some of these parents have begun to lose confidence in their priest, for they think from his course that his whole design is simply to get hold of their money. Certainly he acts unwisely. Even the servant-girls say that he scolds them from the 'altar' in such terms that they will not attend the church. They say he scolds because they do not pay the fee he demands. Rumor affirms that he even struck a man for not handing him two dollars which he demanded. One of the aggrieved persons expressed to me a wish that I would take him to a Protestant church.

"This conduct on the part of Rome's priests will not do in America. It will work her overthrow.

"Our friends in Fairfield and Bridgeport seem to be very much interested in our missionary work, as they now see that it is doing good among a class of citizens hitherto much neglected.

"As you are aware, your missionary

in the providence of God, through inflammation in one of his eyes, has been unable to continue his labors in the field assigned to him. But while the Lord cut me off from laboring in one field, he assigned to me another where I could be still useful to some extent. That field is the New-York Eye Infirmary, to which I was obliged to resort for treatment under the care of the physicians who attend there; and where I met with a number of Romanists and others, who had resorted there for medical treatment, as well as myself, from different parts of the country. They were cut off from religious services on the Sabbath. Being spared the use of one of my eyes, the Lord used me to open religious services twice on the Sabbath. The Superintendent kindly fitted up a convenient place in one of the rooms, where I conducted religious services *twice* each Sabbath.

"The exercises were opened by prayer, singing, and reading a portion of the Scriptures. Some of the Protestant hearers expressed their delight with the services and in hearing those songs of Zion to which they had been accustomed at home in their childhood. All these persons called upon me during the week evenings, to sing again those hymns which administered comfort and consolation in their sufferings. It was delightful to see such a number of Romanists as gathered around me in the week evenings to hear the story of the cross and of salvation by a Redeemer. Many expressed their great delight in what they heard, and not only so, but will carry home the glad tidings of what they heard to others, and circulate it all around among their neighbors.

"Who can tell what good, through the blessing of God, may result from seed sown by the wayside and in weakness! I feel fully confident that one infidel has been reclaimed by these services from his infidelity, and has embraced the truth as it is in Christ.

"Through the blessing of God and the good care of my physicians, I feel partially recovered, and hope to be able soon

to resume my labors in the field assigned me, and I hope to be more devoted and useful than ever."

IRISH MISSION IN NEW YORK

The Irish Mission in the north-western part of the city is in a prosperous condition. Mr. Hillas, who labors among the Irish Romanist population, is gaining the confidence of those who know him, and is doing good to adults and children. He does much to promote the welfare of our mission school in 43d-street.

REPORT OF MR. R. HILLAS.

Mission advances in interest—scarlet fever—death of two pupils—evil rumor started to prejudice the school—but not successful—Romanists favorable to the mission school—temperance pledge, etc.

In his report Mr. Hillas says:

"I rejoice and bless the Lord that our work of evangelization is going on prosperously and encouragingly in the neighborhood of our mission school on 43d street, notwithstanding the counteracting influences by which we are surrounded. I am happy to say that the scarlet fever, which has been prevalent for some time past in this vicinity, is considerably on the decrease, and most of our pupils who have had it are well and attending the mission school again. Two of our scholars have become victims to the disease, and one of them, a Roman Catholic, died singing the hymns which he learned at the mission school, and is now, I have good reason to believe, a bright angel, and among that glorious company who stand around the 'great white throne' singing the praises of the Lamb who hath redeemed him with His most precious blood.

"Some evil-disposed people, and of course enemies to our cause here, circulated a report—a false report indeed—that the fever *originated* in our school; that the contagion was being rapidly communicated to Romanists who attended it, and that it was *unlucky* for people to send their children to such a school.

But happily this malicious rumor did not have an injurious effect upon our school, as it is as well attended at the present time as it has been at any period since its establishment, and Romanists prize it highly. They have told me that they believe it has done much good and is an instrument of great utility in this Sabbath-desecrating neighborhood. Although we have many enemies here, yet it is gratifying to know we have friends too.

"Some Romanists having heard that we are about to leave our present quarters, came to me and asked if it was so. I answered by saying, not immediately, but should do so when we found rooms that would suit our purpose better. They said they should be very sorry to see us move away, as their children were learning so fast, and improving in their morals so much. They felt happy when I told them that we intended to move but a short distance, and that it would not be too far for them to send their children to school. They said they would send them to any part of the city to which we might go.

"I visited as many families during the month as circumstances allowed, and lost no opportunity of conversing with Catholics when I found a door for the same. I have had many interesting and profitable interviews with Irish Romanists, distributed some *seven hundred* pages of tracts, several of which I have read in the hearing of victims of intemperance, which will, I trust, have a salutary, and it may be, a reformatory effect.

"A shoemaker, an Irish Romanist and an inebriate, to whom I gave a tract on the evils of intemperance some time ago, told me yesterday when I called to see him, that he read the 'book' I gave him carefully, that it was all right and true, and that he had made up his mind to quit drinking rum, for it had ruined him,—had lost his all by it. He said he had taken the pledge of total abstinence for one year, and at the end of that period he would renew it for life. May the Lord help him to resist temptation.

"I gave a Testament to a promising

young Romanist, who was very desirous of having the precious book in her possession. I have loaned several volumes from our library to Romanists who, I trust, have read them with eagerness and profit.

"The Sabbath-school is encouraging, and several Romish children have been added to it lately."

In this connexion we submit a report from Mrs. Thistle, the excellent Instructress of the mission school in 43d-street. Mrs. Thistle devotes herself to the service with great constancy, and under her judicious and energetic management, the scholars have increased in number, and improved in all respects in a most encouraging manner. There is an "*Industrial School*" connected with this mission which is very useful.

MRS. THISTLE'S REPORT.

FESTIVAL IN THE IRISH MISSION SCHOOL.

"Knowing that you are at all times glad to hear from the different fields of labor under your care, I take this opportunity of stating that your mission day-school in 43d-street is in a highly prosperous and flourishing condition. Through the kindness and liberality of a few of those ladies who take a deep interest in the welfare of our school, we were enabled to get up a *festival* for the children, which took place on the 28th of December. Notwithstanding the severity of the weather, Mrs. Robb, Mrs. Halliday, and Mrs. Doctor Fetter were actively engaged in their self-denying labor, and long before the appointed hour, we were pleased to see *one hundred and thirty* happy children placed before us, each endeavoring to please by good behavior. Had it not been for the inclemency of the weather there would have been more in attendance than our school-room could have accommodated.

"The exercises consisted of singing, reciting portions of Scripture, and speaking dialogues by the children, all of which

were done in a very creditable manner. The Rev. Mr. Rankin, who was present, addressed the children in a brief, pleasing, and appropriate style. Mr. Lyons next questioned them on Scripture lessons, and all were much gratified to find the answers so prompt and correct. Mr. Halliday then addressed the children and the exercises were closed by their singing the hymn beginning—

"I'll away to the mission school."

"I would take this opportunity of returning thanks to Mrs. Hillas for teaching the children to sing, and leading in the singing on the day of our festival.

"It is certainly cheering to see so many of the youth of our city thus brought under the influence of moral discipline, where they have at least some of the glorious truths of the gospel of Jesus Christ impressed upon their young minds, and which, through the blessing of God, are calculated to lead them to accept of and acknowledge Christ as their guide, and to reject the teachings of the Romish Priests. We are here in the very midst of Romanism, surrounded on every side by the soul-destroying system of the Papacy. The priests and the 'sisters of charity' endeavor to prevent the children from attending our school; and often when I see so many willing to remain in attendance upon it, I cannot but hope that that God who orders all things for His own glory and His people's good, will cause the light of divine truth to shine into the hearts of some of these children. And I would here most earnestly entreat any of our Christian friends, into whose hand this may fall, that they would not forget to bear them on their hearts at a throne of grace, that the holy spirit would lead them into all truth, and that God would shed abroad his love in their souls.

"Owing to the inclemency of the weather, we had comparatively few visitors on the occasion; but all expressed themselves much pleased with the singing and the accuracy with which the pupils recited their Scripture and other lessons. They were also gratified with their appearance

deportment, which were really very
l, especially when we consider the
of children we have to deal with."

IRISH MISSION IN PITTSBURGH.

MR. DE FOREST, MISSIONARY.

*rt delayed—fruits divinely promised—
iptures read—a family attends Protestant
ces of worship—some others are ready to
e that step—difficulty in breaking away
m Roman tyranny—a sad case—the dying
suffered to see Protestants, when it can
presented—an invalid of seven years con-
ment, etc.—interesting interview, etc., etc.
summary of the work.*

R. DE FOREST says :—

Owing to a temporary interruption
y operations in January, in conse-
ce of a severe cold from which I suf-
, I omitted to report to you the pro-
and results of my labors during that
h, deeming it expedient to wait the
lusion of February, that I might
you at once an account for both
hs.

Let me, therefore, now proceed to give
a statement of what I have been
led to do in my field during that
d. I can say that though visible
ts may not be as numerous as I
wish, from much observation I am
rmed in the belief that my efforts
directed to the best advantage ;
gh the *visible* fruits of the labors
t now show themselves, yet I con-
tly believe that God, in his own good
will make them appear. He will
them come forth as through the
mentality of the Scriptures which
e distributed, which I have read,
which I have quoted in religious con-
tion with Roman Catholics. 'His
shall not return void.'

That the sacred Scriptures are read
ose families who have been induced
ceive them from me, is unquestion-
but whether there are conversions
als to God, is a question not so
answered. Yet, humanly speak-
regard it as a hopeful sign that I
now the promise of *several* *Romish*
ies to go with me to hear preach-
n some Protestant evangelical

church. One of these families has al-
ready fulfilled that promise. I have
introduced the family to the pastor and
officers of the church, and they have since
pledged themselves *regularly to attend*
said place of worship. Should God in
His sovereign mercy convert them, it
would be almost literally bringing them
out of a 'horrible pit and miry clay.'
The head of this Roman Catholic family
has read his Bible about three-fourths
through. Of course he has broken his
allegiance to Rome.

"There are other families that may be
brought to take the same decided step.
Still it requires much time, and too much
should not be demanded of those whose
faith, even if they have it, is but as a
grain of mustard seed.

"The spirit of revolt against Popish
tyranny, even in this highly favored
land, meets with a terrifying opposition.
The great enemy of righteousness and
his supporters are extremely watchful of
my movements in endeavoring to bear
testimony among this people to the truth
of the Gospel against Papal errors and
superstitions.

"Through her reading of a Bible,
which a widowed mother received of me
about two months since, I trust great
comfort may be found. Her condition
as a widow is rendered still more sad
through the infirmities of her declining
age, and especially through the perverse-
ness of a son, who despises all her en-
treaties and persuasions to check his in-
ordinate appetite for inebriating drinks.
His mad career is overwhelming her with
sorrow. I shall endeavor to see her
often, and encourage her to lean upon the
Almighty arm for support, and kindly
show her the antidote to grief and de-
spair, which is revealed for us in the
Gospel.

"But whilst I have been thus engaged
in conveying the words of comfort and of
life to numerous *families*, the agents of
anti-Christ have not been inactive, ap-
pointed as they have been by their supe-
riors to go around and personally warn

the people, at their houses, not to permit their children to attend our heretical schools or places of worship.

"Even at the bedside of the sick and dying, am I hindered from imparting much of the light and comforts of the Gospel. The powerful influence of the '*confessional*,' especially over the *female* minds, as well as the jealous vigilance of neighbors to discover the entrance of a Protestant into the abode of an invalid Roman Catholic, has been most effectually employed to debar the admission of a single ray of the light of heaven to the afflicted. It is, indeed, difficult to conceive that the apostacy of man is so great and ruinous that he can grudge Gospel comfort to poor, infirm, or dying men! Yet so we find it.

"There lies, in the Fifth Ward of Pittsburgh, a man who has been an invalid for seven years. His own infidelity, or total indifference to all religion on the one hand, and the fidelity of his wife and children to Roman Catholicism on the other, seems to render his conversion, humanly speaking, absolutely hopeless. Still the word of the Lord, we are assured is not bound. As it is '*sharper than any two-edged sword, piercing to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart*,' in my further intercourse with that family, I dare not distrust the Lord's power to convert and to save him through

'the word' which I have found means to read to him.

"I have had many interesting interviews with families in reading the Bible and praying with them for Divine illumination, or that they may be made wise unto salvation, and be adopted into the family of God. And I begin to realize the *importance* and even the *necessity* of spending *much time* in instructing them by reading and conversation, and prayer, especially where my visits are welcomed. And though I find this part of my work to be most arduous, and one which the natural enmity of the heart against the truth renders extremely difficult, I feel prompted to persevere by the scriptural promises of reaping a future reward, for all the toil I endure.

"During the past two months I have made, for *religious* purposes, about *three hundred and fifty* visits; repeatedly visiting and *addressing our several schools*, and visiting *the families* of the children who attend them. I have induced several families to attend church. I have also visited and relieved the sick and the poor, and gathered teachers together in our '*sewing schools*' to take the places of those who must withdraw therefrom.

"Indeed, I find that time seems really too short to accomplish all I would desire to perform. But the days now rapidly increasing in length will afford me much wider scope for missionary labor."

MISCELLANEOUS.

DEATH OF REV. DR. BROWNLEE.

The Rev. WILLIAM C. BROWNLEE, D. D., closed his highly useful and eventful life on the eleventh day of February last. For many years he was one of the pastors of the Collegiate Reformed Dutch Church of this city, and held that relation at the time of his death, though by

reason of a paralysis which he suffered in September, 1843, he had been laid aside from the active duties of the ministry from that time.

It is not our object to write the biography of Dr. Brownlee. We leave that to other hands. But we may say, for the benefit of those who did not know him, that he was a very agreeable companion, a popu-

lar preacher, an excellent pastor, a ripe and accomplished scholar, an able and ready writer, and as a controversialist had few superiors. He was one of the most distinguished Divines of the day in which he lived.

At an early period he became deeply interested in efforts designed to arouse the American people to a perception of the movements of Papiasts in reference to the United States, and to give them a just conception of Roman Catholicism, and their duty in regard to it and its deluded victims. To many, however, of that day, his statements seemed harsh and even exaggerated, and his portraiture of Papal doctrines, plans, purposes, and policy, as the creations of an over-heated imagination, or the utterances of religious fanaticism and bigotry.

But Dr. Brownlee had *studied* the subject of Romanism. He *knew* its doctrines and its history, and he was more than a *quarter of a century in advance* of most of his Protestant brethren, and of those who thus judged him. His writings are *now* seen to have painted the thing of which he wrote to the life. He did not exaggerate even in the matters which when published were regarded by Protestants with most disapprobation. They are now found to be but truthful delineations. His labors will long be happily felt by the people of this nation.

But he is gone. His work is done, and we doubt not that he has entered the rest which remains to the people of God:

At a meeting of the Board of Directors, subsequent to his decease, the following paper was introduced and adopted unanimously—viz :

PREAMBLE ' AND RESOLUTIONS.

" *Whereas*, The Rev. William C. Brownlee, D. D., of New-York, one of the Life Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION departed this life on the 11th of February, 1860, in great peace and comfort of the Christian hope, after many years of prostration and suffering under paralysis, which he was enabled to bear with remarkable fortitude and resignation, and—

" *Whereas*, Previous to his disability for all labor, by the cause specified, he engaged vigorously and ably in resisting the encroachments of the Papacy in the United States, revealing to the public its anti-Christian nature and spirit, and its disastrous effects upon society, in opposition to the false show in which it appeared when surrounded by Protestants or in a Protestant community, and under which its priesthood then sought to have it conceived of by the American people, and

" *Whereas*, The origin, growth, and usefulness of the American Protestant Society, which is represented in, and is a component part of the AMERICAN AND FOREIGN CHRISTIAN UNION, were to a large extent the result of his counsel, agency, or influence, and said Society did much to prepare the way for the operations and usefulness of the AMERICAN AND FOREIGN CHRISTIAN UNION, this Board, not less than the Christian public, have derived many benefits from his service, and not the least valuable of which are the various publications on the subject of Romanism which they have from his prolific pen: therefore,

1. " *Resolved*, That in the protracted illness and death of the Rev. William C. Brownlee, D. D., the Board are deeply afflicted; and they feel that they are bereaved of one of their ablest and most zealous fellow-laborers, and the Protestant community of one of its warmest friends.

2. " *Resolved*, That while they bow with submission to the trying providence experienced in the case of their departed brother, the Rev. Dr. Brownlee, the Board gratefully recognize, and acknowledge those measures of grace, which were divinely

vouchsafed for his support, and which were usually experienced by him, but were especially granted near and at the closing period of his earthly life, by which he was enabled 'to finish his course with joy,' to triumph even in death, and to leave with surviving relatives and friends, an additional and consoling evidence of his personal acceptance with God.

3. "*Resolved*, That the Board cherish the memory of the Rev. Dr. Brownlee, and his various gifts and excellencies of character with profound respect, and warm, fraternal regard; and they devoutly thank Almighty God for that service, which he was enabled to perform in behalf of a pure and evangelical Christianity, against the system of the Papacy, just at that period in our history when few of our countrymen had comprehended the errors, corruptions, and dangers of Romanism, and when immense multitudes from Europe, reared in the Romish church, were beginning to come to our shores, and a strong effort was to be made to establish the Papacy here in the affections of the people.

4. "*Resolved*, That in the death of Dr. Brownlee, and the sudden and unexpected manner in which he was disqualified for labor, this Board find an impressive admonition to be diligent in duty, knowing that at such an hour as they think not the Master may call them also from his earthly service.

5. "*Resolved*, That the Board deeply sympathize with the family of their departed brother, and they hereby extend to them their assurance of the same, praying that God may sustain them in their afflictions, and overrule this bereavement to their present and everlasting good."

DEATH OF MR. DANIEL FANSHAW.

In the providence of God it has become our painful duty to record the death of Mr. DANIEL FANSHAW, a long tried friend, and generous patron of our Society. He died at his residence in Yorkville, on the 20th of February last. For many years consecu-

tively he was a member of the Board of Directors, and shared in their counsels, sacrifices and responsibilities as connected with the furtherance of the operations and ends of the Society. With the progress of time, the developments of Providence, and study of the word of God, his interest in the work of the Society, and his convictions of its necessity, utility, and great importance to the cause of pure and evangelical Christianity, continually gained strength.

Mr. Fanshaw was a remarkable man. His business qualities were of a very superior order, as is abundantly demonstrated by the large estate which he has succeeded in accumulating, and which he has left to the enjoyment of his relatives and friends, and for the benefit of various benevolent societies, among which our Institution, as we gratefully acknowledge, has a full share.

He came to this city a poor young man, with feelings prejudiced against the cause of Christianity, and with strong leanings toward infidelity. Soon afterward, however, he became a convert to the gospel and made a public profession of his faith in Christ. He united himself with the Reformed Dutch Church here, and remained in connection with that denomination during his life.

He cherished a lively interest in religious things, and in one form or another had much to do with the leading charities of the day—Bible, Tract and Missionary Societies. He was social, courteous, kind, humane. He was industrious, and prosecuted his business till the last. He sought and found happiness in active employment rather than in ease and indulgence. As a man of business he was extensively known, and highly

expected; and in his death the world has lost an upright and valuable citizen, the church an honored and useful member, and the AMERICAN AND FOREIGN CHRISTIAN UNION, an intelligent, firm and liberal friend. His death leaves a vacancy that may not speedily be filled.

At a meeting of the Board, held subsequent to his death, the following minute was unanimously adopted :

MINUTE IN CASE OF MR. FANSHAW.

Whereas, in the providence of God. Mr. DANIEL FANSHAW, one of the oldest members of the AMERICAN AND FOREIGN CHRISTIAN UNION, and of the Board of Directors, has been suddenly called away by death, and

Whereas, he cherished a lively interest in the designs and operations of the Society, and fully comprehended its spirit and aims, and labored to promote them, therefore

1. *Resolved*, That in the death of Mr. Fanshaw, their brother and fellow Director, this Board are bereaved of a highly valued counsellor, and the cause for which they labor of a judicious and able friend.
2. *Resolved*, That while they mourn his loss from their circle, and the labors in which he was accustomed to participate, they rejoice in that grace which was divinely bestowed upon him during his last illness and at the time of his departure, and in the conviction that to himself at least, death has been gain.
3. *Resolved*, That this Board tender their sympathies to the family of their departed brother, and earnestly pray Almighty God that they may be sustained under this severe affliction.
4. *Resolved*, That from the death of Mr. Fanshaw the Board would derive motives to diligence in the discharge of their duties, and they would call upon themselves and all the members of the Society, to pray the Great Head of the Church to raise up helpers to take the

places of his servants whom he calls from earth to the glories of his upper kingdom.

M. EDMOND ABOUT, CONCERNING PROTESTANTS AND ROMANISTS.

In our October number of the Magazine we called attention to the recent work of M. Edmond About, entitled "*The Roman Question*." We gave an extract from his writings which clearly showed his intimate acquaintance with the topics he had chosen to discuss.

We now give another article from his pen, respecting the Protestants and Romanists of Alsace, France. What *he* had been taught to believe concerning Protestants, vast multitudes in France are taught still to believe. But the light is dawning, and the errors propagated will pass away. He says:

"I had every reason to suppose that the Protestants of Alsace, being rebels, trampled under foot the laws of the Empire, refused to pay taxes, evaded military service, set at naught morality, and pillaged other men's goods. For, in a point of fact, a sect which is destined to certain damnation would be very silly if it were to deny itself any possible enjoyment in this present world. But the things I have heard here completely astonish me. I have been assured by a Catholic policeman that the Emperor has no more devoted, more peaceable, or more irreproachable subjects than these cursed heretics. A Catholic officer swears to me that his best soldiers are Protestants. I learn from a Catholic tax-gatherer that the Protestants not only pay their taxes regularly, but that many of them make it a point of paying all their contributions for the year on New-Year's day. A Catholic Superintendent of Woods and Forests declares to me that in a canton of which three-fourths of the inhabitants are Protestants, 93 per cent. of the offences against the forest laws are com-

mitted by Catholics. I could not believe my ears. 'But, gentlemen,' I exclaimed, with all the authority of the true faith, 'it is most certain that Catholics are more enlightened than Protestants, since their light comes from on High. Moreover, they must necessarily be more rich, because, as we know—

'Dieu prodigue ses biens
A ceux qui font vœu d'être sçavans.'

"They civilly answered me that I was altogether in error. That the heretic youth of this district was better educated than our own, and for this reason, that the Protestant ministers were able and zealous men, who threw their whole souls into their work; while, on the other hand, the good Catholic priests of Alsace knew nothing more than how to say mass and curse Protestants. They further told me that the Protestants are the best farmers, that their dwellings are the neatest and cleanest, that they are the best men of business, and make fortunes more frequently than Catholics. They showed me Protestant villages in a state of the highest prosperity, lands yielding rich harvests, and flourishing manufacturers—such, for example as those of M. Goldenburg and M. Schatenman. They showed me Catholic hamlets, and even towns, in which idleness, drunkenness, and misery enjoyed a fraternal reign, notwithstanding that all the women attended mass every day, and that the men kept more than a hundred saints' days in a year. 'You see,' said a heretic to me, 'that the influence of Rome is felt afar off. It may be compared to the sirocco, which blows across the deserts of Africa and throws us upon our back at Strasburg. It is a happy thing for us that we have found a shelter against the blast from Rome. And, remember this, that if our kings of the 16th century had allowed France to become altogether Protestant it would at this time of day have become infinitely more rich and more moral than it is.' This hypothesis so shocked my Catholic pride that I exclaimed to the Protestant, 'Sir, what you have just said appears to me a monument of hypocrisy,

and an ignoble tissue of contradiction. In this way I shut him up. For, bet ourselves, his arguments were not so refute, and when you do not feel you able to answer a man, the shortest out of the difficulty is to insult him.

(For the American and Foreign Christian Union)

"The Love of Christ Constraineth us.

(Motto of Am. and For. Christian Union)

"Love of Christ!" oh! glorious bold

"Love of Christ constraineth us."

May He ne'er complain of coldness,
In a heart that pleadeth thus!

Love of Christ, and all His members,
And of all the world beside;
Love unfeigned, we daily render,
If we take Him for our guide.

Though the world our motives questio
Though our enemies deride,
Love of Christ, shall be our lesson
Every doubtful cause decide.

Scorn, abuse, or hate belying,
Gladly all for Him we'll brave,
While we see around us dying,
Souls whom Jesus died to save.

Persecution shrinks in terror,
At this talismanic word,
And all forms of Christless error,
Soon must die, unknown, unheard.

"Love of Christ!" oh! motto glorious
Yours a mission glad must be,
Yours a triumph most victorious,
Lasting as Eternity!

M. A.

FARMINGTON, Ct.

ANNIVERSARY.—The Anniversary of the Society will be held in this commencing Sunday evening, May when the annual sermon will be preached by the Rev. William Hague, D. D New-York, in the Broadway Tabernacle (the Rev. Dr. J. P. Thompson's church) on the 6th Avenue corner of 34th-st.

TUESDAY, 8TH OF MAY.—usual anniversary exercises will be

MISSOURI.

St. Louis.	Messrs. S. M. Edgell & Co., \$100 00; J. S. McCune, \$25; S. Gaty, \$25; Messrs. Barnum & Fogg, \$25; R. H. Cole, in full of L. M., \$30; S. Bonner, in full of L. M. for Mrs. M. C. Bonner, \$20; Mrs. C. C. Gibson, in full of L. M., \$20; Mrs. S. A. Collier, in full of L. M. for Miss M. D. Collier, \$20; Messrs. R. Beardalee, Smyth & Gore, Judge Brotherton, Bredell, and Mrs. Sere, each \$20, . . .	355 00
"	Messrs. H. Dean & H. Whit- more, each 15, . . .	30 00
"	G. P. Strong, Esq., \$10, in full of L. M. for Mrs. M. P. Strong; Messrs. J. Beardalee, King, Whit- taker, S. Plant, Gale, Flournoy, A. Plant, G. P. Plant, Montgomery, Markham, E. Jackard, Brandt, Holmes, Roberts, Wiggins, Alex- ander, Davis, Clark, C. Small, J. Small, Woods, and Miss Thom- as, each \$10, . . .	£30 00
"	Messrs. Field, Bayley, Shryock, Michael, Chilea, Johnston, Down- ing, Vandeford, Fisk, Gazzam, Studley, Nesbit, Whittaker, Pit- man, Cregin, Kellogg, Patter- son, Merick, Scudder, Ayles, Veitch, Crow, Baker, Stone, Richardson, Müller, Pearoe, Stringer & Co., Sherman, Leslie, Mason, Baker, Garret, Comstock, S. Hamill, J. Hamill, Kellogg, Goodrich, Wells, Kingsland, Ferguson, each \$5, . . .	205 00
"	Messrs. Reed, Alexander, Blair, Peters, O'Fallen, Roe, Lees, Bean, Powell, Douglass, Marks, Filley, Woods, Helpenstine, each \$5, . . .	70 00
"	Messrs. Kingsland, Rumbold, Eager, Whittlesey, Seaver, Goff, Carr, Campbell, Brown, Slaughter, Conant, Mermod, Barclay, Jackard, Glenville, Branham, Adrianse, Bears, Davis, Webb, Abbott, Garnet, Tower, Gamble, Barrou, Lamb, McDannold, Astell, Waugh, Groshon, Stamps, Colcord, Milliken, Bonhan, Ken- nett, Almce, Totten, Cole, Greeley, Steele, Riale, Douglass, Thayer, Whiteside, Archer, Peck, Coal- ter, Dyer, Broadwell, Moody, Sage, Ranney, Ramsey, Dunn, Peck, Arnot, Rice, Carr, Knight, Lake, each \$5, . . .	300 00
"	Messrs. Barnhurst, Noyes, Coch- ran, Rogers, Whitney, Sproul, Hillyer, Reeder, Plant, Whitehill, Whittier, Sanborn, Bredell, Adri- ance, Switzer, Shand, and Miss Powel, each \$3, . . .	51 00

Receipts for the Kan akee Mission will appear in next Number.

St. Louis.	Hon. Judge Breckenridge, Mrs. McDannold, Carr, Shapeleigh, each \$2 50, . . .	
"	Messrs. Scott, Grady, Randall, Largue, Wyman, Mitchell, Dean, Sanborn, Gray, Berry, Barnard, Pierce, Davis, Henry, Baker, Carr, each \$2, . . .	
"	Mrs. Burns, Lackland, Tasker, Tutt, Van Bergen, Sluder, Mrs. Murphy, each \$2, . . .	
"	Capt. McCord, McClanahan, Baron, Kokohl, Black, each \$1 50, . . .	
"	Mrs. Patrick, . . .	
"	40 individuals, \$1 each, . . .	
"	6 " 50c, " . . .	
"	Martha Washington Society, per Mrs. Judd, for St. Louis Miss'n Rev. Marvin and others, for the St. Louis Mission, . . .	
"	Miss Collier, for the St. Louis Mission, . . .	
"	Centenary Meth. Epis. Church, which makes Sam'l Brown, Esq., L. M., . . .	
"	4th Baptist Church, . . .	
"	North Presbyterian Church, . . .	
"	Cumb. Presbyterian Church, . . .	
"	3d Baptist Church, . . .	

OHIO.

Castalia.	Cong'l Church, per H. Smith, . . .	1
Johnstown.	E. Garland, . . .	
Nelson.	Bequest by the late Dan'l Everest, Johnsonville. Rev. O. S. Eells, for L. M., . . .	6
Norwalk.	Baptist Church, . . .	
"	Meth. Epis. Church, in part L. M. for Rev. S. Mower, . . .	
"	Mrs. P. N. Schuyler, Dr. Ford, Mrs. Baker, J. Kennan, each \$1, Cash, . . .	
Manasseld.	Evan. Luth. Church, on L. M. for Rev. S. Fenner, . . .	
"	United Presbyterian Church on L. M. for Rev. D. Paul, . . .	
"	Meth. Epis. Church, on L. M. for Rev. W. H. Nickerson, . . .	1
"	Congregational Church, . . .	
"	A. I. Grimes, on L. M., \$5; A. T. Bates, on L. M., \$5; J. P. Dren- nen, on L. M., \$5; Mrs. C. L. Blymer, on L. M., \$5, . . .	2
Peru.	Rev. J. McCutchan, on L. M. for Mrs. M., . . .	
Sandusky City.	Congregational Church, . . .	
"	Presb. Ch., on L. M. for Rev. T. C. Campbell, . . .	11
"	Grace Ch. (Epis.), in part L. M. for Rev. S. A. Bron- son, . . .	1

MICHIGAN.

Detroit.	Capt. H. H. Day, . . .	1
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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. XI.

JUNE, 1860.

No. 6.

THE ELEVENTH ANNIVERSARY.

The Eleventh Anniversary of the AMERICAN AND FOREIGN CHRISTIAN UNION has been held since our last issue. In order to lay the proceedings before our readers, we have delayed the publication of the present number a few days. We have also added several pages to the Magazine, that we may give an abridgement of the Annual Report of the Board of Directors. This delay we think will be fully compensated, by the variety, amount, and interesting nature of the matter comprised in this number.

ANNUAL SERMON.

The Anniversary Exercises were commenced on Sabbath evening, the 6th of May, and closed on Tuesday evening following. They were of elevated character, highly interesting, and well attended by large and intelligent audiences.

The Annual Sermon was preached on Sabbath evening, in the *Broadway Tabernacle*, corner of Broadway and Thirty-fourth street, by the Rev. William Hague, D. D., of the Baptist denomination—one of the pastors in this city. It was an able, excellent, and highly appropriate discourse, delivered in an impressive manner, and listened to with marked atten-

tion and lively interest, to the close, by a very large audience.

The text on which it was founded, was the fourteenth verse of the twenty-fifth Psalm: "The secret of the Lord is with them that fear him, and he will shew them his covenant."

The Board have requested a copy of the sermon for publication, and we trust that the author will gratify them and the friends of the cause which we labor to promote, by granting the request.

We will hope, therefore, to be able in some future number to present the sermon to our readers. In the meantime, we submit the following brief report and outline of it, as given by one of the daily papers in the morning next after its delivery.

Having announced the text, the preacher said:

"The word secret means something which was withheld from common view. When we saw great preparations for a mighty enterprise the reasons for which were not understood, it was natural to inquire wherein was the secret of the matter. The kingdom of Christ, as it had been established upon the earth, appeared to be inadequate to the great mission for which it was intended. . . .

"Christianity sought not to confine

itself to the heathen nations where original paganism was the rule, but it had a mission to the old and the new worlds, where a transformed paganism had been governing multitudes in the name of Christ. Underlying the words of the text was the development that a great cloud of gloomy mystery hung over the secret of those forces necessary to be exercised with a view to the victory of truth over error. There was a gloomy mystery enveloping the plans of God's government in regard to the great agencies which were at work to eradicate error. After we had surveyed the physical government of God, and taken cognizance of his moral government, viewed them in their mysterious aspect, in their bearings upon the established errors which exist in every form, then we discovered the lifting of the veil, and for the first time the grandeur of God's workings and his power.

"The preacher rapidly glanced at the rise and progress of pagan superstition up to the time of Christ's advent. Since then arrogating priesthoods had set themselves up as Christ, and in the concentrated shape of the Papal Hierarchy had assumed the prerogatives of God, and by their assumption had robbed half of Europe of the simple religion of the humble and lowly Savior. Although the retrospect of the history of the world was overcast with a heavy gloom, yet we had in the Bible a standpoint which beamed out a light that revealed the fact that never was there reason to be less hopeful than at the time when the Psalmist penned the words of the text. The covenant which God had made with Abraham, "In thee shall all the families of the earth be blessed," had been remembered, and in times of trial his children had taken comfort and courage, and stood boldly and energetically against the aggressions of Satan.

"At Rome was the same old paganism in a new garb and a new name. Middleton, while traveling there, had properly said, 'Better worship the founders of Empires, than the founders of convents

and nunneries.' Japan had elevated herself in the scale of civilization when she banished her priests; never did she stand higher in her history than when that great step opened up a highway for the Truth in its simplicity and its power.

"In reference to the Christian Union, the great law of compensations had been well illustrated in its history and in its results. The door was now open for Christians to lavish fortunes in scattering Bibles, where, seven years ago, the old Pope had supreme control. Sardinia, by the grace of God, had become Italy—was Italy. Victor Emanuel laughed at the papal bull of excommunication, and just like Luther, said, "Come, let us sing the 46th Psalm; 'God is our refuge and our strength,'" &c.

"Who were the Pope's friends now? Austria, Spain, Naples; but they have enough to do to attend to their own business.

"In 1851, an influence had been set to work by some Christian visitors at Florence, and the people in all directions were becoming anxious about the treasures of the Gospel, but they sought truth under disadvantages; and, to-day, in 1860, the door was open for Bibles and Testaments, which might be showered down, and none would be afraid to read. The prospects of that Society were now brightened. It had only to sow the seed, and soon they would be able to reap a glorious harvest in the salvation of souls."

CHANGE OF HOUR FOR THIS YEAR.

For various and important reasons the Board of Directors changed, this year, the hour of commencing the Anniversary exercises, on Tuesday, (the day designated by the Constitution for the annual meeting of the Society) from 10½ o'clock, A. M., to 7½ P. M. To avoid misapprehension on the part of members and friends of the Society, notice of the

change made was published in the secular and religious newspapers of the city, yet, as the Board regret to learn, some seem not to have been aware of it, and were consequently deprived of the privilege of attending the meeting. The misapprehension was also promoted by unauthorized notices, which appeared in some journals, on the morning of Tuesday, in which the exercises were represented as about to take place, at the usual time in the forenoon of that day. We trust that hereafter no such mistake or misapprehension in regard to the anniversary will occur. Perhaps a call to hold the exercises in the evening may not be made again.

EXERCISES ON TUESDAY EVENING.

On Tuesday evening, the 8th of May, the Society re-assembled at Saint Paul's Methodist Episcopal Church, on the corner of Fourth-avenue, and Twenty-second-street, to attend the remaining exercises of the anniversary occasion, which had been commenced on the preceding Sunday evening in the Broadway Tabernacle.

In the absence of the Rev. Dr. Thomas De Witt, the president of the Society, the Rev. William Hague, D. D., one of the Vice-presidents, took the chair and presided over the meeting. The house was well filled, both on the ground floor and in the galleries. At the appointed hour, half-past seven o'clock, the exercises were commenced by singing the following hymn:—

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him—Lord of all.

Ye chosen seed of Israel's race,
Ye ransom'd from the fall,
Hail him who saves you by his grace,
And crown him—Lord of all.

Sinners, whose love can ne'er forget
The wormwood and the gall:
Go, spread your trophies at his feet,
And crown him—Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him—Lord of all.

The Rev. L. P. Ledoux, of the Presbyterian church, Cornwall, N.Y., then read the Forty-sixth Psalm, and led the audience in prayer.

Mr. Edward Vernon, the General Agent, read the Treasurer's Report as approved by the auditors. It may be found at the end of the Report of the Directors, on a subsequent page.

An Abstract of the Report of the Directors was then read by the Rev. A. E. Campbell, D. D., one of the Secretaries of the Society, after which the Rev. Joel Parker, D. D., of the Presbyterian church of this city, moved the following resolutions, viz:

1. *Resolved*, That the Report, an abstract of which has now been read, be accepted and adopted, and published under the direction of the Board.

2. *Resolved*, From the statements now made in the Report, it is manifest that the Society is engaged in a work most intimately connected with the growing interests of the Kingdom of Christ, both at home and abroad.

Dr. Parker supported these resolutions in an eloquent and able speech which occupied more than half an hour in delivery, and was listened to with marked attention, and received with much satisfaction by the audience.

The following sketch, from one of the morning papers of the city, furnishes some of the principal thoughts which the speaker advanced and illustrated.

Having adverted to the general operations of the Society, and to some of the difficulties it met, in imparting the Gospel to the Romish population, he spoke of the duty of looking on the Roman Catholics as brethren—not with aversion, but as persons to whom the Bible should be conveyed, with the view of benefiting their souls.

He gave a rapid glance at the spread of true religion, from the time God revealed himself to Abraham, until the time that the Jews settled in the land of Canaan. From there the Gospel spread into Europe, westward to the British Isles; thence still westward to these shores, till the stream of true religion now nearly reaches the place whence it had its source.

He alluded to the wonderful Providence of God, in causing the Apostles, when the Jews rejected Christianity, to turn to the Gentiles; then the Roman Emperor, with only ten millions of Christians, ruled hundreds of millions of pagans, and gave civilization to the world.

When the Roman Catholic religion became corrupted, Luther, and Calvin, and Zwingle came out, analogous to Abraham's coming out of Canaan. There was a love of God, in the hearts of the Reformers, which induced the bringing of the Bible out, and teaching it to the people. They exhorted them to search the Scriptures, to see whether these things be so. From that period the speaker came down to the present day, when such a love for the old church existed, as was not the case before, since the days of the Reformation. Not that *evangelical Christians* loved the errors of the Church of Rome, but that they look-

ed upon the members of that church as having sufficient knowledge of the truth to render them capable of being better taught.

What was remarkable in the members of the Roman Church was their reverence for authority, and for God—for the two were identical. They revered the Priest, the Bishop, the Pope, and the church. A Romanist never entered a church, and gazed about as Protestants did. That arose from the deep reverence that had been implanted in them.

The system of individual control in the Church of Rome next passed under review, and the speaker expressed a wish that Protestants exercised as vigilant pastoral oversight over their flocks. The Godhead of the Son of God was another point that the Romanists would not give up. That was a doctrine that was a safeguard against error. He admitted that there was very little experimental religion among them, but their good qualities ought not to be forgotten. He contrasted them favorably with the German Neologists—the liberal thinkers, who scoffed against religion. He would sooner undertake the conversion of the former than the latter.

He maintained that the way to propagate religion was to begin with one's family, then with his friends, then with his own church, then with the Romish, then the Greek Church, then the Jews, the Mohammedans and the world at large.

We regret that we have not a fuller report of this admirable speech. It breathed the spirit of love, the true feeling of the Society toward Romanists, and the spirit which actuates all its proceedings. We love the souls of the deluded followers of the "Man of Sin," while we oppose the system of the Papacy, because of its unscriptural and ruinous character.

The Resolutions were seconded by the Rev. D. C. Van Norman, L. L. D., of the Methodist Episcopal church, and unanimously adopted.

The Rev. J. B. C. Beaubien, Missionary of the Board to the Canadian French Romanists in the city of Chicago, Illinois, was introduced to the meeting by the President, the Rev. Dr. Hague.

Mr. Beaubien is a native of Canada. His parents were of the Romish church, and his training was that of Romish children. He grew up ignorant of the first principles of the Gospel. Till nearly twenty years of age he had not seen a copy of the Bible. He offered the following resolution :

Resolved, That the recent movements among the French, Swiss, Belgian, and Canadian people at the West, call for devout thanksgiving to God : and the conversion of great numbers to Christ should remove from the minds of Christians every doubt respecting the possibility of reaching and doing good to the Roman Catholic population.

In support of this resolution, Mr. Beaubien said :

"Nine years ago, I saw an evangelical Minister, and a Bible for the first time. That minister was a missionary of the AMERICAN AND FOREIGN CHRISTIAN UNION, and that Bible was the means of opening my eyes to the errors of Rome.

"For a few years past, I have been in the employ of the American and Foreign Christian Union, in the states of Vermont and Maine. Last August I was commissioned to go to the state of Illinois, and help Father Chiniquy. When I reached St. Anne, I found that that most important movement had reached a very interesting point. On the following Sabbath, I heard mass, *not in Latin*, but in *French*. Over a thousand people were

on their bending knees, an awful silence reigned all over the house ; many were in tears, and at the close of the service, I heard many exclaim, 'Oh, if we had only heard mass in *French*, those many years, how much good it would have done us !' At that time they had renounced the worship of pictures, and none were to be seen in church. They had also ceased praying to the virgin Mary, and the Saints, in part. The generality of them were Protestants, and what was left of Rome was a few ceremonies in regard to which they were perfectly indifferent, but through which they hoped to attract those who still stood aloof.

"Toward the middle of September, Mr. Chiniquy, Rev. Mr. L'Orriault of Ottawa, and myself, held a protracted meeting at St. Anne, preparatory to the administration of the Lord's Supper. These exercises were very well attended, and at the close of each we had private conversations with the converts, and so the generality of those who communed related their christian experience. On the appointed day *six hundred* persons celebrated the Lord's supper for the first time with the bread and wine.

"While the St. Anne people were thus favored with an outpouring of the spirit of God, a movement of the same kind was in operation at Kankakee, Bourbonnais, Petites Isles, Momence, Du Coin, and other places. It was only when the movement had assumed this shape, *when it had become a fixed fact, and hundreds of souls had been converted*, that the converts began to receive aid from the East. Hence, what many newspapers have published to the world, viz : 'That the French converts of Illinois have been bought,' is utterly false.

"Let those who continue to believe that such a purchase has been made, try to buy another community of the same kind, and of the same size, and they will not doubt the truth of our statements any longer. A true Romanist, one that is just what Rome has made him, will

never be induced through money to renounce his faith. There are many nominal Romanists, who are willing to do anything for money, and the same thing could be said of many Protestants, but this does not show that sincere Romanists or Protestants can be bought.

"I will now say a few words about Chicago, my present field of labor. The French population of that city, is about *five hundred families*. Within some years past, they have built two churches, and both were taken away from them. They are now without a sanctuary. These churches were given to the Irish, the countrymen of the Bishop. Some *forty* individuals have become pious of late, and our congregations increase steadily. This movement seems destined to sweep the whole West."

The Resolution having been seconded by the Rev. R. S. Crampton, of Rochester, N. Y., it was adopted.

The audience then rose and sung the following hymn with very happy effect, viz :—

Jesus shall reign where'er the sun
Does his successive journeys run ;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

People and realms, of every tongue,
Dwell on his love with sweetest song ;
And infant voices shall proclaim
Their early blessings on his name.

Blessings abound where'er he reigns ;
The pris'ner leaps to loose his chains ;
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise and bring
Peculiar honors to our King ;
Angels descend with songs again,
And earth repeat the loud, Amen.

After which the Rev. Dr. E. N. Kirk, of the Congregational church, in Boston, Massachusetts, offered the following resolutions, viz :—

1. *Resolved*, That while this Society can take no part in political movements, *nor seek in any way to employ political*

instruments to produce a change in the institutions of society, yet we cannot, in honesty, conceal our convictions that civil freedom is intimately connected with the progress of pure Christianity, and that it will always result from the prevalence of Christian principles in any community.

2. *Resolved*, That we, therefore, look with profound sympathy on the noble and successful efforts of the Italian races to cast off all their political subjection to usurped power, and especially that monstrous form of it which is exercised by the Bishop of Rome ; and to substitute a government of Law for one of irresponsible Will : a government whose powers are bounded by the Constitution, and whose officers are the choice of the People.

3. *Resolved*, That as American Christians, we have rejoiced in the recent manifestation of those qualities in the Italian people which prove them worthy to claim a free and Constitutional Government.

4. *Resolved*, That we regard ourselves as particularly called upon to express our satisfaction with the course taken by the present King of Northern Italy, and by the various provisional authorities of Tuscany, Lombardy, and others, for their noble decision to respect the rights of the human conscience, and to leave to man the right of judging for himself which doctrine is from God, and what form of worship is most acceptable in his sight.

5. *Resolved*, That the servants of Christ and all the friends of religious freedom, recognize in the events of the past year, and in the present religious and political condition of Europe, grounds of the most profound satisfaction, of devout thankfulness to God, and of the most animating expectations.

6. *Resolved*, That the efforts made to establish an American Chapel in Paris, have thus far been eminently successful, and fully equal to our most sanguine expectations.

The Rev. Dr. Kirk sustained these resolutions by an appropriate and well timed address which occupied more than half an hour in the delivery, and was well received by the meeting.

We subjoin a brief outline of it. He began by saying :

"The AMERICAN AND FOREIGN CHRISTIAN UNION comprises the Christian Alliance, the American Protestant, and the Foreign Evangelical Societies. The object of these institutions being substantially the same, for the sake of economy and efficiency they were blended into one, whose object is not the denunciation of Romanists, but the propagation of the principles of religious liberty and of pure and evangelical Christianity.

"What we and the church need to know in reference to these objects, is how Christ viewed the Papacy. What does Christ think of it? How would Christ have us regard it? This system claims to monopolize holiness and salvation. It exalts tradition and the merits of the saints; teaches justification by works and worship of saints; it indulges and encourages a persecuting spirit, and puts the church in the place of the Bible. We cherish no hostility to the subjects of this system. We pity them. We love the people, but we hate the system.

"We have a right to enlighten that people in religious doctrines—to abhor its moral teachings—to hate the enemy of man's inalienable rights, this element of discord in human society, this hindrance to the progress of science, freedom and religion.

"While pagan empires of the East, and even the great representative of Mohammedan power relax their system, Rome stands unchanged. Why? Because it is based on the principles of human nature which loves to exercise irresponsible power—to be Lord of the conscience, and loves *worldly reward*. . . .

We need not believe Papists worse than others, nor to have begun in the wickedness of their subsequent career. Once the Papacy defended Christian States—had all the learning of the age. But the temptation of such power became too strong. It turned from the lofty eminence of its holy ministry to the most degraded immorality and political tyranny. Gregory VII. raised it morally, but confirmed the political ambition, covetousness, and pride of the higher clergy.

. . . . Once mankind were children, they needed tutors and governors. But now when the world has grown to manhood, it continues the system of infant schools. It is grievous to think how the Papacy has rested like a mildew on the noblest races. Spain's history makes one always feel like weeping, so also the country and kindred of Dante, Tasso, and Savanarola. With more distress than fear, we observe the rulers of two hundred millions watching like a fowler, the moment when they can seize the two great Protestant nations of Britain and America, and make them like Italy and Spain.

"But God is working against them. He is producing great changes. How wonderful his working! No man thought that the despotic ruler of France would have brought Italy to her present position. . . . Its unity and nationality are restored, and Austria no longer sustains Papal misrule. Italy is now a nation of twelve millions, under a national government in which power is limited by constitution, and representation is prescribed not by will but law. The rights of conscience now, for the first time in three hundred years, are respected and defined by law. The Bible is freely circulated. The Waldenses are free, and the priests are giving in their adhesion to the government.

"But look at France, a great, generous, interesting people; yet not taught or moulded by the word of God. From the time of the expulsion of the Huguenots

their history betrays a lack of a vital element in society—in ability to govern themselves. Paris has one million Roman Catholics, and one hundred churches. O! what she might have been had Huguenots remained. But Rome has lost the mind and heart of France. Half would turn Protestant to-morrow if released from the power of the priesthood."

Dr. Kirk spoke of the *Emperor* as the wonder of the age—no better, no worse, no stronger than others, but peculiar in temper and training; *reserved*, (silent amid talkers.) He has a great knowledge of the government and people; is prudent, patient, bold; regards public sentiment while maturing his plans, then, unscrupulous. In the home policy he exercises absolute control. He manages the Press, Army, Police, Post Office, Telegraphs. He exercises a general espionage. The foreign policy is not defined—the end defines the means. It is to get all the territory and diplomatic power possible.

"To us, the most interesting matter is his *relation to the Pope*, the 'Son of the Church.' He controls the ultramontane spirit at home, as anti-national, anti-imperial. He extinguishes the *Univers*—checks the Pope in France. No bull, brief, rescript, mandate, or other document from the Court of Rome to any Frenchman can be received, published, or put into execution without the approval of the government. His operations aim to keep public sentiment with him. '*Le Pope et le Congres*' calls on the Pope to relinquish his temporal power. What a hit!—'*grand et cleve la main.*' Catholic nations and princes are saying the same thing. Be our bishop—be a man of God; put away your bayonets, your Swiss guards, your temporal power, your cannon and bullets, and we will love to obey. What does the Pope virtually answer to this? Bah!

"You do not understand the subject.

at my provinces to sustain

amp to uphold my

piety—my soldiers to inspire religious reverence? You are green. I want my religious power only to preserve my temporal state; material good is not a means to ghostly dominion with me, but I want spiritual power to ensure political pre-eminence.'

"You observe that I am putting his machiavelian Italian into honest English. I will tell you what it is literally:—Children, my heart is breaking; the Legations are running away from me; the wicked children are leaving the dear, paternal roof, so that I can nurse and nurture them no more. My heart knows no peace while I think how my dear Italy is forsaking the tender mercies of Antonelli and his assistant, Pio Nono. Pray for me; I am losing my farm, and if I do, how will Peter let any body into heaven? Pray for me; not that I may lay aside my pride, and become more like Christ: that is a sort of methodist cant I have no faith in. My soul is in anguish to think how certain wicked princes are misleading my flock; whom I do not think it prudent to name, but whom, for their good, and the worlds', I hereby consign, body and soul, flesh and bones to the inextinguishable fires of perdition.'

"Poor Mastiax Ferati! He is even turning Protestant in his anguish. Substituting reasoning for authority.

I have got a precious document here, which will make a strange appearance at the judgment seat.

SERVICE DU SANIT-SIEGE.

Régiments étrangers.

Dépôt de recrutement de

DECLARATION DE CATHOLICITE.

Je soussigné contractant ce jour un engagement de quatre ans au service du Saint-Siège, déclare professer la religion catholique, apostolique et romaine.

En foi de quoi j'ai signé le présent.

A , le 18

Vu

*Le commandant du dépôt :**La recrú :*

Je soussigné, déclare pour autant que je puis m'en rapporter à son affirmation, que le nommé

appartient à la religion catholique, apostolique et romaine.

A , le 18

Le Révérend père Jésuite délégué.

Que dirait Saint-Pierre s'il était témoin de ces préparatifs ? Il se bornerait peut-être à répéter ce sérieux avertissement de son Maître : "Celui qui frappera de l'épée, périra par l'épée.

SERVICE OF THE HOLY SEIGE.

*Foreign Regiments :**Recruiting Depot
of*

DECLARATION OF CATHOLICITY.

I, the undersigned contracting to-day an engagement of four years in the service of the Holy-Seige, affirm that I profess the Roman apostolic and catholic religion.

In testimony whereof I have signed these presents.

At , the day of 18

Witnessed

*The Commander of the Depot :**The recruiting*

I, the undersigned, declare, as far as I can rely on his affirmation, that the named

belongs to the roman apostolic and catholic religion.

At , the day of 18

The Reverend Father Jesuite Delegate.

What would St. Peter say, when he should witness these preparations ? Perhaps he would feel constrained to repeat those serious admonitions of his Master : "All they that take the sword shall perish with the sword."

" 'The Millenium can't come if Peter puts up his sword.' Has Pio Nono forgotten that Peter made a great mistake

in employing it, and what his Master said about it ?'

What a reception his Bull has met ! Think of the unspeakable anguish created by the act of ex-communication ! Think of the day when Henry IV. stood at the gates of the city for seventy-two hours barefooted, that he might obtain the favor of the ghostly Father. Now the people of Italy make bonfires when the major-excommunication comes ! Despot, thy days are numbered in both hemispheres ! Too late, too late to govern mankind thus."

Dr. Kirk here proceeded to speak of the designs and doings of the Society. He said it "was organized to save Roman Catholics, like others of Adam's children, by giving them the Gospel, and to resist the aggressions of the hierarchy." He spoke of the aggressions already made, and of the spirit of defiance betrayed by certain leaders in various parts of the country. He showed that the occasion of the meeting called for mingled sentiments of sympathy with men, and thankfulness to God, and animated hope. Great things had been achieved, and great doors of usefulness were now opened, both in the Home and Foreign Fields.

He spoke of the American Chapel in Paris, and regretted the absence of Dr. McClintock, to whose ministry it was soon to be committed, and who was expected to have taken part in these services, but was hindered by sickness. He spoke of Ireland, Belgium, France, and Italy, as inviting the church of Christ now to enter and gather a rich harvest. He briefly adverted to the colony of French Romanists in Illinois, and to the *thousands* in Canada who are ready to receive the Gospel ; also to the opening for the entrance of the truth into Mexico through the Seminary at Brownsville, on the Rio Grande—into Hayti and South America, through the missions there, and closed with a stirring appeal to all patriots and

Christians to sustain the Society in its labors of love and salvation.

The resolutions were seconded by Mr. C. C. North, of the Methodist Episcopal church in this city, and were unanimously adopted, after which the Apostolic benediction was pronounced by the Rev. S. D. Burchard, D. D. of the Presbyterian Church of this city.

The Society then proceeded to the transaction of its usual annual business.

The minutes of the last annual meeting were read and approved.

The vacancy in the Board of Directors was filled by the election of the class of members which will hold office for the next succeeding four years, and whose names appear in the proper place in the Annual Report.

Several Vice-Presidents were also elected whose names are inserted in the list of Vice-Presidents.

A vote of thanks to the Rev. Dr. HAGUE was passed, for his very excellent and appropriate discourse delivered before the Society on Sabbath evening, the 6th inst. and a copy was requested for publication.

Votes of thanks to the various speakers on the occasion were then passed, and also to the trustees of the church, for its use for the meeting.

Having directed the first meeting of the Board to be held on Thursday, the 17th inst. at their office in Chamber-street, at half past 3 o'clock p. m. for the transaction of the business prescribed on the sixth article of the Constitution; and after that on their own adjournments, the Society, on motion, adjourned to meet on Tuesday preceding the second Thursday in May, 1860, in the place to be determined hereafter by the Board of Directors.

We here subjoin an abridgement of the Eleventh Annual Report.

ELEVENTH ANNUAL REPORT.

In reviewing the labors and vicissitudes of the year now brought to a close, the Board of Directors of THE AMERICAN AND FOREIGN CHRISTIAN UNION send their salutations to their friends and contributors, and call upon them in connection with themselves, to render devout thanksgiving to the Great Head of the Church, for the favors bestowed during the past year.

From the first organization of the Society, there has been no year, nor scarcely a month, when God has not given us indications of his presence and his blessing, and enabled us to

rejoice over the conversion of men redeemed from error and from sin. Most emphatically may this statement be affirmed in reference to the year now drawn to a close. Never have we seen *a time* like this—a *time* when almost the whole world is open to the labors of the Christian missionary—a *time* when so much can be accomplished by comparatively small means, and when God seems to have gone before us, opening the way, and calling upon us to "enter in and possess the land."

But before entering into any detail of the labors performed, we would

and call to remembrance the
truth that

"Time is hurrying us away
To our eternal home."

vo of our brethren beloved, Rev.

C. BROWNLEE, D. D., and Mr.
IEL FANSHAW, who have labored
toiled with us, and "borne the
pen and heat of the day," have
passed from us, and time with them
on earth is ended. They have rested
from their labors, and their works do
follow them. The death of such men,
though a great loss to the church, is,
nevertheless, to them unspeakable.
"Blessed are the dead which
rest in the Lord."

From the intimate connection of
these brethren with the Society, from
their active labor for its prosperity,
their death demands at our hands
something more than a simple refer-
ence. While their memory is em-
bedded in our hearts, we would also
record our testimony of their worth
on the printed page, that all who
may be incited to imitate their
example, to "go and do likewise."
The views of the Board concerning
these brethren, respectively, were ex-
pressed in the Magazine for the
month of May.

Noticing so specially the death
of these individuals, the Board would
use every means to convey the impression
that they are the only members of
the Society who have passed from the
earth to the life of their earthly labors to join
the church triumphant in Heaven.
We are other names, honored and
valuable, that will live in the history
of the church when all things earth-
ly have passed away. Our
prayer is that God will
raise up others who will fill their
places, and like them be efficient labor-

ers towards reclaiming millions now
enslaved by the delusions of an apos-
tate church.

Their death, however, admonishes
us to work while the day lasts,
knowing that the night cometh when
no man can work. We sorrow not,
however, as those that have no hope,
but are confident that their work on earth
was done, and that the Master has
called them away to occupy higher
seats in the "house of many man-
sions."

These events excite momentary
feelings of sadness, as they assure
us that we shall see their faces no
more on earth. Still we do not for-
get that there is a bright side to the
picture, and that oftentimes

"Behind a frowning providence,
God hides a smiling face."

Before proceeding to give a de-
tailed account of the labors of the
year, and their results in the ad-
vancement of Christ's kingdom, we
would pause to contemplate for a few
moments the *character* no less than
the *magnitude* of the work in which
we are engaged.

*And what is the work, and what is the
field of labor of the AMERICAN AND FOR-
EIGN CHRISTIAN UNION?*

We are well aware that there are
multitudes of individuals who have
no true conception of our work—who
regard us as a society formed to
wage war against the Roman Catho-
lics—to excite popular odium against
them—to persecute and denounce
them—to hold them and their senti-
ments up to derision and scorn.

Were such our object we should
expect little or no sympathy from the
Christian church. Whatever may be
the character of the Roman Catholic
church, or whatever the *spirit* she

may have manifested towards the Protestant church in *times past*, or what the spirit she *now* exhibits towards her, still we have learned from the precepts of the Master, not to render "railing for railing, nor cursing for cursing." It forms *no part* of our creed that denunciation or evil speaking have any tendency to convert or save men. Such works we leave to others. Our aim is higher and nobler. A work no less than that of trying to raise up *two hundred and sixty millions* of mere nominal Christians from their superstition and bring them to a saving acquaintance with the Savior. The great cardinal principle, therefore, that stands out before us in all its prominence, or rather that underlies all our efforts, is that these people *need* the gospel—that though *nominally* Christians, they have no true and correct views of the great plan of salvation by our Lord Jesus Christ, and therefore the *same necessity* exists, requiring us to send the Bible and living teacher to them, that exists in reference to Mohammedan or Pagan nations.

We do not affirm that no pious persons are found in the Romish communion, or that no individual in that church will be saved. But it is our deliberate conviction that the great mass of its membership has no correct idea of the plan of salvation which the Bible reveals—that fasts and feasts, and prayers to the virgin and to the saints, and masses for the dead, and similar ceremonies and works take the place of "repentance toward God, and faith in the Lord Jesus Christ."

Such is the system in all Roman Catholic countries; and though these things are modified to some extent in

this country by our laws and institutions, still even here the Bible is sealed book as to them, and multitudes of their order are groping their way in ignorance down to the chambers of death.

Let any man, then, think of *two hundred and sixty millions* of people in this condition—one quarter of the population of the globe in number, and nearly one half in wealth and influence, and then say if this work is not one demanding the most earnest prayers and efforts of God's people.

A second thought, cheering and urging us to increased effort, is the fact that God by his providence is opening a way of access to these people that they may be reached, enlightened, and saved. When the missionary spirit was revived in the churches at the commencement of the present century, the Roman Catholic nations were not accessible. But, year after year, the way has been gradually opening, whereby the Bible and the living teacher can be sent to them; so that now there are comparatively but few points where access to them is denied.

Run your eye, then, over such countries as France, Belgium, Lombardy, Sardinia, Tuscany, Ireland, Central and South America, and the Canadas, and many of the Islands of the Ocean,—and then answer the question in all seriousness, whether there is a more *important* missionary field on the face of the globe—one promising more glorious fruits, or one more intimately connected with the extension of Christ's kingdom throughout the world? We challenge any individual to point to any missionary field where the fruits have

men more abundant, or where the call for more means and more laborers have been more imperative. Who would have supposed, one year ago, that the whole of Northern Italy would be open to the Gospel? That in FLORENCE, there, but a few years since, not only missionaries, but private Christians were imprisoned for reading the Bible, that there the Gospel could be openly preached, and multitudes hear from the lips of the living teacher the way of salvation! What a change has God wrought! And well may the Christian "thank God and take courage."

From all our stations, both at home and abroad, the most encouraging news reaches us of converts, not by scores but by hundreds, and we do most respectfully and earnestly ask the friends of evangelical religion to look at the facts and statements spread out in detail under the various heads in the Report which we now submit, and then say whether the work accomplished has not fully repaid all the outlay in toil and effort and pecuniary means by which it has been effected, and whether the Society ought not to have a prominent place in the affections and sympathies of the Christian church.

The past year, in some of its aspects, has been a year of great encouragement, and we have the most satisfactory evidence that the Society is obtaining a firmer lodgement in the hearts of God's people. The evidence of this is found in the fact that the receipts for missionary purposes are in advance of the preceding year; and yet, over large portions of our national territory and especially at the South, we have had no collecting agents, and the monetary embarrass-

ments in our Western States have been even greater than they were during the commercial crisis of 1857. This increase of funds is not attributable to an increased liberality in churches where there has been no collecting agency, but to the faithful labors of our District Secretaries and Missionaries.

Our experience has been that where no faithful laborer has presented the claims of the Society, and spread the facts of the case before the people, there the collections have been few and small. To this statement, however, there have been a few honorable exceptions. Here and there, a pastor has done the work, and thus essentially aided us. To those pastors we tender our sincere and grateful acknowledgments for their co-operation.

With these preliminary statements, we now proceed to notice the operations of the year just closed. We begin with things comprised in the

HOME FIELD.

Within the Home Field, the Board has continued to conduct the missionary service for the benefit of the Papal population of the country on the same general principles as set forth in the Constitution and Rules of the Society, and as represented in previous annual reports.

As heretofore, the missionaries employed have been of different evangelical denominations, and of various tongues. They have been members, in good and regular standing, of the following churches, viz: Baptist, Congregational, German Reformed, Methodist Episcopal, Associate, New and Old School, and Reformed Presbyterian, and Reformed Dutch.

They have preached in the English, Irish, German, French, Italian, Spanish, and Bohemian languages. Their labors have been extended from the St. Lawrence to the Rio Grande, and from the Atlantic to States that lie on the western bank of the Mississippi.

SPIRIT AND MATTER OF INSTRUCTION.

Observing the instructions of his commission, the missionary, whether a minister or layman, in a city or a country district, has confined his labors to the field designated; occupied much of his time in visiting from house to house among the Romanists; conversed with them respecting the salvation of their souls; read the Word of God to them; and, wherever practicable or allowed, has prayed with them. Each, in preaching, or publicly addressing the Papal population, has confined himself to an exhibition of the Word of God, rather than of the distinctions between Romanism and Protestantism, or engaged in a warfare against Popery. He has wielded the sword of the Spirit in faith and in love, and demonstrated to his hearers that his great object, his heart's desire, was to instruct them in the knowledge of the lively oracles of God, and to secure their present and eternal welfare.

And the *children* of the Romish parents have not been forgotten, nor overlooked. Much attention has been given to them. Much kindness has been shown to them, and while multitudes of them through the spirit of kindness have been gathered into Sabbath and other schools, the way has thus been opened, in many cases, for the entrance of evangelical truth and influences to the hearts of the *parents*.

DIFFICULTIES TO BE ENCOUNTERED.

In former Reports the Board have taken occasion to speak of the *difficulties* to be encountered by the missionaries, arising from the early and strong prejudices, instilled into the minds of all Roman Catholics, against Protestant and evangelical religion, and from the agency of the Romish priesthood, put forth publicly and privately, through the pulpit and the press, and in various other ways, to prevent the people from hearing the Gospel, or in any way coming under its influence.

Those *difficulties* still exist. They render the labor of our missionaries, at times, most trying, and they require on their part extraordinary grace and peculiar qualifications. Scarcely one in the employment of the Board has escaped priestly denunciation at the altar, and there is, perhaps, not one, of whom the Romish people in the place where he labors have not been warned, and also forbidden to receive instructions, or the Bibles and religious books or tracts which he may offer.

But notwithstanding all the measures employed against them and their work, God is giving these missionaries success in their kind, unostentatious, and faithful labors.

THE SOCIETY A HELPER TO THE CHURCH.

From the beginning it has been an object with the Board to render the AMERICAN AND FOREIGN CHRISTIAN UNION a helper to all the evangelical churches in the land. They preferred in all cases, then, as now, when it could be done to edification, to have those who were reclaimed from Papal error by the missionaries, directed to churches already existing. But where the converts do not speak

the English language, and cannot to advantage attend a church already organized and supplied with a pastor, the Board organizes a *Congregation*, and watches its interests until it attains to knowledge of the Gospel, and to strength sufficient to warrant its organization as a *church*. They have already collected from Roman Catholic people, and brought forward *twenty-three* new churches.

At the present moment, there are in addition *two* organized congregations under their care; one, *German*, at Mount Olemens, in Michigan—one, *French*, in Chicago Illinois.

Besides these, among the French population of Kankakee county, Illinois, in whose behalf the Board have labored much and earnestly, in sustaining the Rev. Charles Chiniquy as a minister of the Gospel, *two* churches, embracing a membership of *more than six hundred*, were organized early in the month of February last. The members of those churches were all formerly Roman Catholics.

But by the instructions of missionaries in places where "*Congregations*" are not formally organized, very many persons are convinced of the errors of Romanism as a religion; some of them are withdrawn from connection with the Papacy, and are led to attend upon divine worship in evangelical churches, and in the *aggregate* a large number are converted to Christ.

One missionary speaks of *one* conversion in one town, of *two* in another, of *three* in another, connected with his labors, and of large numbers in his entire field, who, though not converted to Christ, nevertheless gladly receive religious instruction, and who now, through his agency, attend different Protestant churches.

Another speaks of *twenty converts* to Christ, in the eleven towns to which he has extended his labors, and of *two hundred* individuals who have been intellectually convinced of the errors of Romanism, many of whom now seek Protestant instruction.

Another speaks of *thirty persons*, adults and Sabbath-school scholars, separated from the Roman Catholic church, *three* of whom have recently united with an evangelical church by a public profession of their faith.

Another speaks of sending *sixteen* children into the Sabbath-school of one of the churches in the town where he labors. And another, who has *two* meetings among the Papists, and preaches to about *five hundred* of them every Sabbath-day, and conducts a Sabbath-school of his own, reports *three* conversions to Christ, and *eighty-four* children induced to attend the various Sabbath-schools of the evangelical churches in the place of his residence.

But we forbear to cite other instances, and simply observe that, in this way, the Society is an efficient auxiliary to the evangelical denominations, and is becoming more so with the progress of time.

MISSIONS AND STATIONS.

We may now take a more particular view of the labor that is performed by the Missionaries at their respective stations, and that the view may be most satisfactory, we shall cite their own accounts of it, adding only such statements as may be necessary to a clear apprehension of locality, previous history, or some matter of general interest.

We will begin with the

SPANISH MISSION,

At Brownsville, in Texas, on the Rio Grande.

This mission has been sustained through the year. Its usefulness and prospects of *increasing influence* in behalf of a pure and evangelical Christianity are very encouraging.

The Female Seminary, which is established there and conducted by Miss Melinda Rankin, is in a more flourishing condition than at any former period. There have been admitted *forty* young ladies during the last year.

At the last anniversary, *seventy-three* were reported as having already received their education there, and returned to their respective homes in *Mexico* to diffuse the knowledge of the Gospel which they had happily acquired.

Besides the usual *week-day* services maintained in the Seminary, Miss Rankin maintains an important *Sabbath-school*, and also distributes Bibles and tracts among the Spanish speaking people in Brownsville. She also causes them to be distributed in Matamoras, a town on the Mexican side of the Rio Grande.

In her report Miss RANKIN says :

"By the special blessing of God, I have had the opportunity and privilege, during the last year, of communicating instruction to *forty different Mexican children and youth*, all of whom have made more or less improvement in the branches of an English education.

"Besides the benefits which may accrue to Mexican children *individually*, by reason of their religious training, the influence which they may exert upon *their own country people* is important. The distrust, which I have too often felt upon this subject, has been most signally

rebuked, during the past year, in a remarkable instance, which I take pleasure in recording.

"During the late disturbance by *Cortinas*, one of my pupils, with her mother was obliged to go into Mexico. Since they have been there, *they have both been very zealously engaged in the circulation of the Bible, and other religious reading among the Mexicans.* By their hearty recommendations they have succeeded in distributing, by sale and gift, *many copies of the Scriptures, and several thousand pages of Tracts.*

"*TWENTY-FOUR Bibles* have been carried to *Monterey*, through their instrumentality; and *thirty more*, which the mother has purchased and *paid for by her own labor*, they design taking into the interior of Mexico where their friends reside, and whither they are soon going.

"These things I regard as *encouraging fruits* of my labors, being done by those of whom I had the least expectations.

"When that mother brought that little girl to me four years ago, I thought her about as unpromising a pupil as I had received into my school. But I have always felt when pupils were brought to me, that possibly a jewel might be hidden under a very rough exterior, and never have refused any.

"During the year I have received four hundred and twenty-five copies of the Scriptures, and nearly fifty thousand pages of tracts, a great proportion of which I have found means of passing into Mexico.

"*A greater amount of labor has been accomplished than in any previous year, and that, too, under circumstances of peculiar trial and embarrassment.*"

Miss Rankin alludes in her report to her illness of yellow fever, protracted through six weeks, during which the attention and kindness of the Mexicans attached her more strongly to them, and led her greatly to desire to recover, in order to labor more for their salvation.

She also alludes to the assault upon Brownsville, by Cortinas and his band of outlaws, by reason of which, she, with others left the town and took refuge in Matamoras, in Mexico. Concerning this hindrance of her labors in the Seminary, she says :

“But in this, mercy was mingled with judgment, for in my flight to Mexico God gave me the opportunity which I never possessed before, of *direct personal efforts* in communicating Bible instructions to *Mexicans* upon *Mexican soil*. It was a privilege I highly enjoyed, and had Cortinas carried out his design in the destruction of Brownsville, I should have continued my labors in Mexico.

“I fully believe that the truth is penetrating the hearts of many in Mexico, and will eventually develop itself in their salvation. Some facts confirmatory of this I may now mention.

“Two very interesting instances have come to my knowledge of Mexicans who have made a most decided renunciation of Romanism, and who express their strong condemnation of its errors and superstitious practices.

“Some months ago, a woman brought me her ‘saint’ as she called it, and asked in exchange for it *two Bibles*. I very cheerfully let her have the Bibles, hoping it might prove a happy exchange to her.

“The *heathenism* prevailing among these people who are *nominally* Christian, will, for absurdity and gross wickedness, suffer nothing by a comparison with the absurd and wicked usages among *professedly* heathen nations. Its form only aggravates its character, for its assumptions *delude* its votaries with the *hope of heaven* while they indisputably lead down to ruin.

“Protestant Christians must awake to a more truthful estimate of the church of Rome than they now have. A compromising spirit with this system of error is derogatory to every principle which

should actuate true believers in Divine Revelation. A united, bold and persevering effort is required from all God's people, before the strongholds of this system of iniquity will be broken down.”

ITALIAN MISSION.

In the last Annual Report, notice was taken of the commencement of a Mission among the Italians in New-York and vicinity, in connection with the labors of Mr. PHILIP MASSARD. That mission has been continued. It has gradually increased in interest and usefulness.

Mr. Massard speaks also the *French language*. He has rendered good service to many French families during the year, a brief notice of which will appear in his report.

In his report concerning his labors among the Italians, Mr. MASSARD says :—

“In submitting my report of missionary labors for the year just closed, it is proper to say that my services have been directed to the ITALIAN and FRENCH population in this city and vicinity. They have been chiefly given to the former, though I have rendered no inconsiderable amount of service to the latter. In New York and Brooklyn, there are, it is believed, several thousand Italians; though I have found no means of ascertaining the precise number. Many of them are in business, and in that regard are doing well; but great numbers of them are poor and in humble places in society, gain but a precarious livelihood, and are often changing their abodes. Many of them also are uneducated, and as all of them have been brought up under the Roman Catholic religion, they are either Roman Catholics, submissive to the Romish priesthood and hostile to Protestantism, or having become disgusted with the Romish priesthood, have taken up a prejudice against all religion and all religious teachers.

"In my visiting from house to house to find them and speak with them on the subject of salvation, my labors have been chiefly in the Bowery, at the Five Points and vicinity, and in the eastern part of the city, along the East river. I have visited five hundred and seventy-eight different Italian families in the course of the year, and many of them many times, for religious purposes.

"I have held religious meetings with many of them in private dwellings on the Sabbath, and also occasionally in the evenings of week-days. But our public meetings of the greatest interest have been those held in rooms in Grand-street and in Centre-street, on the Sabbath day. Those meetings are open to adults, though entered upon in the beginning especially for the benefit of the Italian children in their respective localities. They are conducted with singing, prayer, reading and expounding the Scriptures, and teaching the children. They are found to be very useful. The number in attendance varies with circumstances. At both schools the number has been as high as one hundred and ten.

"The number of Italian Bibles which I have given away is fifty-five; of Italian New Testaments, forty. I have distributed to persons who I thought would make proper use of them, eighteen thousand eight hundred and eighty-four pages of Italian tracts. About fifty Italian persons profess conversion.

"In my labors among the French population of the city, I have visited two hundred and thirty families; I have distributed nineteen French Bibles, twenty-two French New Testaments, and two thousand three hundred and seventy-nine pages of tracts in the French tongue. Of the French people visited and conversed with on the subject of religion, ten individuals profess conversion."

FRENCH SPEAKING ROMANISTS.

The French speaking Roman Catholic population of the country has continued during the year to share

the attention of the Board, and missionaries have been sustained at various points to labor in their behalf.

Among the most remarkable occurrences of the year among the French Romanists, is the *awakening and reformation*, in the northern part of Illinois. Several thousand people in that section of our country, who had witnessed the treatment of their pastor, the Rev. Charles Chiniquy, by the Romish bishop at Chicago, and who had suffered themselves by the usurpations of the Romish prelate, were led to distrust the system of the Papacy to a great extent, and to desire information in regard to the Gospel's religion.

The Board took an early and active part in bringing the Rev. Mr. Chiniquy before the Protestant community, and also in measures to relieve the people connected with him from their sufferings, as well as to communicate to them the knowledge of the Gospel. Great numbers of these French Roman Catholics now give evidence of conversion to Christ. Two churches, having a large membership, have already been organized out of their numbers, in connection with the pastoral supervision of the Rev. Mr. Chiniquy, and one "*Congregation*" has been organized through the labors of the Rev. J. B. C. Beaubien, who continues to minister to them as an evangelist.

Mr. Beaubien was sent to labor in behalf of the French Romanists in Northern Illinois, in August last, and devoted most of his time to the population in Kankakee County till the month of December, since which he has confined his service mainly to the French inhabitants of Chicago. Having had much intercourse with the people of the "Kankakee colony,"

and witnessed much of the revival or 'reformation' among the members, he has submitted the following report, which discloses a most wonderful work of grace in their behalf. He says :

"In giving a general report for the last eight months, the period of time which I have labored in Illinois, I must at the outset confess that I cannot do justice to the task that is before me. As a convert from Rome and as a Christian, I feel constrained to say that I never expected to witness what I have witnessed since I came here; although I had often prayed for it.

"I came to Illinois, toward the close of last August. Some months before, the inhabitants of St. Anne had said to the bishop of Chicago, that they bowed the knee only at the name of Jesus. Soon after the French Canadians of Kankakee caught the same spirit, and were followed by many of their countrymen of Bourbonnais, St. Marie, Middleport, Du Coin, and other places. This movement was not foreseen by any, and at its beginning no one pretended to know what direction it would take. It originated in the midst of great destitution and persecution, and when as yet no arm but that of the Almighty was relied on by the waiting thousands. It was only when that movement had become a fixed fact, and the generality of the people had abandoned Rome, that they were assured that kind American friends would come to their relief. I feel it to be my duty in this general statement to re-affirm that a distinction ought to be made between the religious movement among the French Canadians of Kankakee County, and the assistance they received from the East; because the one was entirely independent of the other.

"I spent September, October, November, and a part of December, mainly in Kankakee County, visiting only from time to time my present field. During that time, I preached to the people, visit-

ed families and conversed on religious subjects with individuals. *The congregations were large and attentive.* I was received with open arms by all, and the subject of religion always seemed to be a favorite theme among the Colonists.

"I reported from time to time my impressions as I became better acquainted with the people and the movement, and I have now more faith in both than ever before. I do not pretend to say that they all have become pious, or that a few may not return to Rome; but of this I am convinced, that *the number of those that are converted is larger than that of those who are not*, and if any go back to Rome, it will be only among those who came out of late, and who only desired the 'loaves and fishes.'

"I will now speak of Chicago. Until December last, I was unable to be here on the Sabbath. My meetings were ordinarily on Tuesday evening. Since then, however, I have preached here regularly twice, and sometimes a third time on the Sabbath, in English. I have in another report mentioned the fact that the *French speaking population of Chicago is composed of about five hundred families.* All of these, a year since, were Romanists; although at that time, the faith of some in Romanism had been shaken by the conversions and addresses of 'Father Chiniquy,' and the dishonesty of the bishop.

"Since September last, I have distributed about 150 Bibles, and thousands of pages of tracts. But this is not all, *no less than forty individuals* among these people have during that time become pious, and so far as I can see, would be ornaments to any church.

"It is an imposing spectacle to see representatives of four different nations worshipping God together, every Sabbath. Among them is a *soldier of Napoleon 1st*, a Belgian, quite advanced in age. He took part in many battles and is almost covered with scars. A few months since, he was a *strong Papist*, but now I trust he is a true soldier of Christ. He speaks

in glowing terms of Napoleon, his first general; but since he became acquainted with Christ, he prefers his banner to any other.

"I have visited a large number of families, and improved every opportunity of speaking with individuals on religious subjects. *Our Congregation increases steadily.* I forwarded you a short time since the resolutions that were adopted at a general meeting of the congregation during the last month. It seemed absolutely necessary for us to take such a step; in order to remain together and to add to our number. Having no other name but that of 'evangelical Christians,' and making true faith in Christ the only door into our society a formidable obstacle is thus removed, and dissatisfied Romanists as well as converts from Rome, of all classes, can meet with us and feel at home.

"The work is still *extending* very rapidly among the French speaking population of Illinois. Not a week passes by, but we hear of new congregations calling for the Word of God."

THE REV. FRANCIS PEPIN, is stationed at Detroit, in the State of Michigan. The field which he occupies is of great interest, and opens before him opportunities of great usefulness. It is computed that the city of Detroit now comprises *one hundred thousand* souls; and of these it is supposed, by persons who have the best means of judging in regard to it, that about *one third* part, or at least *thirty thousand*, are Roman Catholics, of whom several thousand speak the French language. In his report of his labors and their visible results, he says:

"The work of recovering the members of the Roman Catholic Church from their error and danger, is a work requiring much more patience, faith, labor, and expense, than Protestant Christians

generally anticipate. These poor children of superstition are so drilled by their priests, that they really regard it as a greater offence against God, to welcome a Protestant missionary to their houses, than the sins of *drinking, swearing, lying, or stealing.* Yet thanks be to God, every year, and every month I think, presents its evidences that the bonds of *priestly* tyranny are being broken. The people are becoming more and more awake to the deceptions of the priests.

"My labors have been *principally* confined to the *French* population, yet in my visits I often call on *Irish* families and on many *Germans.* I do not wish to pass by a Roman Catholic family of any nation, to whom I may have access.

"I have visited *four hundred and sixty Roman Catholic families* for religious ends. I have also visited many more, of which for the *first two months*, I kept no account.

"I have given away *fifteen Bibles* and Testaments, and distributed about *two thousand five hundred* pages of tracts to Romanists.

"I have held *one meeting each week* for preaching in French, and *one* each week for prayer. Besides this, I have spent many evenings with French families, reading, praying and instructing them in the things of God. I have induced *twelve* persons to sign the 'Temperance Pledge.'

"A good spirit pervades all our meetings, and it is evident to all that God is with us."

We now turn to the missions among the

GERMAN SPEAKING POPULATION.

The Board have continued, during the year, to labor in behalf of German Romanists, and have reason for thankfulness on account of the good that has been accomplished among this class of people at various points in our country.

Having gathered an interesting congregation from Romish ranks, the Rev. Mr. Zastera, about the time of the last Anniversary, was transferred from his station in the *Seventh Avenue* near Twenty-eighth-street, to the *Second Avenue* and Twenty-third-street, to commence a new mission. He commenced to visit from house to house, and to preach in the afternoons of the Sabbaths in a room on the corner of Twenty-third-street and the *Second Avenue*, with prospects of success equal to what had attended his efforts on the other side of the city.

He succeeded in early gaining a number to attend upon his ministry. In one of his reports he said :

"The audience consists of from *fifty to seventy* hearers. An increasing hunger and thirst after the pure Gospel manifests itself, more and more. *At the present time I visited thirty-four Roman Catholic families.*"

But the efforts of Mr. Zastera at this station were a good deal interrupted by his ill health during the summer, and in December he was constrained to give up the service. If he is not restored, it will be the object of the Board to place another laborer in the field to carry out the work which he so happily begun.

THE REV. P. J. HOF, who at the close of the preceding year had just commenced his labors among the Germans in Mount Clemens, in the state of Michigan, has continued at that station since that time. There are many Germans there, and in the "regions round about," and the missionary has made it a point to go to the various settlements, and convey the Gospel to them.

Writing to the Office concerning his Mission, he says :

"The people to whom I preach are not yet organized as a *church in the true sense of the word*. It is a *society* which is called '*Die Deutsche evangelische vereinigte Gesellschaft.*' This Society chose Trustees but no other officers. Inasmuch as they do not regard themselves as a fully organized *church*, they have not put themselves in connection with any ecclesiastical body.

"I have now started preaching in a new place, twelve miles from Mount Clemens, right in the heart of a Dutch Romanist settlement, where I hope to do good.

"I have been very much encouraged during the past month in my field of labor. The attendance on my meetings in the Court House has been good, though the weather has been very bad, and the roads almost impassable.

"I have already made several journeys into the country, and was very much encouraged by the families which I saw and conversed with. I found the residences of many Roman Catholics, whom I shall visit frequently if the Lord permits.

"But I have still better things to tell you about Roman Catholics whom I have not conversed with, but who come to hear the blessed Gospel ; I mean the people of WARREN COUNTY, where I established a preaching station *two months ago*. That people are all German, and but a few families only are Protestants, all the rest are *Roman Catholics*, having their *church* and their *priests* among them.

"On the first Sabbath of the month, when I held my *second* meeting there, I did not expect a large audience, having but little confidence that my Roman Catholic hearers would come again. Great, therefore, was my surprise, when I saw not only the same but a larger number of of them, so that the school house where we met was crowded full.

"I shall now state what I have tried

to do to help them to a better religion. In the first place I have established *regular meetings on the Sabbath*, in the morning for the adults, and in the afternoon for both old and young; and in those meetings I have endeavored plainly to unfold the truths of the Gospel to them.

"In order to reach the *young and thoughtless*, I organized a singing class, which I meet twice in the week. Young and old take a great interest in this exercise.

"Besides my meetings and visits in Mount Clemens, I have almost every week made an excursion to some distant place, some times *as far as sixteen and eighteen miles* from the town. I have thus visited *nine different places* or settlements; some of them I have visited *many times* during the year.

"The means which I employed to do the people good, were religious tracts and newspapers. But the great means which I employ, above all, are the *Holy Scriptures*; these I preach, read, and explain to all as I have an opportunity.

"There are *six*, whom I have carefully instructed, who are ready to join the Lord's people, and of whom I entertain the best hope. They take an active part in our religious services."

MISSION AMONG IRISH ROMANISTS.

In the early part of the past year, the Rev. William McKee, was appointed to begin a Mission among the Irish population of Milwaukee, Wisconsin. The place was new, the Board not having previously attempted anything among its Roman Catholic inhabitants. Mr. McKee was also a stranger to the citizens. Concerning the mission he now writes:

"It is now some ten months since I was commissioned to labor among the *Irish Romanists* of this city. When I came here I was quite a stranger. I arrived on the 31st of May, and on the 1st of June visited several Romanist fami-

lies. I called on a few *Protestants*, chiefly ministers and men of influence in the churches, and solicited their co-operation and counsel. They spoke kind words, but in several instances I had plain intimations that *nothing* could be done—that the *spiritual condition of Romanists was hopeless*.

"Perhaps there is no city in the Union *more entirely* under the control of Romanists, than Milwaukee. In education, in politics, in religion, in every thing, the overwhelming majority of the Protestants has succumbed to them, so that they manage matters pretty much just as they please.

"They opposed the reading of the Bible in the public schools, and it was *excluded*.

"The city authorities tried to raise funds, by voluntary contributions, to *build an hospital*, but they failed. They gave it to the so-called, '*Sisters of Charity*,' and they obtained funds sufficient to do the work, and they obtained them from *Protestants, too!* Now there is one hospital in the city, but it is *entirely under the control* of the Bishop and the Nuns.

"These same Nuns have several schools which they conduct, and *many of the Protestants* send their daughters to those Seminaries to obtain a '*superior education*,' as they say, and they pay for it, too!

"You can judge of the state of things here, when I inform you that some who sustain very important and influential positions in Protestant churches, send their daughters to be educated at a *Papish* seminary!

"I find there are five seminaries of learning in this city, under the entire management of *priests and nuns*. They have six large churches here, and some five or six priests, besides the bishop.

"I went to the various churches in the city, and brought before them the great importance of reaching as many as possible of the *daughters of Romanists* by means of an '*Industrial School*.' I did succeed in enlisting a number of ladies

belonging to several churches, to engage in the work. It has so far proved quite a '*success*.' There are now *over one hundred and sixty in attendance upon it*, about three-fourths of whom are the sons and daughters of Romanists.

"The results of the moral and religious instruction imparted, has been manifested visibly in the improved appearance and conduct of the school.

"In the latter part of last summer, I organized a *Mission Sabbath-school* in the Sixth Ward, which I have continued to superintend, and in which we have gathered over forty children, Americans, Irish, and German. Only one or two of them belong to parents connected with any evangelical church. The *teachers* belong to *three different* evangelical denominations, and are all much interested in its prosperity.

"I have endeavored from time to time, to interest Protestants in the labors of our Society, and have, besides speaking of the success attending the missionaries of the Society both at home and abroad, distributed many of our tracts which relate to Romanism, and the means used to convert them to the Gospel of Christ.

"I visit our jail every Sabbath morning, and preach to the prisoners. Probably two-thirds of all I have thus addressed are Romanists.

"I have preached, less or more, *at two other stations* for some months. I have preached fifty-one sermons, delivered sixty addresses in the Mission, Sabbath, and Industrial Schools and elsewhere, on subjects relating to my mission. I have made seven hundred and fifty visits, and have visited *some two hundred and fifty Romanist families*. I have distributed four thousand pages of religious tracts; made one hundred and fifty calls on Protestants on mission business, and have distributed nineteen Bibles and four Testaments."

AT NEW ALBANY, INDIANA, on the Ohio River, four miles below Louisville in Kentucky, the Board have

sustained a mission among the Irish Romanists for several years with good results. Mr. J. McBride, the Missionary at that station, in writing concerning it, says :

"At present we have *two Sabbath-schools*, and *one Industrial School* for small girls in operation. The average weekly attendance is *two hundred and twenty-five*. We have *fifty-two* persons engaged in teaching in these schools.

"During the past year I have made over *two thousand visits* ; have had access to at least *sixty Roman Catholic families*, with whom I have conferred freely, and imparted such religious instruction as in my judgment was demanded.

"I have given the *Tracts* published by the AMERICAN AND FOREIGN CHRISTIAN UNION a large circulation, and have also given to Romanists twenty-four New Testaments.

"The number of adults and Sabbath-school scholars, who give evidence of being *fully severed* from the errors of the church of Rome is *thirty-two*. *Three Romanists* have recently united with our churches—two of whom have been Sabbath-school scholars—and one of whom was *first* a scholar and now a teacher."

AT LOUISVILLE, KENTUCKY, the work of the Board has been much prospered. The Rev. John McDevitt has charge of the mission in that city. In giving a statement of the labors of the year and some of the visible results, Mr. McDevitt says :

"I find in referring to my daily journal, that I have made, during the year, *three thousand six hundred and fifty-six* visits,—I have distributed thirty-four Bibles, in English, German, and Irish, and sixty-one English Testaments; also about *seven thousand* pages of tracts, and a large number of religious newspapers, magazines, etc.

"I have held more than *fifty* meetings for prayer, with an attendance varying

from *three to twelve adults*, most of them willing, nay, *anxious*, to learn the truth as it is in Jesus.

"I have now under my immediate direction and control an average of *forty* children in our morning Sabbath-school, also in our afternoon Sabbath-school an average attendance of *one hundred* children. In our evening Sabbath-school superintended by our kind friend, Mr. Avery, in whose factory the school is held, we have an average attendance of about *eighty* children.

"In addition to these, we have our weekly 'Industrial School' for girls, which would average nearly *one hundred*, who are taught by a number of the Christian ladies here, who have also aided, by devoting of their time and money, in the good work of reformation. Besides the above work, I have sent children to various denominational schools throughout the city."

INDUSTRIAL AND SABBATH SCHOOLS.

The children of the present time will soon be the men and women of the nation, and have the control of its interests. Believing that the children of *Roman Catholic* parents will have a due share in managing public affairs, and that evangelical religious training is as valuable and important to them *individually*, as to others, the Board have given special attention to them.

So much importance has the Board been led to attach to the moral and religious education of the children of the foreign, especially the Papal population now in our country, that they have detailed one of their lecturing and missionary agents, the Rev. J. M. SADD, to the special service of visiting the principal towns and cities in the Ohio Valley, to arouse the Protestant population there to a like sense with themselves *on the subject*, to organize and set

in operation, and also to superintend so far as to keep in operation when started, both Industrial and Sabbath-schools. The time in which the Rev. Mr. Sadd has been engaged in this work is comparatively short, but he has founded several schools, and reports them in a flourishing condition.

There are now in the district of the Ohio Valley, *twenty-three* Industrial institutions, comprising between *three and four thousand girls* who are taught to sing—to make plain and useful garments—manners, morals, portions of Scripture, pious hymns, the principles and facts of the religion of the Gospel, and various things suitable to their sex, and adapted to fit them to discharge the duties of the domestic circle in a becoming and useful manner. Connected with these Industrial institutions are *two hundred and twenty-five* ladies of different evangelical denominations, all competent and excellent teachers, who devote much of their time and attention to the instruction of the pupils.

Besides those who are collected in the "Industrial Schools," there are many other children and youths of both sexes, who are gathered and taught in *Sabbath-schools*. These in the aggregate, amount to several *thousands*, and they have the benefit of both male and female teachers. There are not less than *one hundred and twenty-seven* men, who every Sabbath-day devote a good deal of time to the instruction of these children.

MEANS TO BENEFIT PAPAL FEMALES.

At this point the Board desire to say that hitherto it has been found most difficult—indeed almost impracticable—to reach, generally, the female portion of the Roman Catho-

lic population, and bring the Gospel to them. If, therefore, an evangelical and suitable agency could be found, which could overcome these embarrassments, be such as could reach the Papal females at all times, and to which they themselves could confidently come and tell their griefs, make known their wants and open all their anxieties about the way of life and salvation, a great desideratum would be obtained.

They have, therefore, deemed it expedient to make an experiment in this direction, and they have employed a few *females* to act in the capacity of teachers and missionaries. As far as they have gone in this experiment the results are very satisfactory.

We here submit the report of Mrs. Thistle, the excellent missionary and instructress in the Mission-school in 43d-street, near the 10th Avenue, in this city. Under her management the school has greatly prospered, more than *two hundred different children* have been enrolled on the list of pupils, and a good influence has been exerted over many of their mothers and sisters, and other members of their families. Mrs. Thistle says :

“ It is now seven months since I became connected with your Society as teacher of the 43d-street Mission-school.

“ During that time about *two hundred children* have received more or less instruction in our day school. At present there are more than one hundred and twenty names on the roll.

“ Christian friends are coming to our aid, and taking quite an interest in our school. Two ladies have come to assist in the ‘Industrial’ department, and one of these, Mrs. B——, has given a handsome donation of boys clothing, which has been very serviceable. Some other

ladies who formerly attended have returned.

“ While there is not that degree of emulation among my pupils which I would desire, yet there is such a degree of *improvement* as is calculated to encourage.”

CHRISTIAN HELPERS.

The following note from one of the ladies of the “Christian Helpers” association gives a brief and encouraging view of the *Industrial department of this mission*, though it conveys the sorrowful intelligence of the departure of one of the members who took a very active part in promoting its interests. The writer says :

“ The average attendance has been much larger than formerly. Indeed there have always been more girls to sew than teachers to instruct them as they should be instructed. Notwithstanding, however, the very great disadvantages *we* labor under in this respect, the girls certainly show decided improvement in deportment and work. Many of them with a little careful training would make *valuable seamstresses*.

“ As regards *order* and *quiet* there has been a decided improvement in this respect in the *whole school*.

“ In the death of Mrs. Robb we lose one of our most faithful and punctual teachers. It will be difficult to supply her place, as *few* ladies possess the same amount of energy that she did, or are willing to deny themselves for the sake of the destitute and perishing. But God who orders all things for his own glory, can over-rule this sad affliction for the good of those to whom he has sent it.”

We now subjoin a letter from Miss E. Harrison, who is stationed in the city of Saint Louis, Missouri.

Miss E. Harrison says :

“ During the past month, the first week, I visited thirty-nine families, and secured

forty-two children for the Industrial-school, which was then started and is now in operation.

"During the second week I visited and conversed with *thirty-two* families; obtained *thirty-eight* for the Industrial-school. One poor woman seemed very anxious to attend church, but had not suitable clothes.

"During the third week I visited *forty-seven* families, and gathered *twenty-eight* children for the school, and obtained eight children for the Sabbath-school. Read the Scriptures in two families, and prayed with three.

"During the fourth week I visited *sixty-four* families. Found *thirty-two* girls for our schools. Had interesting visits and prayed with two of them. Read the Scriptures at one house.

"I have started, and have now in operation *two* schools, one on Clark Avenue near 14th street, the other in the southern part of the city. The first has an average of *twenty-five* scholars with *ten* teachers, the second *seventy-five* scholars and *thirteen* teachers."

PUBLICATION DEPARTMENT.

The Board would now speak of the operations of the year, in the publication department. In this branch of service, they have made no material change since the last Annual Report.

They have continued to issue, *monthly*, the *Magazine* bearing the name of the Society. It has been printed on good paper, with clear, readable type, and filled with missionary intelligence from the Home and Foreign Fields, and such other matter connected with the objects of the Society, as to render it a valuable, and highly acceptable visitor in the Christian family, the Monthly Concert, the Missionary Convention, the *Study of the Pastor*, or reading

rooms of literary and religious associations.

An edition of *fifteen thousand* copies of the ANNUAL SERMON, by the Rev. Dr. Beman, preached before the Society, in New York, Sabbath evening, the 8th of May last, was issued in duodecimo form, comprising twenty pages, for gratuitous distribution.

The Board have issued new editions of *fifteen* of their tracts, during the year, in the *German* and *English* languages, which have been to a large extent distributed by missionaries, agents, and friends, who have taken an interest in our work. The *new tracts* issued are "The World a Missionary Field," (twenty pages)—"The Mission of Protestantism," (twelve pages)—and "Abstracts of the Tenth Annual Report," (eight pages).

Various "occasional papers" have been issued for the promotion of the interests of the cause, and they have fulfilled their office in diffusing information concerning the Society, its missions, missionaries, operations, good results, wants, etc., and in raising it up friends, and promoting its general welfare.

BIBLE-IN-THE-SCHOOL-QUESTION.

For years, or since their numbers in the country have emboldened them to attempt it—the Roman Catholic priesthood have sought to remove the reading of the Bible from the exercises of our public schools, and even to destroy the public "school system" itself.

To this phase of their influence the attention of the Board has been turned, and they have not hesitated to perform their share of service in relation to it.

To the rising spirit among the

Papal priesthood, to experiment on the popular sense of this nation in regard to the sanctity of the Sabbath, and to indulge in desecrating its sacred hours by public processions, by celebrations of festivals with military display, and such like, the Board have also not been inattentive, nor failed to exert their agency to counteract it.

Of various other matters set on foot by the Romish Hierarchy for the promotion of the ends of the Papacy, and diminution of Protestant power, they have not been unobservant, nor failed to put forth those influences which have been adapted to break, if not to destroy the effects of the evil set in motion, and to maintain our institutions and interests as a Protestant and evangelical people in their original condition—or in the state in which they were before so many Papists had come from abroad to dwell on our soil.

VOLUNTARY AID.

It is highly gratifying to the Board to be able to state that with the progress of time, and the more extended diffusion of knowledge concerning their operation, there is an increase of persons, gentlemen and ladies, who voluntarily render them and the cause a great deal of valuable assistance. A number of clergymen, the past year, who had not done it before, have preached to their own people on the claims of the cause, and encouraged them to contribute to the treasury of the Society. Some have done more. They have performed considerable *missionary* labor among Roman Catholics in their immediate vicinity. Many have given the Magazine a place at their monthly concerts, and

done a great deal to distribute the publications of the Society.

In many county and other local associations of churches for the promotion of the causes of Christian charity, the AMERICAN AND FOREIGN CHRISTIAN UNION is granted a place where previously it had none, and its interests openly advocated along with the Bible, the Tract, and other missionary associations.

From ladies in various parts of the country, they are receiving considerably increased assistance in their individual; and also in their associated capacity. From them, they have received boxes of clothing for missionary families, and valuable donations of various kinds for the use of the mission-schools, as well as funds for the treasury. To them they are especially indebted for the management and instruction of the *Industrial-schools*. They also render great assistance in the Sabbath-schools.

With pleasure, also, the Board acknowledge their obligations to many Merchants; Book-sellers, Stationers, and private individuals, for liberal gifts of various kinds for the use of the mission-schools. Also to the American Bible, and American Tract Societies for generous donations of their publications for the use of the missionaries at their respective stations.

AGENCIES—AND MISSIONARY AGENTS.

In their Annual Report of the preceding year, as well as in some other publications, the Board have expressed their deliberate convictions of the *necessity* as well as *value* to the Christian community of the labors of a class of competent and faithful men, devoted exclusively to the furtherance

of the interests of those charities by which the Gospel is to be helped in its progress to universal diffusion. They have not seen occasion to change the views which they have heretofore expressed on the subject, but by experience and observation have rather been confirmed in them.

They have employed no more *Missionary Agents*, however, than has been indispensably necessary to maintain the operations of the Society, and to keep it in healthful condition.

SUMMARY.

The number of persons employed in the Home Field, the whole or part of the year, is *seventy-three*, an advance of 10 on the number reported at the anniversary of 1859. They have been of *nine* different religious denominations, and of *seven* different nationalities. They have labored in 23 different States, embracing the northern, southern, eastern and western division of the country, east of the Rocky Mountains.

The number of children reported as receiving instruction in mission, week-day, Sunday, and Industrial-schools, is 4,617, (an *advance* on the preceding year of 431) which, added to the 14,250 previously reported, makes an aggregate of 18,860 children who have enjoyed the labors of the Society.

The number of Teachers, Male and Female, who have devoted much time to the various schools set on foot by the Society amounts to 406, an *advance* of 131 on the number who co-operated with the Society in this department the year before.

The number of Romanists who have been convinced of the errors of *Romanism*, as a system of religion,

and have avowed their convictions to the Missionaries, are many hundreds, while the *Converts* to Christ including those in the Kankakee colony, amount to nearly *one thousand*.

The *new Stations* which the Board have entered during the year are *nineteen*. These are chiefly in the Eastern, Middle, and Western States where the Romanists are congregated in the largest numbers. The number of pages of printed matter which the Board have sent out during the year, amounts to 2,036,000, in the *English, German, French and Spanish* languages, adapted both to Protestant and Roman Catholic readers.

With this review of the Home Field, we now leave it to take a survey of the

FOREIGN FIELD.

Seldom has the Foreign Field, either in the Eastern or Western hemisphere, exhibited such a spectacle as during the last year. Viewed from one stand point, the Papacy seems rejuvenated and ready for the conquest of the world. The Sovereign Pontiff seems self-complaisant, conscious of great strength and confident of success. He is arbitrary and exacting. He will admit of nothing but unconditional obedience to his will, or submission to his authority, even from kings and princes, and civil governments. His Prelates and Priests, and all the Orders of the Church, show a quickened activity in propagating the doctrines, in enforcing the rites and customs of the establishment, and in supporting his high and blasphemous claims. In their zeal, they do not confine themselves to the territories where the Papal religion is the acknowledged

ligion of the State ; nor do they go at exclusively among the Pagans, to win them to their ways,—but they even swarm in Protestant lands, and around every Protestant mission among the heathen, and with unblushing assurance denounce all as heretics and doomed to destruction, who go not with them and their master at Rome.

But viewed from another standpoint, the scene is materially changed, and the impression as a whole is essentially modified. From this point the Papacy seems approaching its dissolution, and at no very great distance from the period of the consummation. Romanism is seen to have so far departed from the facts and principles of the Gospel, to have so engrafted upon, or taken to itself the doctrines, rites, usages, ceremonies, superstitions, and corruptions of ancient and modern Paganism, that *inherently* its *vitality* as a system of religion is annihilated. It continues only through the power of traditional antiquity, and its sympathy with the corruptions of the unrenewed heart. It dies in the light and under the power of the spirit of the Gospel.

This quickened activity is adventitious. It is the outgrowth of circumstances, prominent among which are the diligent doings of the *Jesuits* during the last forty years, or since their restoration in 1814.

From this point too, Pio-Nono and his Court are seen, not only in direct conflict with civil governments which must overwhelm them if driven to extremities, and whose countenance has been hitherto given to the Vatican in support of its claims, but now the previously venerated name of the

Pope, the imposing ceremonies of the church, and all that the hierarchy can invent, fail to command the respect of *vast masses* of the population in Papal lands. The light is dawning. Liberal sentiments are penetrating the people, and they only wait for the opportunity when they may openly throw off the system which they thoroughly detest, and by which they have been so long oppressed.

For a long time Rome has not sent out such cries of distress, she has not made such pitiful appeals to the "faithful" throughout the world for help, as within the past year. And for a long time such doors of access to the Papal population of many countries of Europe and America have not been opened, as are now opened and invite the entrance of the evangelical missionary. We have, therefore, no doubt that the power of Rome is on the wane, though it be yet terrible, and works with deadly energy to destroy the souls of men.

But we proceed to notice the missionary labors in different portions of the Foreign Field. We begin in our own hemisphere, and will speak first of

CANADA.

The agency through which the AMERICAN AND FOREIGN CHRISTIAN UNION seeks to convey to the Roman Catholic population of Canada the blessings of the Gospel, is "*The French Canadian Missionary Society*" at Montreal. The Society has been enabled to employ 29 male and four female laborers, in the work of preaching, teaching, distributing the Scriptures and religious tracts, and promoting

in various ways the cause of evangelical religion among the people. It is stated in the last annual report of that society that, "since the commencement of this mission (1839,) considerably more than *a thousand* souls have embraced Protestantism, and *more than eight hundred youths* have received a good secular and religious education, who with scarcely an exception have embraced Protestantism, and are letting their light shine with more or less distinctness before their benighted countrymen."

It is proper to add here, that a new and powerful impulse to the evangelical cause has been given in many towns, and throughout large districts of both upper and lower Canada, within the past year, through the labors and influence of the Rev. Charles Chiniquy, of whom we have spoken in another part of this report.

The prospects of the cause of evangelical truth in Canada were never more bright than now.

SAINT DOMINGO, WEST INDIES.

The mission in the Island of Saint Domingo or Hayti, is under the immediate supervision or direction of the Board. It is in the western end, among the French speaking portion of the Island. The Rev. Arthur Waring, who was sent in 1851 to labor in the northern part of the French division, still continues in the service. Through the Divine blessing on his efforts *six small churches* have been founded, comprising a membership of more than one hundred souls, and *six* interesting and flourishing *schools* are established in connection with them. The government school at Pointe De Paix is entrusted largely to the care of the

missionary and the friends of mission.

At each of the stations, Do Raphael, Plaisance, the Môle, Marmelade, Mr. Waring has *n* helpers to co-operate with him conducting the services of religion on the Sabbath and other days. His residence is now at Cape Hay. During the last six months he has made extensive and profitable visits through the island, and preached a great deal and with many good results.

The little church at St. Marc, opened a few years since by the Rev. Mr. Niel, a missionary of this Board but drawn away on his retirement by unfriendly influences, has been revived during the year by Mr. Waring and appears well and promising with now numbers about twenty communicants.

The work of evangelization in connection with this mission is encouraging. At most of the stations, the superstitious and debasing customs of the Papacy are discarded. At Dondon the *Sabbath* meetings are closed, and *military parades* are *held on Sunday*, as formerly. There is also improvement in the domestic circle. Licentiousness has subsided, marriages are more common than before, and the marriage is now regarded as more sacred and binding than it used to be.

The missionary is much encouraged with the results of the labor bestowed, and earnestly calls for an enlargement of the missionary force to occupy the places which are now vacant and anxious to receive evangelical instructors.

In his report of labors for the year Mr. Waring says :

"At Cape Haytien I have all this year at the present moment, kept up regular services; always twice on Sunday, and often in the week, except when absent or sick. This church has been greatly disturbed this year, and I am sorry to say, almost destroyed, by the machinations of Mr. J. But some of the members begin to return to their duty.

"I was never more hopeful of the Cape than now. The *Sunday evening* preachings are still very profitable. All the year the church at Dondon has prospered, and augmented its influence, and kept up its meetings twice on the Sabbath, under the conduct of brother Lacrose, and one or two others, who sometimes in his absence conduct the prayer meetings.

"At the station at Raphael, brother Duquet acquits himself as conductor of meetings in a way that certainly merits esteem; and all the church seems faithful, and also to enjoy spiritual life. Their meetings have been regular, in spite of the *Sunday market*, all the year.

"From Plaisance, I am expecting every day brother Benjamin, who seems faithful in all things. He holds regular meetings there every Sunday, and he and his wife are both active and zealous. They do a great deal of good at that place.

"From the Môle I have good reports, and am greatly desirous of going there. Their meetings have never ceased on the Sabbath, and I have much hopes of them. There are candidates there for reception into the church. I hope to set out soon for that place.

"To Hinche, I am about to despatch a box of books to the General, commanding there, who is a firm friend of the Gospel. There are already several believers there.

"I am sending all the books I have to the places visited; but those I asked for have not appeared; and I am astounded from day to day by the earnestness of the call for books. I want now at least two hundred Hymn-books, and

a thousand New Testaments, and School books, Tracts, etc., etc.

"We have schools at Dondon, Raphael, Marmelade, the Môle, Point de Paix, and Borgne; and I am greatly desirous of establishing one at St. Marc.

"On the whole, then, we have gained in membership and other respects."

There are now no less than *ten stations* connected with the mission at Hayti, at which evangelical religious services are maintained by the missionary and those native helpers who have been converted through his instrumentality. There are many inquirers, and a large number of candidates for church membership. There are also *six schools* in connection with as many different places, superintended by the missionary, and conducted by his helpers and the friends of the cause of evangelical religion. The missionary asks an enlargement of appropriation to this field, which now seems ripe to the harvest.

MEXICO.

The *Female Seminary at BROWNSVILLE, in Texas*, nearly opposite to Matamoras, designed for the education of Mexican girls in the principles of the Gospel, and devoted (now, exclusively,) to that service, has been continued through the year. Forty Mexican young ladies have been in attendance upon the Seminary during that time.

During the assault of Cortinas upon Brownsville, Miss Rankin, the Instructress and proprietor of the Seminary, crossed the Rio Grande, and resided for a short time in Matamoras. She there engaged personally in missionary labors among the Mexicans, and was encouraged with the success that was granted her. Within

the year she has found means of passing into Mexico several *hundred copies of Scriptures*, and many *thousand pages of tracts*. She says in her report :

"During the late disturbance by Cortinas, one of my pupils, with her mother, was obliged to go into Mexico. Since they have been there, they have both been very zealously engaged in the circulation of the Bible and other religious reading among the Mexicans. They have succeeded in distributing many copies of the sacred Scriptures and several thousand pages of tracts. *Twenty-four Bibles* have been carried to Monterey through their instrumentality, and *thirty* more, which the mother purchased and paid for by her own labor, they design taking into the interior."

Miss Rankin reports two interesting cases of conversion in Mexico, from which she has high hopes of great good. In no former year has there been so much done at this station, nor with such good prospect of valuable results.

CHILI, SOUTH AMERICA.

"The Rev. David Trumbull, who, several years ago, was stationed at Valparaiso, in Chili, and who still holds his relation to the Board, has continued to labor in that city during the year. The church established by Mr. Trumbull is in a flourishing condition.

"Mr. Trumbull has lately performed a good service to the cause of truth, by a public discussion which he has conducted through the Press with a Romish priest, in relation to the Holy Scriptures, and by publishing the letters of the priest with his own in

pamphlet form, for general *distribution* in Chili and other Spanish Republics of South America. These things show an advance of liberal sentiment in Chili, and encourage the vigorous prosecution of missions. The way is now prepared there for other missionaries.

"The Rev. N. P. Gilbert, who was appointed by the Board to that field, and to labor at Santiago, or at some other important point, in connection with Mr. Trumbull, has now well nigh completed his preparation for the service. He has given himself to the study of the Spanish language with great earnestness, and has also, during the winter attended a course of medical lectures at Burlington, in the State of Vermont. He has sought to prepare himself thoroughly. He is now preparing for ordination, which he hopes to receive in the course of the present month, or early in June, when he will be ready to embark for the place of his appointment."

We will now pass to notice the operations in the Eastern hemisphere.

We begin with

AZORES, OR WESTERN ISLANDS.

Mr. Albert White, who was appointed to labor in Pico and other islands of the western group, off the western coast of Portugal, of whom some notice was given in the last Annual Report, continued at the islands till the following autumn. He visited extensively, and found the people, in some instances, anxious to hear on the subject of evangelical religion. They were under remarkable restraints, however, by the state authorities, and so carefully were they watched by the police, as to prevent all opportunity of preaching or

making known the Gospel in any way advantageously.

He distributed the few copies of the Scriptures, as well as the tracts which he had taken with him, but he was not allowed to receive other books or tracts from America, England, or from any other source. He was not allowed to distribute *even the Roman Catholic version of the Bible*, nor any books whereby the people might be enlightened and brought to the saving knowledge of the truth.

Having, therefore, found his way completely shut up and no door of usefulness open, and no prospect of an opportunity to carry on the work of evangelization, he returned to this country, and entered upon other service.

IRELAND.

The Board have continued to sustain during the year in different portions of Ireland, a missionary band of five able and competent laborers. They have enjoyed the benefits of the counsel and general supervision of a Committee composed of various evangelical denominations at Dublin, and also of the special attentions and direction of the Rev. Dr. Heather, their worthy Secretary. They have been industrious, faithful, and highly useful. They have been instrumental in distributing many copies of the sacred Scriptures, and many pages of evangelical tracts, which have been the means of much good. They have not labored in vain. As part of the fruit of their efforts, a number of persons have been raised up to assist them in many of their fields.

In the great awakening or "revival" which has blessed that Island within the year, they have labored

much, and very happily. Many *hundreds of persons* look to them, under God, as the instruments of their conversion.

Of that wonderful reviving of the cause of Christ in the Island, in which it is computed that at least *eighty thousand souls* have been converted to God, Dr. Heather says :

"I am certain it will afford much gratification to your Directors, and the friends of the Society, to learn that your agents here have nobly and successfully done their part in antagonizing Romanism and in winning souls, since their appointment."

SWEDEN.

Sweden has presented a remarkable spectacle during the year. In her political circles she has been in a state of high excitement on the subject of religious liberty.

The country has witnessed, also, during the year, an unprecedented revival of religion—a *revival* which has spread its influence over many places and deeply affected great masses of the people, and been enjoyed most of the year. Many *thousands* have been converted to Christ, and the prospects of his kingdom as to spiritual, evangelical religion are greatly improved.

The Board have continued their subsidy as usual to the Rev. C. O. Rosenius, who is stationed at Stockholm. Besides preaching on the Sabbath and other days, he continues to edit and publish the *Pietist*, an excellent newspaper devoted to the interests of morality, literature, and evangelical religion. Of this periodical and the worthy missionary, the Rev. George Scott, of Liverpool, England, in a letter addressed to the Board soon after he returned from a tour

through Sweden and Norway last summer, said :

"I found ROSENUS known and respected wherever I traveled in Norway or Sweden. His *Pietist*, an edifying monthly, commenced by me in 1842, has a very extensive circulation, and I met many who had never seen the editor, but who thankfully referred to his periodical as the instrument of their conversion. Mr. R. also preaches regularly twice a week in Stockholm, holds many private meetings, labors hard in connection with the Evangelical Fatherland Society, and is constantly beset with anxious inquirers, for all which toils he takes no remuneration but what you send, deeming this the wiser course."

BELGIUM.

The work of evangelization in Belgium is gradually extending. The Evangelical Society at Brussels, through which our Board operates in that kingdom, has considerably enlarged its sphere of labor, and increased the number of its missionaries within the past year.

In 1832, there was but *one Protestant church* in Brussels, now there are *seven*, if not more. Then, there were but *seven Protestant churches* in all Belgium, now there are between *thirty and forty*, having connected with them between *ten and fifteen thousand* converts. All the converts were originally Roman Catholics. The Pastors, Evangelists, and Teachers are fast gaining a wider influence, and if duly supported by evangelical Christians, must eventually become a strong and valuable power in that interesting kingdom.

FRANCE.

France still continues to attract the

attention and sympathies of the Board, and constitutes in their judgment one of the most important and interesting missionary fields now open to Christian effort. She took a prominent part in founding the Papacy, and is the centre of its *pecuniary* influence. She has persecuted the true church at times with relentless fury, and poured out the blood of Protestants like water. She has been regarded by Rome as among the most faithful and powerful of her allies—"the right arm of the Papacy." And yet it is from France that the Popedom has received its most deadly wounds. Ever and anon she has struck a blow which has made the kingdom, whose centre is in the "seven-hilled city," tremble through all its parts; and the events of the current century fully justify the belief that France is to be a leading agency in thwarting the design of the enemies of the Gospel, and in advancing the kingdom of Christ among the subjects and slaves of the "man of sin."

It is with much satisfaction that the Board is enabled to report that the interests of evangelical religion are constantly increasing throughout that extensive and powerful empire.

Including the different churches which are neither of the Reformed nor of the Augsburg confessions, and which maintain at least one hundred pastors, and two hundred places of worship, there were, two years since, when inquiry was made concerning it, *one thousand Protestant pastors* who supplied from *fifteen to sixteen hundred places of worship*, and had from *seventeen to eighteen hundred* elementary schools under their direction. These numbers have increased since that time. The aggregate Protestant population in France is com-

puted now to be not less than *four millions*.

Through the *Central Protestant* and the *Evangelical Societies* of France, established in Paris, and the *Evangelical church* at Lyons, the Board participate in the work of publishing the Gospel in that land.

The *Central Protestant Society* is steadily enlarging the sphere of its operations, and the number of its laborers. Last year it published the Gospel in more than *one hundred* different places, and employed during the whole or part of the time, *sixty-four* laborers, of whom *thirty-seven* were pastors, *eight* evangelists, *fourteen* teachers, *five* colporteurs and Bible-readers. To the permanent Committee, there has recently been added a "General Agent," with a view to unite more effectually the efforts of the friends, and thus to promote the power and usefulness of the Society. And it is an encouraging feature of the times that there has recently appeared within the field the *spirit and fruits of a "Revival."* In a late communication from a prominent officer of the Society to the Board, is the following announcement, viz :

"A great *Revival* has taken place recently among Roman Catholics near Vesoul. In *two or three* villages situated in the neighborhood of this place, nearly a *thousand souls* have left the Roman Catholic church and turned to evangelical Protestantism."

"Other movements of this kind are announced to us in other localities."

"The *Evangelical Society*" is the organ of those churches of France which act independently of State patronage and supervision. Those churches are few, and not distinguished by wealth, and yet they have

cherished a strong missionary spirit and labored with exemplary zeal in the work of evangelization. The missionary force which they superintend and sustain through subsidies received from abroad, together with their own efforts, comprise *fourteen pastors, thirty-seven teachers, and seven Bible readers*, who are distributed in *seven* of the civil "departments" of the country.

In the city of Paris and its suburbs, they have *two missionary chapels and thirteen schools*, comprising a *thousand* Roman Catholic children, besides an excellent evangelist in the centre of the city, near the Seine. In writing to the Board recently, the Secretary said :

"The spirits of Frenchmen are more and more alien to Popery. The last war has done no good to the Pope's cause."

The *evangelical church of Lyons* is an independent organization, and acts upon the voluntary principle, in its own support, and in the management of its work of evangelization. The Committee, in a late communication to the Board, say : "We are still obliged to contend with the intolerant Society of St. Francois De Sales;" and after quoting from its publications against Protestants and evangelical religion, and stating a variety of instances of opposition brought against them, they add :

"In spite of violent opposition, the kingdom of Christ continues to advance among us ; the work of evangelization assumes from day to day a more serious character, and gains in depth and spirituality as well as in extent. A *great number of persons* show themselves really concerned about the solemn question of eternal salvation, and we frequently see men

doors of usefulness opened. . . . The good work conducted among the soldiers is attended with blessed results. . . . Our hospital, too, bears fruit no less precious."

The stations under the care of the Committee are represented as in a state of spiritual prosperity. "At all, the Committee say, the Gospel is listened to with attention, and in some it has already produced blessed fruits of conversion and confession of the truth."

The missionary staff comprises *seventeen* persons who devote *the whole* of their time, and from ten to twelve persons who give only *part of their time*, to the work of evangelization.

Besides the foregoing Societies, the Board have extended aid in France, to the Rev. Edward Verrue, one of the ministers of the Reformed Church, who labors at Poitou, about forty miles from the city of Paris.

Mr. Verrue has under his care *four schools* for boys, *two* for girls, and *three* asylums. The station is represented as prosperous and very useful.

THE AMERICAN CHAPEL IN PARIS.

The American Chapel in Paris has continued to share the attention and efforts of the Board, and to maintain its useful and happy influence. Until the month of November last, it enjoyed the ministerial labors of the Rev. R. H. Seeley, (as Chaplain,) who at that time returned to the United States.

At the expiration of a few Sabbaths from the time of his retirement, and during which the services were maintained by clergymen in the city, the Board were enabled to procure *the* Rev. George L. Prentiss, D. D.,

to take the pastoral charge of the Chapel till a permanent incumbent could be obtained. He entered upon his labors the first Sabbath of January last. He expects, however, to retire from the place some time during the present month. No vacancy, however, is expected to occur in the Chapel. -

Early in the winter the Board had their attention directed to the Rev. John McClintock, D. D., of this city, as a minister of the Gospel possessing in an eminent degree those qualities needed for usefulness at that important station. They lost no time in securing his services. They are happy now to be able to state that he has accepted the appointment proffered him, and is expected to leave this country for his new field of labor in the course of a few weeks.

The Board look with lively interest to the American Chapel in Paris for good to the Americans who visit or temporarily reside in that city, and also as an institution through whose influence the Christian people of the United States may be brought into closer and happier connection with the various evangelical organizations which exist in the French Empire, and in other parts of continental Europe.

PIEDMONT—THE WALDENSES.

Through the small, yet evangelical and heroic Church of the Waldenses, the Board have continued to labor in Piedmont and some other parts of Italy. Their sphere of operation has been signally enlarged, and while they have continued to attend with encouraging success to the schools and churches within the limits of their mountain homes, they have been

called to labor in many places, where, for long centuries, the Gospel has been virtually excluded; and it is gratifying to know that the Waldensian Church is gaining the confidence of the Italians as an agency suited to institute and conduct the work of evangelization within the Italian territories, and among the Italians themselves.

The Waldensian people amount to about 22,000 souls. They have 160 schools in their valleys, comprising about 5,000 children, and in their connection are about *twenty* pastors, evangelists, school masters, and Bible readers. They have a college and theological seminary at La Tour, provided with competent professors, and attended by a good number of students.

The following extracts from a recent report of the Rev. Dr. Revel, Moderator of the Table, will further represent the operations of the year and some of their results, viz :

"I desire to thank you most cordially for your affectionate letter of February 17th, and also for the remittance which came with the letter. We are the more grateful for that aid, because, as you must have noticed in our report for January, our treasury is low, and consequently our means for the work of evangelization are very limited.

"And who could doubt the views of the Lord with reference to the *Italian nation*, in presence of those numerous events which crowd each other like the waves of the sea, and all more and more unexpected. Eleven years ago, *to have spoken to a Roman Catholic of the Word of God, and of the doctrine of salvation by grace through faith without the works of the law, would have been counted one of the greatest crimes.* We have seen one of our co-religionists *detained in prison*, in company with the most abject criminals for *more than one year*, simply for having *sold a few copies of the Bible to some*

Roman Catholics. Now we have colporteurs in Piedmont, in Lombardy, and in Tuscany, and also in the provinces of Emilia.

"Moreover, we learn from the reports that are made to us, that the Bible is eagerly sought. The evangelists who labor with zeal at Pignerol, Turin, Casale, Alexandria and Voghera, also at Genoa, Nice, Favale, Aosta, Courmayeur, Milan, Pisa, Leghorn, and Florence, are obtaining marked success. God blesses their works of love. People begin to acknowledge, everywhere, the worth of an evangelical preaching without any sectarian tendency, having for its sole object the salvation of immortal souls, and coming from men properly instructed and zealous of good works.

"Those even who do not share our views, and who have said so openly, and that the 'Waldensian Church' was not made for *Italy*, now confess that *it alone* of all the rest, has *the force, the moral power, necessary to constitute churches*, and they begin to see and to feel, as very lately one of the chiefs of this town said, 'that the Waldensian element will attract to itself the various fractions of the Italian churches, as soon as the fanaticism of the first moment shall have passed away.'

"We are on the eve of events of momentous importance, if, as is generally expected, the Pope shall carry to the end pretensions and clerical blindness, and hurl against the King, the government, and their accomplices, the '*Major Excommunication.*' The European discussion which had already assumed so strong a *religious* aspect, will take *exclusively* that character, and from that time, it will really be for the Pope a question of 'to be or not to be.' "

THE CHAPEL IN ROME.

The Rev. E. Edwin Hall, who labored several years in behalf of the Board in connection with the American Chapel in the city of Rome, with great acceptance and usefulness, re-

turned to this country last summer, From an early day, subsequent to the revolution of 1848, the chapel has been in the house of the American Ambassador, and to whom the Board has paid an annual rental, enjoying by courtesy his protection from annoyance by the local authorities of the city.

In the autumn preceeding the return of the Rev. Mr. Hall to America the Hon. J. P. Stockton succeeded the Hon. Lewis Cass, Jr., in the Legation.

The chaplaincy at that station has been held successively by ministers of the Congregational, Old School-Presbyterian, and Reformed Dutch denominations.

At the suggestion of Mr. Stockton, the Board resolved to fill the vacancy at the chapel by an Episcopal clergyman. Their attention having been directed to the Rev. Isaac P. Labagh, of the city of Brooklyn, N. Y., as eminently fitted for the place and its duties, they took early measures to secure his services. He accepted the appointment.

On the 29th of October, Mr. Labagh left New-York, and repaired without delay to the field to which he was appointed. On his arrival at the city of Rome, he found the Rev. Wm. Chancey Langdon, of the Episcopal Church, admitted by the minister to the occupancy of the Chapel, and measures in progress to organize an Episcopal Church. The organization was speedily completed. Mr. Langdon remained in the place, having been chosen the pastor of the church, and the following paper, expressive of the views of the people, and of their sense of obligation to the Board was forwarded to the office. The Rev. Mr. Labagh returned to New York.

Whereas. The Rev. Wm. Chancey Langdon has come among us to establish a permanent Episcopal Church, which has long been needed here.

Whereas, We believe that such a permanent church will alone unite the Americans in Rome in one service, therefore it is unanimously

Resolved, That we extend him hereby a cordial welcome, and in proportion to our respective means, we offer him our undivided support.

Resolved, Also, that the thanks of the Americans in Rome, are due to our Minister, Mr. Stockton, for extending to the Rev. Mr. Langdon the use of a room in his house, and the protection of our flag. And

Whereas, Since the commencement of this enterprise, the Rev. Isaac P. Labagh, the Agent of the AMERICAN AND FOREIGN CHRISTIAN UNION, has arrived here, sent out to continue the winter services at the Legation, under the direction of that body, and in view of the fact that the work already commenced by the Rev. Mr. Langdon is intended to be permanent, that he has come to make his home among us, and that the Rev. Mr. Labagh has expressed himself unable to assume such relations towards us, and believing, moreover, that this is now a self-sustaining parish, and need no longer be a missionary station; therefore,

Resolved, That while we return our sincere thanks to the Rev. Mr. Labagh for his coming, and to the Society for sending him to us, gratefully acknowledging their past services here, we request him to inform the Society of our unanimous wish for the continuation of the church already inaugurated by the Rev. Mr. Langdon, any interference with which would, in our opinion, at this time be productive of much evil.

Resolved, Also, that the thanks of this meeting are hereby tendered to the Rev. Mr. Labagh, for his Christian and friendly suggestion, that the Americans in Rome should meet and decide for themselves these questions.

Resolved, Also, that the Rev. Mr. Labagh be requested to forward a copy of these resolutions to the AMERICAN AND FOREIGN CHRISTIAN UNION, and ask their prayers for our welfare.

Resolved, That the Secretary be instructed to furnish the Rev. Mr. Labagh with two copies of these resolutions; one for his own use, and the other to enable him to carry out the request contained in the fifth resolution, and that a copy hereof be likewise furnished to the Rev. Mr. Langdon.

H. A. LYONS, (Prest.)

H. DE V. GLENTWORTH, (Secy.)

November 26th, 1859.

TURKEY—CONSTANTINOPLE.

In the last Annual Report, the commencement of a Mission-school among the Romanists in the suburbs of the city of Constantinople was briefly noticed. Enjoying the supervision and counsels of the Missionary Association in that vicinity, and especially the countenance and care of the Rev. H. G. O. Dwight, D. D., Mr. Costabel has continued his labors as missionary teacher during the past year. Like every new enterprise the school has had difficulties to encounter, but still it has been maintained, and at times has had as many as *twenty* pupils, who have been of Italian, French, Dutch, Swiss, Polish, and Armenian parentage. The school is composed of boys and girls, (more of the former than the latter,) and their ages vary from *seven to thirteen* years. Concerning this school the Rev. Dr. Dwight, in a letter to the Board, says:

"The experiment of the past year has satisfied the Committee that we should go forward, and not backwards. We have at the present moment the prospect of receiving soon

more Roman Catholic pupils. Mr. Costabel is evidently giving them good religious instruction."

CONCLUSION.

Thus we have briefly surveyed the work in the Foreign Field. We have confined our observation to those stations and missionaries who hold immediate relations to the Board, and are wholly supported by the Society; and to those Associations and laborers to whom subsidies are sent, while their relations are less intimate, and the pecuniary responsibility of the Board is correspondingly less.

The missionary force in the Foreign Field, as connected directly with the Board and also with those missionary organizations with which the Society co-operates, comprising Pastors, Evangelists, Bible-readers, Colporteurs, Teachers, and laborers of various kinds, amounts to *two hundred and twelve* persons, an advance of *seven* individuals on the number specified in the last Report.

In the progress of this examination we have had most clear and convincing proof that the cause in which the AMERICAN AND FOREIGN CHRISTIAN UNION is engaged, is the cause of God. It attracts his special notice. It shares his marked favor. In both hemispheres the minds of *millions* of the race have been moved upon the subject of the errors, corruptions and ruinous influences of Romanism, and are beginning to feel an ardent desire for the salvation of Romanists. Since the days of the Reformation, such distrust of the system of Papacy on the part of the masses of Papists—such open doors for preaching and propagating a pure and evangelical Christianity among them has not been known, as has been realized during the last year. Within that period we have seen immense multitudes openly renounce Roman Catholicism,

and lay off all obligation to the Romish church. We have heard the call from individuals, families, and whole villages, for the Holy Scriptures and the service of evangelical Protestant ministers. We have seen *revivals* among Romanists in various places, especially in France, Ireland, and the United States, whereby most wonderful moral and religious reformatations have been effected, and in the aggregate *thousands of souls* have been hopefully converted to Christ; and we have also seen *tens of thousands of Papal children and youths* collected in Mission-schools, and taught the great facts and truths of the Gospel.

On the other hand, such vigorous activity on the part of the Papal Hierarchy—such burning zeal in its behalf—such crowding upon Protestant lands the rites and usages of the Romish church—such arrogance on the part of Papal functionaries, and such efforts to embarrass all non-Papal governments and all evangelical measures for the maintenance and advancement of the truth, have not been known for centuries as has been witnessed during the year just now closed.

But these movements of the hierarchy and their friends are not sufficient to check the progress of that mighty agency which is shaking the confidence of the world in that hoary religio-political system which for centuries has oppressed the church and troubled the nations, and whose Head at the "Eternal City" is even now meditating an Exodus from its enclosures, similar to that of 1848, yet much less hopeful of a return to occupy the Chair of St. Peter, in peace. The "signs of the times" indicate clearly that the struggle which is to terminate the *temporal dominion* of the Pope, and be followed by the removal of the peculiar doc-

trines, institutions, and influences (the "Man of Sin" from the face of the earth, has commenced, and is destined to go on with augmented power and vigor. Kings and prince—some of the mightiest rulers of the nations—who themselves, as well as their subjects, are Roman Catholics by the over-ruling hand of Providence have become deeply involved in the conflict, and are exerting a prodigious influence, however unwittingly, toward the accomplishment of the predicted downfall of mystical Babylon.

But to the Church of Christ we are taught to look for those agencies by which error, superstition, and sin are to be overcome and men are to be brought to the foot of the cross and saved. *Light and love are her instrumentalities*. She wields no carnal or unholy weapons. And, through the band of laborers, drawn from her numbers and sent forth by the associations whose proceedings we have now reviewed, what wonders has God wrought through those means of light and love! He has far exceeded in these things the faith of the most confiding. And from what he has done, we derive the encouraging assurance that he will soon do still greater and more marvelous things. We cannot doubt it. The "Man of Sin" shall be destroyed, for the mouth of the Lord has spoken it.

The Board, therefore, in view of past success and of the bright prospects of the future, earnestly yet respectfully call upon their brethren of the Society to engage in the work the present year, with fresh ardor, and augmented energy, assured that the downfall of the Papacy, the consummation so long desired and prayed for by the Church, will in due time be realized. "Blessed is that servant whom his Lord when he cometh shall find so doing."

 The *Receipts*, and other matter, crowded from this number, will appear in the next issue.

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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. XI.

JULY, 1860.

No. 7.

ROMANISM NEEDS TO BE BETTER UNDERSTOOD—AN IM-
PORTANT AND PROFITABLE SUBJECT OF CHRISTIAN
STUDY :

In a recent number of the Magazine we called the attention of our readers to our work and its relations: we referred to its missionary character, to the peculiar nature and importance of our field of labor, and to the manner in which the Roman Apostacy was noticed in the Word of God.

We are sure that this subject does not receive the attention, the study, the earnest prayer and effort, that it deserves. Romanism stands forth in bold relief on the pages of the Bible. It holds a high and commanding place in Divine prophecy and Biblical history, and is set forth in such a way in Holy Scripture, as to challenge and command the attention of every reader. No devout student of the Bible can fail to see the rise and fall of the Papacy plainly described in the sacred volume. Among the proofs of the Divine origin of the Bible, the appearance, power, and progress of the Roman apostacy, stand pre-eminent and conspicuous. The subject deserves special study and attention on this account: It confirms and elucidates God's Word, and shows how His truth and faithfulness endure throughout all generations.

That the church of Christ should be suffered thus to become corrupted, paganized, and enslaved, is a mystery which will be fully solved only in the future world. It was necessary that the church should pass through much tribulation in her march to final victory. There was a stern necessity for this long captivity, else it would never have been permitted. The church, which had passed through fiery persecutions under the pagan emperors, went through a severer trial when she encountered the temptations of power and prosperity under Christian rulers. The establishment of the Christian religion by Constantine, laid the visible foundation of the Papacy. The mystery of iniquity, which had been secretly working, was now able to put on that organic form, which afterwards became so formidable. The Christians of the fourth century, who rejoiced that Christianity had been delivered from persecution and oppression, little dreamed of the bondage and darkness into which it had been plunged. They supposed that the millenium had come. But instead thereof, it was but the beginning of sorrows. The fatal gift of Pepin

and Charlemagne and the ambition of Hildebrand transformed the church of Rome into a worldly and anti-Christian power, whose mighty energies have been employed for nearly a thousand years in enslaving the nations, and keeping the world in darkness.

He who traces the history of this apostacy in the light of the Bible, must perceive that Romanism is not Christianity, but Pagan idolatry, decked and disguised by Christian names and forms. Instead of protesting against the errors of the heathen world, Rome adopted the superstitions of Paganism, and engrafted upon what was once a pure stock, degenerate scions of a strange vine. Whatever was attractive in the pomp and state of the falling empire, whatever was gorgeous and magnificent in the rites of an obsolete Judaism, whatever of an ancient Paganism could be incorporated into its system, and pressed into its service, all was adopted and made to pass for Christianity. Rome became the monopoly of pride and power, of worldliness and error, of idolatry and superstition. This change was not sudden. Little by little was brought in, until the Papacy put off Christ and put on the world, and became the exponent and instrument of its hostility to the kingdom of God.

Not only are the beginnings of this apostacy noticed in the Bible, but we find there also some indications of its downfall. We have the assurance of the Great Head of the Church that every plant that His Heavenly Father hath not planted will be rooted up. The Lord of the harvest sowed the good seed in Europe, but the enemy came in and sowed tares. The thorns of world-

liness choked the Word and made it unfruitful. The fairest part of the earth, embracing those portions of the continent most celebrated in arts and in arms, became almost as barren of spiritual fruit as the pagan realms of Asia and Africa. The church assumed and absorbed the world. The Christian was merged in the Roman; the presbyter and pastor became a priest and a prelate, and the Bishop of Rome became by usurpation the Pastor of the world, King of Kings and Lord of Lords.

The idea of a Christian bishop having temporal power was unknown in the early ages of the church. The donations of the French kings, and the ambitious policy of Gregory VII. led to that assumption of civil power, which has been the bane of Italy, the curse of Europe, and the bone of contention among rival monarchs and conflicting nations. This temporal kingdom was a violation of the fundamental law and charter of Christianity. It was contrary to the genius and constitution of the church. It was to sustain this cardinal error and corruption that divers dogmas were proclaimed, and traditions and heresies introduced: auricular confession, purgatory, worship of Mary and the saints, penance, indulgences, celibacy, the seven sacraments, transubstantiation, infallibility, the immaculate conception, and other like dogmas have been invented to sustain the borrowed pomp and power of the Papacy. The temporal power of the Pope is the foundation of this monstrous fabric, and when it falls, the whole system will tumble into ruin.

No Christian can look at this great corruption and examine it in the light of history, of the Bible and true

Christianity, and remain indifferent. He would be moved and stirred to do something to do away with this mighty evil, and deliver the church and the world from their greatest curse. If our labors in behalf of Romanists will lead the people of God to a more attentive study of His Word, and of the history of the world, they will accomplish a vast amount of good. The more we see and know of Christ, the more will we desire to overthrow of Antichrist; and the more we know of Romanism, the more will we pray for its downfall. Other departments of evangelical labor embrace fields of great historical interest: as missions in India, China, Turkey and Palestine; but none cover a ground of such immense and vital interest to Christianity as missions among Romanists. This work touches the heart of the church and the world. It meets the head and front of the great rebellion, and grapples with the lion in his den.

Romanism presents to the student and the statesman a subject worthy of intense and thorough investigation. It affords to the Christian and the patriot lessons of solemn admonition. Its instinctive and inveterate hatred of light and liberty has grown with its growth and strengthened with its strength. It has increased with its age, so that now in his dotage the Man of Sin dreads nothing so much as the light of the Bible and the freedom of the people. No wonder that the Pope invokes the prayers and the help of all Christendom at this crisis. The light of the Bible and freedom have already crossed the Rubicon, and the foundations of the Holy See tremble.

The Papacy is a subject of deep and tragic interest, and it is one in

which every lover of true religion and civil liberty is concerned. Every friend of the Gospel rejoices that the system of oppression and corruption is destined to fall. How soon, we cannot say; but everything tends to hasten the decline of this terrible dynasty, which has for ages held the world in chains. The days of its years are numbered. It is a remarkable fact that so many interpreters of prophecy make the date of its overthrow to be about the year 1866. We would not venture an opinion on a subject about which there is so wide a diversity of sentiment; but it is clear that everything encourages the use of more effective means to hasten the downfall of this cruel despotism. God will be inquired of by the house of Israel to do this thing for them. The times call for more prayer, more earnest union and effort, and a far more liberal outlay of means to give enlargement to Zion, and light and salvation to the world.

The venerable Dr. Alexander, of Princeton, used to charge the students under his care, *to make Romanism a special study*. He regarded this as necessary not only in order to understand the history of the church and of the world, and the significance of many portions of the Bible, but as a needful qualification for the duties of the ministry in this age and in this country, which he thought would be the arena of a great conflict between the Papacy and true Christianity.

The times demand a thorough acquaintance with the great apostacy, and the welfare of the church of Christ, and the interests of humanity and freedom require a more perfect knowledge of the ways and works of the Man of Sin; and there is a loud call for a more free, full and outspo-

ken expression of Protestant opinions in the pulpit and by the press. Reserve at such a time and on such a theme is heresy. Ignorance is encouraged by the church of Rome as the mother of devotion, and the handmaid of blind submission; but among Protestants ignorance is justly condemned as the source of all manner of mischief and delusion.

The Romish apostacy is the judicial effect of a rejection and corruption of the truth. Those who had the Word of God held it in unrighteousness, and buried it beneath a mass of tradition. "*They received not the love of the truth that they might be saved, and FOR THIS CAUSE God sent them strong delusion that they should believe a lie.*"—(2 Thess. ii., 10:11.) Here is the secret of this gross abomination, and of God's retributive justice in suffering the mystery of evil to exist, and to endure so long. By means of this apostacy the King of Zion tested, purified and manifested to the world the faithful martyrs, who became the victims of this relentless power. There must needs be offences and heresies, that they which are approved may be made manifest. The tribulation of the church was needful that the patience of the saints might be illustrated. The great reformation, and all the light and freedom which the providential solution of the Roman and Italian question is now receiving, are but the rebound of the truth and the reaction and revolt of outraged humanity against the shameful exactions and intolerable despotism of the Man of Sin. The eyes of the world are drawn to this subject. The temporal power of the Pope is now discussed throughout Christendom, and many Romanists are investigating with new earnestness the nature

and history of the religion of Christ. It becomes the Protestant Christian to study and examine Romanism in all its bearings on the cause of true religion and civil liberty here and everywhere. This subject has a wide range—covering the whole Christian era. Romanism in its essence is not a new thing. It appeared in embryo in the days of the apostles; and so important did the inspired Paul regard it, that he warned the young minister Timothy of its approach, and commended the subject to his attentive consideration: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."—1 Tim. iv., 8. If it was important at that early day to make the first workings of this mystery of iniquity the subject of ministerial study, and the theme of instruction, much more so is it now, when the Man of Sin is moving the world with his last efforts to maintain his usurped empire; and when everything indicates that he has almost run his race, and filled up the measure of his iniquities.

We have made these remarks with a view to urge our friends to investigate and study the nature of Romanism, with the belief that a more perfect knowledge of this device of Satan would quicken their zeal for the cause of truth, and lead them to pray, give, and do more than they have done to aid our work. It is found that those ministers who have been called upon to make report on our Society's operations, or on Romanism, and preach on the subject before ecclesiastical bodies or their own people, have in every case been deeply convinced that there is no subject of graver or greater interest than this, and no missionary work of superior magnitude and importance.

BABYLON: HER CHARACTER AND DOOM.

(REVELATIONS, XVIII. AND XIX.)

This is the title of a small work of a few pages, published in St. John's, New-Brunswick. It is from the pen of "William Maude, (M. M.) author of *The Christian's Daily Portion, &c.*" It seems designed for the benefit of both Protestants and Romanists—to guard the former against the blandishments and delusions of Romanism,—and to warn the latter of the doom of the Papacy, and to withdraw them from it. Though we are not prepared to adopt all the views of the author, especially in regard to the manner in which the system of the Papacy will be destroyed, the work is well worthy of a perusal, and is adapted to do good wherever it shall be read, with a desire to know the truth, in relation to the momentous subject on which it treats. We take the following extracts from it, abridging at our discretion, though maintaining in all cases the sense of the author.

"In various passages of Scripture we find the apostate Church of Rome *prophetically portrayed*, but nowhere more plainly or in a more awful aspect than in the book of Revelation, under the type and title of *Babylon the Great*.

"She is described by St. John, in such words as these, 'So he carried me away in the Spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked with gold, and precious stones and pearls; having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, *Mystery, Babylon the Great, the Mother of Harlots and abominations of the Earth*. And I saw a woman drunken, with the

blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration.'—Rev. 17:3-6.

"And *how* prove you that Babylon the Great is Rome? I answer, the evidence to prove it is of *three* kinds, external, internal, and infallible; and its united amount is so great that it must, to any unprejudiced mind, be overwhelming. . .

"1. Then, there is *external* evidence to prove that the Babylon of the Apocalypse is Rome.

Not only was this opinion entertained by many of the early 'Fathers' as they are called;* but it was, moreover, the universal interpretation of 'the noble army' of the Reformers.

"Nay, I might refer to the testimony of Romish writers themselves; thus the *Rhemists* (those Romish writers who wrote notes on the New Testament,) state that the Babylon of the Apocalypse was Rome, (see the heading of the First Epistle of Peter, and the note to Rev. 7:7.) and Baronius, Bossuet, and Bellarmine, (men of renown in the Church of Rome,) have all acknowledged the same thing, only (for obvious reasons) they endeavor to make it out that it was *Pagan* and not *Papal* Rome.

* 1. Thus *Chrysostom*, writes, "What, then, is that which restrains from Antichrist being revealed? Some say it is the grace of the Holy Spirit, but others believe it to be the Roman Empire, and with them I must agree."

2. Thus *Papus*, a scholar of St. John's, quoted by Eusebius, (ii. 15.) says, "Babylon, from which Peter dates his first Epistle was Rome."

3. Thus *Irenaeus* says, "Because the Latins and the Romans are they who now reign, the woman which thou sawest is that great city which reigneth over the kings of the earth."—(B. V. c. xxx., p. 448, Grabb.)

4. Thus *Tertullian* says, "Names are used by us as signs. Samaria is the sign of idolatry; Egypt, of mal-edictions; and in the writings of St. John, Babylon is a figure of the Roman City."

5. Thus *Jerome* says, "When I dwelt in Babylon, and dwelt within the walls of the scarlet adulteress, and had the freedom of Rome." Again he says, "The Roman city is specially called Babylon."—(Hieron in Euseb., c. xxiv., vol. iii., p. 209, Paris, 1706.)

6. And the great *Augustine* speaks of "The other Babylon in the West."—(De civitat. Dei, xvi., c. xvii. and xviii., c. ii. xxii. xxvii., p. 687, vol. vii., Paris, 1838.) And again, "Rome is as a second Babylon."—(See Dr. CUMMING'S Lecture, "Rome the Babylon of the Apocalypse.")

"2. But I proceed at once to show that there is *internal* evidence to prove that the Babylon of the Apocalypse is Rome. In the passage I have quoted Babylon is presented to us as 'A woman sitting upon a scarlet-colored beast, full of names of blasphemy.' Now in the symbolical language of scripture, a Church is frequently represented under the figure of a woman. A true Church, as the chaste virgin, bride-elect of Christ; a false Church, as a faithless, lost, degraded woman.

"Babylon, then, is a *false Church*. But what false Church? Let us see what is further said about her. '*The woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls.*'—How essentially Popish is all this! I need not dilate on the well-known fact that in all the processions and cavalcades of the Pope, *scarlet* is the predominant color. There are red garments, red hats, red stockings, red gloves, red standards, red staves! yea, even red *port-manteaus* and red *ladders*!

"'*Having a golden cup in her hand full of abominations and filthiness of her fornication.*'

But has not Rome indeed a cup filled with intoxications and bewitchments, of which many a poor wavering Protestant has drank, and been led captive by her at her will? Yes, the Romish harlot understands her calling well. For the refined and intellectual, she has cathedrals which have been called 'epics in stone;' the most exquisite paintings, the most entrancing music, gorgeous ceremonies, vast pretensions, and last, but not least, the bewildering charm of antiquity. While for those of 'the baser sort' she has lying wonders, periodical miracles, winking virgins, relics and scapulars. All these are ingredients in her intoxicating wine; all these help to fill up the golden cup of the filthiness of her fornication. Nor is this all, there is something more in the harlot's cup; there is a *license for sin and an opiate for conscience*. Ah, this is the grand ingredient after all;

this it is that gives Popery its strong hold upon the heart of fallen man.

"No wonder she has made the nations drunk!

"But, further, it is said: '*Upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.*' The first epithet '*Mystery*' was, we are credibly informed, once inscribed upon the Papal tiara, and removed by Pope Julius III.; but it is the latter part of the inscription that most distinctly indicates Rome. 'The Mother of Harlots and abominations of the earth!' This Rome emphatically has been, not only spiritually, but literally. The celibate vows of her priesthood and religious orders have made her so; the abominable confessional has made her so; her monastic system has made her so. 'Forbidding to marry,' she has naturally become 'the mother of harlots.'

"There is one other feature in Babylon's portrait, and it is the most terrible of all. '*I saw,*' says St. John, '*the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.*' Mark! the woman was drunken—*drunken with blood—drunken with the blood of the saints!* Ah, this is Rome indeed. What land has she not deluged with the blood of martyrs? Who has not shuddered at the history of the crusades against the Albigenses; the persecution in England during the reign of 'bloody' Mary; the massacre of St. Bartholomew; the wholesale butchery and murder of the Duke of Alva, in the Netherlands; the Irish rebellion of 1641; and the murderous dragonades of Louis XIV! What a frightful history is that of the Inquisition! The 'Holy Office,' as they audaciously named it; but of which it may well be asked: 'Where in all languages of all the world, with all their power to blacken and to curse, shall we find an epithet sufficiently dark and sufficiently damning, to be the *proper designation* of that most infamous tribunal.'

"In the space of forty years, dating

from 1540, it is said that *nine hundred thousand Protestants* were slain for their religious opinions in the various countries of Europe, among whom were 235 barons, 148 earls, and 39 princes. Vèrgerius affirms that in *thirty years* the Inquisition alone destroyed *a hundred and fifty thousand*. But not to inflict upon the reader the whole of the hideous catalogue, suffice it to say, that it has been fairly calculated that during the 1200 years of her existence, not less than *Fifty Millions* have been put to death by the Church of Rome, because they dared to worship God according to the dictates of their conscience. *Fifty millions ! i. e.* on an average nearly *forty thousand a year*, or better than *one hundred a day*. And that for *twelve hundred years !* Nor must we forget *how* they were destroyed. Not all slain in battle ; not all simply executed or hanged. No ; a *large proportion* burnt to death, left to pine, starve, go mad, and die in loathsome dungeons, or subjected to the most lingering death and the most exquisite tortures that an infernal ingenuity could devise.

“ III. But our interpretation does not rest solely on this mass of internal evidence, strong and conclusive as it is, there is, as I have said, *infallible evidence*—the only infallible evidence in the world *the evidence of the word of God*, to prove that the Babylon of the Apocalypse is and must be *Rome*. For, while in the vision itself, St. John beheld the ‘ woman sitting upon a scarlet-colored beast having *seven heads*,’ in the key to the vision contained in the latter part of the chapter, we are told, ‘ the *seven heads* are *seven mountains*, (or rather *hills*), on which the woman sitteth.’ (Verse 9.)

“ Now it is notorious that Rome is built upon *seven hills* ; the names of which are, the Palatine, the Quirinal, the Aventine, the Cælian, the Viminal, the Esquiline, and the Janicular : and we find in poets, historians, and orators, innumerable allusions to Rome as the ‘ seven hilled city.’

“ And further, as if to prevent all possibility of mistake, it is expressly added,

‘ And the woman which thou sawest is that great CITY, which reigneth over the kings of the earth.’ (Verse 18.) Mark, it is the present tense that is used—‘ that great city which reigneth.’ It was a city which was dominant *at the time St. John wrote* ; and we know very well—it is a fact not to be denied—that the only city then existing, that could be said to ‘ reign over’ the kings and nations of the earth, ‘ was the city of Rome. Upon this passage I take my stand. I do not see how the conclusion can fairly be avoided ; nor do I see how any other interpretation can be adopted, without its inevitably tending to lessen that ‘ heart-hatred’ of Popery which the faithful disciples of Christ have in past ages entertained, and which it is more essential then ever that they should continue to entertain.

“ Well says the learned Dr. Jackson, ‘ He who will not acknowledge the Papacy to be the kingdom of Antichrist, (and Rome the Babylon of the Apocalypse,) hath great reason to suspect in his heart that if he had lived with our Savior, he would scarce have taken him for the Messiah.’* For, if this book of Revelation be indeed part and parcel of the Word of God, and words have any meaning, ‘ the vision is certain and the interpretation thereof sure.’

“ Well, and how is Babylon, *i. e.* Rome, to be destroyed ? Christ has reserved to himself the glory of Babylon’s destruction. I believe that she can be destroyed by nothing less than the *immediate interposition of God*. . . . ‘ When we reflect on the tremendous assaults which she has survived, *we find it difficult to conceive in what way she is to perish*.’ Nevertheless *Babylon is fore-doomed of God*. All the blood she has shed—all the iniquity she has wrought—all the blasphemies she has proclaimed, are recorded against her in God’s book of judgment. She never gave a pang to the weakest and meanest of His saints, but

* “ On the Creed,” B. III.

the Lord Jesus Christ felt it; she never caused a groan to be uttered in the lowest dungeon of the Inquisition, but the Lord Jesus Christ heard it; she never inflicted a single torture or shed one drop of blood, but the Lord Jesus Christ stood by and saw it; and *the day is coming when he will reckon with her for all!* Lay aside, O man of genius, learning and eloquence, the feeble and unsteady light of human reason and conjecture, and taking in thy hand the divine lamp of prophecy which has borrowed its splendors from the throne of God, descend with me into the deepest caverns and most cheerless recesses of Romish superstition and cruelty, unlock the most impenetrable of the dungeons of the Inquisition;—and ascending thence as from the chambers of death and the region of Pandemonium, take thy stand successively on each of the seven hills of the city which has blasphemously arrogated to herself the title of 'Eternal,' and mark well the deepening gloom above, and the distant glare of the lightning, and the moan of the rising wind,—the harbingers of that hurricane of wrath which shall overwhelm Babylon with irretrievable destruction.

"Hear ye the word of the Lord—hearken to the doom of Babylon:—"I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, *Babylon the Great is fallen, is fallen, and is become the habitation of devils,*

and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her words; in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit as a queen, and am no widow, and shall see no sorrow. *Therefore shall her plagues come in one day, death and mourning, famine, and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.* . . . And a mighty angel took up a stone like a great millstone, and cast it into the sea saying, *Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.* . . . And in her was found the blood of prophets and of saints, and of all that were slain upon the earth. . . . Rejoice over her, thou heaven, and ye holy apostles and prophets; for God has avenged you on her.' (Rev. xviii. 1-8, 21, 24, 20.)

FOREIGN FIELD.

SAINT DOMINGO.

LETTER FROM REV. MR. WARING.

Letters received—the missionary much to do—helpers from various stations visiting him—Mahomedans disgusted with Romish rites, which are held forth to them as the Gospel—St. Marc's house of worship given up—fete of the Holy-Week—degrading exercises—guns, drums, etc.—Judas parading through the streets—his wife—shouting, yelling, etc., etc.—police exhausted—an earth-

quake—the people frightened—the priests on the occasion to get money from the alarmed—all the people now do not believe them able to do what they profess to be able to do.

"CAPE HATIEH, May 1st, 1860.

"REV. E. R. FAIRCHILD, D. D.,

"New-York.

"Dear Sir:—I would not write at this time were it not to give you some facts

which I hope may interest you and the friends of this mission, some of them will show you what a degraded and degrading thing Roman Catholicism is when away from the restraints of Protestantism and Protestants. Let me say first, however, that I received and answered *fully*, as I hope, your letter to me, dated the 25th of January of this year. The letters I sent you, you will please return to me; especially the 'Consular letter,' the copy you may keep; you will see that it is drawn in accordance with the laws of the United States

. . . "The services here are regular, and that of *Sunday evening* is still well attended, and very profitable; I have a vast deal to do; I am called in different directions, but especially to Ranquitt. Indeed, I should set out immediately but for want of means.

"Brother Marcellus Benjamin has been here from Plaisance, and greatly encourages me as to that place. He will soon be here again if God will. He appears to be very faithful.

Bro. La Crosse has just left me, after a visit of two days, with another young man, a member of the church at Dondon. They bring me the best of accounts from that now important station. Before coming down, however, Mr. La Crosse by my request had visited Marmalade and Grande Riviere, and preached at both places.

"Bro. Fouquet writes me most encouragingly from Raphael. Indeed, I am encouraged from all quarters to hope for great blessings.

"Some African *Mohammedans* of this city are greatly disgusted with Popish superstition in Hayti, and I hope for their conversion, as they now come to me to know the *truth* as it is in Jesus. I must say to you that much is now pretended in this country to be the *Gospel* which is nothing but the rankest impiety and irreligion. One or two of the members at St. Marc seem to have wandered from duty, but I hope they may be reclaimed. They have had also, at that

place, to give up their house of worship to the proprietor, and I fear they will have none until I can go there and aid them some in regard to it.

"It is said that the President is coming to this part of the Island. The Small Pox is very prevalent in this city at this moment. I trust you have sent me the Hymn-books I asked you for, and of which I have so much and pressing need.

"The two last numbers of your so much desired Gazette have failed to reach me. But I must now occupy myself with the things in hand, at *this time* at least.

"I told you that we were not long since in the midst of

HOLY WEEK.

"The theory of this *fete* is that on THURSDAY, at 12 o'clock, of that famous week, *God dies*; from that moment no bells are rung, no drums are beaten, and no noise allowed to be made in any of the streets, or in houses, or anywhere. The '*faithful*' put on sack-cloth, and go mourning, and eat no grease, or other strong food, and as much silence as possible is observed. The Custom House, and all public offices, and all stores and shops and places of business are closed, and *bad smells* excited from every open space by burning substances of the most intolerable nature, to frighten away, as it is said, the devil and heretics, and the like. Friday is the *great day* of the Fete, and filled with pompous ceremonies at the church, and splendid processions through the streets, while lights innumerable are kept burning, night and day, at the church, with constant singing, night and day, and as *loud as possible*, notwithstanding the general silence observed everywhere else. All this, ends, however, at 10 o'clock on Saturday.

"As soon as the *great bell* is heard from the church, there is commenced an uproar of guns, drums, tin-pans, kettles, house-side, fence-side, and of almost every thing else capable of emitting

a deafening sound. In the time, from Thursday to Friday, and until Saturday, exactly at 10 o'clock, 'Judas' (in multiplied effigies) is paraded through all the streets of the city. These effigies are of horrid forms and aspect, and of hideous countenance, fastened in an upright position on horse-back, with chains on its legs and a spear through its body, and a gag in its mouth.

"Behind the horse on which he sits, follows his *wife*, a living woman on an ass, driving the horse with the effigy on its back before her; a gentle beast being chosen to carry the image that she may do this the more easily. The woman or *wife* is in her turn also followed by a little boy, the reputed son of 'Judas' which she is supposed to have borne him; a *living child* also, and likewise mounted on a young ass.

"Early on Saturday all those images are hanged on gibets in open spaces; and one principal one, on 'La Place,' is to be executed—that is, *shot to pieces*, at the signal from the great bell already mentioned. At that moment the shouting of men, the screaming of women, the screeching of urchins, the barking of dogs, etc., etc., are so outrageous as to send in wild affright horses, cows, mules, asses, pigs etc., into the depths of the remote forests, where many of them are not found for several days afterwards, so much are they disgusted.

"In the meantime, however, I am most happy to say that *many persons, this year, did not pay the least attention to this Fete, but followed their usual occupations* as much as they dared to do, that is, without exposing themselves to public rage.

"Now these are some of the things which the Romish church imposes upon Hayti for religion. I might say a great deal more of this 'Fete,' but perhaps I have said enough, however, to add that the *police* were nearly worn out by all this 'holiness.' They were so exhausted that when the pageant terminated at 10 o'clock on Saturday, their officers dismissed them

to repose themselves till Monday morning; the soldiers of the regular Guards Service, doing duty in their stead.

"The next day, Sunday, the 8th of April, the shock of a violent

EARTHQUAKE

Was felt at five o'clock in the morning, which sent nearly all the population naked from their beds into the streets; occasioning the wildest dismay, horror and confusion. But from that time until ten o'clock at night, the earth was still. But again at ten o'clock the same night, another and a far more violent shock occurred which nearly shook down the city. Many houses were damaged, and some overthrown. At some places it is said the destruction is complete.

"From ten o'clock on Sunday night, the earth kept in almost perpetual motion for eight or ten days. The people, greatly frightened, kept night and day under tents in open spaces, and on the sea-side, singing to the saints and angels, and particularly to the 'virgin,' and invoking them to save them. None dared to enter his house night or day for fear of death.

"My house had its walls split to some extent, but I did by no means quit it; I slept in its upper story as peacefully as an infant in the arms of its mother. I only tried to turn the occasion to profit by religious conversation with many, and by delivering a discourse on the subject in my little chapel, which was well attended.

"One effect of this earthquake has been, to send an increased number of persons to me for *Bibles* and religious intelligence. I should have said also, that all business, markets, and public service, were utterly at an end during this earthquake, which is not entirely over even yet. The earth still moves very sensibly from time to time; multitudes are still 'camping out' at night for fear.

"The Romish priests of this city made many processions of pompous but most

ridiculous nature through, and around the city, to stop the earthquake. Entering at many houses with candles, bells, virgin's images, and charms and spells, and incantations and invocations of saints, to keep the aforesaid houses in their places, as the people were willing to pay him for. He made much money, but none trusted to his pretended power. *They kept under their tents still.*"

SWEDEN.

LETTER OF REV. C. O. ROSENIUS.

Acknowledgement of remittances received—Rev. Mr. Scott's letter noticed—Magazine received—Missionary tours made—Revival still in progress—Eighty laymen authorized to labor—Many others labor gratuitously and to great advantage—The six banished women, through Romish influence, refused to petition the King—The remonstrance and petition of the American and Foreign Christian Union, duly delivered to the King—Liberal sentiments gaining ground—Attention of the Diet called to the subject of religious liberty, &c.—Mr. Ahnfelt—his journeys, reception, &c., &c., in Sweden, Norway, Denmark.

"STOCKHOLM, April 13th, 1860.

“REV. DR. E. R. FAIRCHILD.

“DEAR SIR:—By your letter of the 18th February, I see with joy that you still wish to hear from me, and it is therefore with much pleasure that I continue the correspondence.

“First, I heartily thank you for the remittance which you had again made in support of my mission, the receipt of which, through our friend, the Rev. Geo. Scott, of Liverpool, England, I have acknowledged, by a receipt which I sent to him a fortnight ago.

“As I am persuaded that our friend, Mr. Scott, who is well acquainted with the Swedish relations, and particularly with my circumstances, has given you the most true and impartial details, I will say no more about these. May God bless all you undertake in the service of his kingdom.

“Your Monthly Review, which I now receive more regularly, shows me that your field is very extensive and that your work is directed especially against

the corruptions of the Romish Church, which you are seeking to save or to reform, and in the true spirit of charity as expressed in your motto, ‘the love of Christ constraineth us.’

“Since the departure of the Rev. Mr. Scott from our country, I have only made two missionary excursions. The rest of the time I have been occupied in Stockholm. During these two journeys, of which the first (lasting ten days) was directed to the west of the Capitol, and the other (lasting six days) to the South, I saw the most encouraging proofs of the revivals which are taking place in our country. Crowds of people were assembled to hear the Word of God, and I had so hard a work with publicly preaching it, and privately speaking to souls, concerned for their salvation, that I considered it as a wonder that my health was not injured. This is a grace of God, which I must praise and admire even here in Stockholm. But all is the work of the Lord. He does all things.

“The religious movement is continually increasing, if it even has in some places decreased and grown fainter, we have to thank God that the fire has kindled up so much the more in other places. During the last six months this has been the case in the provinces situated at the west, and also at certain points of the middle of Sweden.

“Of the extent of the religious movement and the activity displayed here, you may judge when I state that in our country, with a population only amounting to three millions, *eighty laymen* have an authorized call to work for the proclaiming of the Gospel, the spread of Bibles and Tracts. Fifty of these are colporteurs in the service of the ‘*Evangelical Fatherland Institution*,’ and thirty in that of the *Baptist Church*. Besides these there are many who work in the same way, on their own impulse, and the call of neighbors, their sphere of activity being more limited to the villages and parishes surrounding their homes. Those who work in a more free and indepen-

dent way, together with awakened, true and faithful clergymen, outnumber the so-called colporteurs. This can give you an idea of the religious movement in our country.

"As to the six women banished on account of their joining the Roman Catholic Church, we know no more than that they would have been permitted to remain in the country if they had asked it of the grace of the king. But when they were urged to do so they decidedly refused to make such an address, being influenced, of course, by the Roman Catholic leaders, whose main design or only wish was to stir up the minds of the people against and to find fault with our laws and institutions, by means of this sentence of banishment so contrary to the more free minded spirit of the times.

"I have seen the American Ministers to-day. Your petition reached the King's hand. It was delivered to him by the Baron Manderstein. The Minister did not judge it sufficient merely to relate this to me, but he also read to me from his documents, not only his own writing, in which he recommended to the Baron M. the petition as coming from respectable men of different denominations in the Protestant Church, but also the letter which he had received from the Baron on the subject. This answer was in substance that though the King and the Government entertained the same high and free or liberal principles as were expressed in the petition, and were striving to introduce and carry out such principles in the administration of justice, nevertheless, the still existing laws did hinder it, when the case was to be treated according to the laws, and the banished women were not willing to seek the King's grace. But the King hoped at the next Diet to succeed in having adopted laws of a more liberal and free spirit. At the Diet now in session, our King has indeed presented to the States a proposition with the above mentioned tendency, but the success thereof is not yet decided.— Though there are still many hindrances

to the wished for reform of our legislation, there are also many signs which show that such a reformation is at hand. Sooner or later we will have religious liberty, even here.

"The activity of brother Ahnfelt is going on almost as before, except perhaps with the difference that in places where they have fears for separatistical views, they are not so willing as before to receive him. But as a great part of the awakened and the Christians in our country, have more liberal views, he has always a good number of auditors.— Owing to this he can continue to travel and work as before. Besides the annual meetings of Tract Societies in the south of Sweden which he visited immediately after the departure of our friend, the Rev. Mr. Scott, speaking and preaching in the name of the Lord, he afterwards made shorter or longer journeys, of which he speaks in a newly arrived letter, as follows:

"First I directed my way to Denmark, where I have still a little mission to take care of, and afterwards along the eastern coast of my native land, where many stations were visited, till I came to Stockholm, the second time that summer. Having visited Gefle, I returned to the south, passing through Gottenburg on the western coast, Westergottland and Smaland, to my home in Carlshoun. After a fortnight's rest, I again made an excursion for six weeks to Siania, Denmark, and the south-western parts of Smaland. I am now here again in my house, but intend in some days to make a longer tour to the North, and later in the summer, if it be God's will, to Norway, to which country I have had my pressing calls. Everywhere on my journeys, I have witnessed an increasing desire of hearing the Word of God.'

"As much as it be possible in a short letter, I have now tried to give you a view of the state of things among us. If it be God's will, I intend to write to you again after a couple of months. May God bless you.

"Most truly yours,

"C. O. ROSENTHUS."

BELGIUM.

LETTER OF REV. L. ANET.

Funds received—difficulty anticipated from diversion of attention to other fields on the part of friends in England and elsewhere—Magazine not received.

"BRUSSELS, March 2, 1860.

"REV. DR. E. R. FAIRCHILD."

"SIR, AND HONORED BROTHER IN CHRIST:—I have duly received your favor of the 29th ult., containing a draft from your estimable Society. I send you herein enclosed a receipt for your treasurer.

"Our Committee charges me to entreat you to have the kindness to be our interpreter with your honorable committee, to express to them our sincere gratitude. We are very happy to hear that it is your intention to send us additional aid, for at present our position is a very embarrassing one, and I greatly fear that we may have serious difficulty to get along through the coming year.

"Our friends in Great Britain are much concerned about Italy; and we are making vigorous efforts to evangelize it, by spreading the truth in that country; and certainly they are right. But it is very evident that the wants of India, of Africa, of Ireland, and now also of Italy, must absorb a part of the resources which sustain the work of evangelization in countries where the French language is spoken. Yet the Lord is rich! The gold and the silver belong to him, as well as the means of grace: He will provide for the necessities of his church.

"I informed you recently that we had not received any number of your Magazine—not even a single number, and yet we would be much gratified to receive it regularly. Have the kindness, dear sir, to ascertain for yourself whether it is mailed and forwarded to us: and whether the direction is correctly made. Do you receive our *Christian Belge*?

"I beg you, dear brother, to accept the respectful and Christian salutations of your devoted servant in Christ,

"LEONARD ANET."

The AMERICAN AND FOREIGN CHRIS-

TIAN UNION, is deposited regularly every month in the Post Office of this city, addressed to the office of the Evangelical Society of Belgium, at Brussels, and the postage on it prepaid; so it has been deposited by us for years. By what means it has been kept from its destination we know not. Whether it has been destroyed by unfaithful officials in our country, or in some *transatlantic Post Office*, we do not presume to say. But it is quite certain there has been wrong doing somewhere in respect to it. We beg our friends in Brussels, if this shall reach them, to make careful inquiry at the Post Office in that city for the missing periodical. We will endeavor to have it duly forwarded from New-York.

From a few points besides Brussels, we have found difficulty in getting our Magazine through the mail as directed, and especially in Papal countries. But we will hope to overcome it by diligence and persevering application to the proper authorities.

The "*Christian Belge*" is received by us, though not regularly, and we shall be happy to have it continued.

EVANGELICAL CHURCH OF LYONS,—FRANCE.

LETTER OF REV. C. A. CORDES.

The committee in debt—but not discouraged—the work prosperous—the enemy rages—missionaries fully occupied—new field opened—public mind now active—now is the time for hopeful effort.

"LYONS, March 21, 1860.

"REV. DR. FAIRCHILD.

"DEAR SIR:—Esteeming our last half yearly circular in your hands, the Committee have not, at the present moment, much new information to communicate; yet they charge me to submit to your Board a few remarks on the subject of our situation with respect to our resources.

"Last year's accounts have closed less heavily than those of the preceding year,—our deficiency being reduced to about 5000f.,—not through a diminution in the work in which we are engaged, nor in the number of laborers employed—this would be more distressing than any debt; but to the mercy of God disposing a number of friends generously to aid for this purpose, and relieve us, in part at least, from the heavy burden by which our movements were cramped; and we cannot be sufficiently thankful for their helping hands' good gift.

"But time is fast rolling on. Three months of the new year are already approaching their term, and—shall we say, we *regret*? no, we *rejoice* in the fact of our wants being evidently increasing. *We feel we need more laborers!* The number of persons and families visited for evangelization is growing almost daily. One family gained, opens the way to several others. We have at this moment a group of *fourteen or fifteen adult persons roused to serious inquiries*, through the awakening of *ONE FEMALE*,—gaining first her husband, then a niece, next a sister, and in this succession forward unto the number above stated,—and likely to extend farther still, for they are disposed in different family-circles, partly in town and partly in villages at a distance of several leagues.

"In one of these, the noise and bustle have become such as to have roused the curate to great rage, both in his converse and in the pulpit; but he is thereby unwittingly stirring the fire he desires to extinguish. Some of his hearers are courageous enough to come to Lyons to listen at chapel and judge for themselves. Surely an evangelist is wanted for that village, and, at the same time, for other villages, where similar overtures happily exist. From one of them we have just received an application for a Christian teacher.

"But our agents are all in full activity for urgent service, both in town and country, independent of these new open-

ings. We count by many hundreds the calls regularly requiring personal visits, sometimes *long* visits in which the party on whom we are calling are detaining us, because desirous that their immediate friends and neighbors within call should profit by the visit, and listen to Christian instruction and prayer. Thus we have, at times, a pretty numerous circle of attentive hearers around us.

"The anti-evangelical warfare continues actively and very extensively, and there is a class of Catholics—the deeply benighted superstitious, who blindly believe all their leaders teach and affirm,—on whom the libels profusely circulated against us take effect by confirming and strengthening them in their errors. But there is another class,—the wavering and inquiring,—whom the preposterous calumnies put forth against the Bible and Bible Christians rouse to greater attention, and this class—very numerous at present—forms, as it were, a new field for evangelization, and which we are desirous of cultivating whilst time and opportunity serve.

"The public mind generally is given to activity and research in the present day; the unquestionable evidence of facts unveiled by public discussion, is leading to inquiries respecting the religious question, forced 'on the world by 'the powers that be' themselves, and opening a way for the introduction of the truth. In many cases it is made apparent that men are ripening for shaking off the dust of error and superstition, beneath which their faith has been lying buried for centuries, so that the great question for Christians appears to be: What can we do to respond to the call loudly sounding forth to us from the signs of the times?

"If our humble efforts have been blessed in days when the public mind was comparatively closed against serious inquiries, might not much more success be looked for, under the breathing of prayer for the blessed Spirit, if some additions were made to the handful of men hitherto em-

ployed in the field, now more and more ripening for the harvest?

"May it be given to us all to ponder the important question, and respond to it according to our ability before the Lord of the harvest.

"Believe me to remain, dear sir, yours in the Lord, very respectfully and affectionately,

"C. A. CORDES."

"A zealous colporteur writes, that in spite of the strife of a bitter winter storm, he has been pursuing his labors day after day; and he mentions amongst other instances of success, a New Testament so eagerly desired by a poor family that he was visiting, that in lieu of money, *which they had not*; they paid for it by a *portion of their bread*! What an edifying commentary on Deut. viii. 3."

ITALY.

LETTER OF REV. JOHN R. M'DOUGALL.

Evangelical movements in the North of Italy—the Vaudois Church—also in Sardinia, and on a small scale in Rome, Naples, etc. In Central Italy Bibles are distributed—ten thousand copies—two hundred and fifty members of evangelical churches—Bible depot at Florence—Protestant school—Native church at Piazza—five hundred worshippers—need of great caution—government liberal but careful—church at Piazza—liberal principles advancing—evangelical teachers gradually needed, etc.—hundreds asking for instruction—Plymouth brethren—prejudices, etc.—but Waldensians coming into more favor, etc.

"FLORENCE, January 21st, 1860.

"You are aware that an evangelical movement has been going on in Tuscany for the last ten years. The Vaudois church in the North, since it obtained its liberty in 1848, has displayed a vigorous missionary spirit throughout Sardinia. In Rome and Naples, and other towns to the South, Christian reunions are known to take place on a small scale and in the most wary manner. The movement in Central Italy, which began about the time and very much in connection with the Medial persecution, while extending all over Tuscany, Romagna and Modena,

has been principally confined to Florence and its neighborhood. The most valuable statistics of last winter, while yet Bibles were brought to Florence in ones and twos, and the converts met in upper chambers and out of the way houses, show that ten thousand Bibles were in circulation, and that there were two hundred and fifty members of the evangelical church, scattered over the various private assemblies, who partook of the Lord's Supper. They were well aware that a great deal of mere literary and anti-papal reading of the scriptures was going on, but the latter statistics shows that a true work of God had begun in the hearts of the people.

"Since the present government entered into office, on the departure of the Grand Duke in April last, the petty and persecuting restrictions upon the Protestant faith, and Protestant efforts have been gradually removed. There is now no Priest at the Custom House, and we have not been slow in taking advantage of this liberty; for already a large depot has been established by the London Bible Society, at the house of one of the oldest converts, and boxes of Bibles in Italian, and other languages, are daily crossing the frontier without let or hindrance.

"About a dozen colporteurs are perambulating the country, selling the scriptures at all prices, and in various editions. A Protestant Italian School, the first thing of the kind which has existed here for centuries, has been set up and prospers. A similar Institution for girls is at this moment projected.

"As an immense number of English, American, and French religious works have been for years past translated by Societies, in London, Turin, Geneva, etc., and as these also are permitted to enter the country, we propose immediately to establish a central depot for all these books and pamphlets, as well as for *Italian* evangelical works, hitherto prohibited, so as to supply colporteurs, and distributors throughout Central Italy.

"The native church has been permitted

by the government to meet in a large hall in Piazza Barbano, capable of containing five hundred people, which is usually crowded at every meeting. The Waldensian minister, ejected under the late government, has returned and, for the present, worships with his large flock in the Scotch church

"While these endeavors, to those who are acquainted with the former state of affairs, seem truly wonderful, they constitute but a small part of what we have in our hearts to do on behalf of down-trodden Italy, but we have an abundant sympathy for the government in their present difficult position. They beg us to be discreet and quiet and promise us in due time every liberty. Their utmost efforts are exerted at this moment to preserve public tranquillity at every cost, and, lest their urgent remonstrances should pass unheeded, they have given us, with all their well known dispositions in favor of liberty of conscience, several plain evidences that indiscretion will be followed by the severest penalty. A Mr. Qualtieri, who holds a separate reunion, has been prohibited from preaching because he had attacked too strongly the religion of the state, whose priests are watching all that passes, and are besieging the government with ceaseless importunity and with calumnious reports.

"The Piazza Barbano church was shut up for a fortnight, and has been re-opened under condition that the meetings shall be most quietly conducted. The Waldensian minister, though unfettered in his work has a government clerk at every meeting. Many other evangelists anxious to address their countrymen in their own plain way, have therefore been restrained from so doing for the present, as the Prefect has informed us that he has all the government authority in his hands, and is perfectly prepared on the least fermentation or indiscretion to shut up every evangelical service in Tuscany, (as has been done lately at Pisa,) and so

put his veto on Bible circulation, and every other evangelical enterprise.

"In such circumstances, with such noble and liberal men in power, all working out the ends we desire to see, it were the height of folly to take the field as our friends at home would wish. That the old regime will be re-establish here, every day's occurrences show to be impossible. Even though some member of the late reigning family were brought back, we feel certain that a large measure of religious toleration must be granted.

"In this all are agreed. . . . The Vaudois church, free now to plant its standard and to preach the Gospel of Christ throughout Sardinia and Lombardy is yet unable to respond to the crying wants of the people for scriptural teachings. No Italian minister can be got for Milan, although the Waldenses are casting about everywhere for an earnest and able laborer. But we are full of a well grounded hope that Tuscany is to remain open to the Bible and the Gospel it contains.

"Within the last four months a remarkable running together of men has taken place in Pisa and Leghorn to hear the word and to pray together. These places have hitherto been very dead, and nobody can account for the revival, with its accompanying eagerness and earnestness. Their first request was that somebody might be sent to teach them how to pray, as none of them knew how. We have besought the Vaudois Table to break some of their internal regulations to overtake these necessitous cases; but their hands are so full, the harvest so great and the laborers so few that, anxious though they are to stretch a point, they can do nothing for the next six months.

"Last week the Pisa hall was shut up by the archbishop there, Pisa being a town of priests, a little Rome, the Tuscan stronghold of the Papacy. But the converts meet, and are permitted to do so in private houses, and doubtless in this, as in every other case, persecution

will be overruled to increase the number of inquirers, and intensify the earnestness of Bible readers.

"Before this news has reached America, doubtless many other petty vexations will have occurred, and I trust also many other awakenings of people, and establishments of Bible reading meetings will have taken place at Pontedera, Sienna, Bologna, Arezzo, etc., where there are a few disciples ready to take action. . .

. . . "Once the tide has turned, once bona fide liberty is guaranteed, so that no unpleasant consequences follow upon the declaration of Protestant sentiments, I can assure you that there are hundreds of people in all ranks who will come forward and join the Protestant church who are now restrained by the bigotry of near relatives, by an ignorant, fearful or Nicodemus spirit, or by the uncertainty of gaining a livelihood. To many of these Mr. Concowide, a Vaudois Clergyman, privately ministers, and two or three of them even venture to come veiled occasionally to his place of worship.

"During the last ten years, only two pious and devoted English ladies have been able to weather the storm of persecution, which has raged against the humble native church in Florence, (ministers, officiating laymen, and Italians of standing and ability have one and all been banished.) To our great regret these ladies were Plymouthians. Had they belonged to any of our evangelical churches at home, they would have instilled principles of order, as well as of Christian truth, into the minds of the converts. Unfortunately they have but fomented the natural dislike of Italians escaped from the tyranny of Priestcraft, to ministers and forms and order of every kind. This constitutes one of our difficulties. . . .

"So long as oppression lasted, there was no way of avoiding disorder in the management of the affairs and ordinances of the church. When liberty came, we looked for views on the part of the Barbano church accordant with common

sense as well as Scriptures. But though converts have outgrown their teachers in knowledge, and are gradually advancing towards order, they disgusted the government by their want of a head, or managing body, or responsible party of some kind. The Government was ready to have accorded them many privileges, as well as every right. This Barbano church, which contains the largest congregation here is now in a middle State, decided upon having a ministry, yet insisting upon a certain disorderliness of internal arrangement. They have on the one hand, Mr. Concowide, the Waldensian, whose form resembles the Independent and Presbyterian. On the other hand, and in the other extreme from the Waldensian, they have Mr. Qualtieri, determined with a very small band of retainers to have no form, no order, no ministry, no church.

"Experience teaches the most foolish as well as the wisest, and doubtless Mr. Qualtieri, Count Guicciardini and their friends will come speedily in God's good Providence to see that there is a golden mean between the Papacy and a lawless democracy. As they have never been allowed to see such a middle path, one must sympathize with their ignorant groping. Now the Barbano people are between these two parties. They wish a minister, but have had groundless objections against the Vaudois circulated among them. . . . Yet I feel sure they will in the end have a Vaudois evangelist.

. . . . "Dr. Stewart, my brother minister at Leghorn, has been fifteen years here, and has been the chief means of establishing the various societies which exist in England, Scotland and Ireland, for succoring evangelical efforts of every kind in Italy. Hitherto the work has been carried forward unknown to the world. Some day I trust that all the interesting details will be given to the public. . . .

"The Free Church of Scotland with which I am more intimately connected,

has about a dozen ministers stationed on the continent. While these ministers have congregational services for residents and travellers, the principal aim they have in view is to forward, by every means in their power, the work of God among the natives of the different countries in which they live. There is a Presbytery of the North of Italy, embracing our brethren at Nice, Genoa, Leghorn, Florence, Malta, Gibraltar, Pau, and Cannes. Of course our work is very scattered and very different.

. . . . "Please excuse this hasty letter, as there are so many demands upon our time at this particular crisis. We are working night and day, as if the door of noble opportunity, so recently and unexpectedly opened, were to be shut and bolted in a short time, although we earnestly hope and pray that we may be but entering on a long period of successful Christian effort in this hitherto dark land. "I remain,

"Yours very sincerely,

"JOHN R. McDOUGALL."

HOME FIELD.

REPORT OF A MISSIONARY IN AN EAST-ERN CITY.

The missionary encouraged—unusual access to the Romanists—meets more than three hundred on Sunday—they are won by kindness—books desired—yet few can read—children taught and they instruct the parents.

"This month I have had the privilege of sowing the seed of the word of life more abundantly than ever I had since I commenced my mission here. The Romanists seem to have cast off the restraint that used to bind them, and receive tracts and copies of the Scriptures freely, and come to hear the word preached, apparently anxious to learn the truth as it is in Jesus Christ.

"Besides my domiciliary visits on week days, I have access to *over three hundred* on Sabbaths, to whom I *give tracts and Bibles*. I also preach the Gospel to as many as will hear me. For the last three Sabbaths they have crowded the chapel which we have for worship, and listened to preaching attentively. My soul has rejoiced while engaged in the work of trying to enlighten their dark minds, for in general they are *very ignorant, bigoted, and superstitious*; yet withal they are warm hearted and loving to those who speak to them kindly about their soul's salvation. The greater part of them have hardly ever had a kind word spoken to them upon that subject, until approached by the missionary. The Romish system

browbeats them and keeps them in ignorance. They begin to see the difference now, and can appreciate it too.

"I have lately got a few copies of a work called '*Conversations between Dominic and Patrick*,' which I have distributed among the Romanists. I believe they will do the people good in enlightening their minds. Those who have received them like them well, and others are asking for them; but there are a great many who *cannot read*, consequently have to get all the knowledge which ever they will get of the way of salvation, *orally*. These are in general most punctual in sending their children to schools, therefore, hope may be entertained that the children may become the instructors of their parents in spiritual things, for in them they place confidence. Therefore, to the young I give a great deal of my care; for I have noticed that it takes some time for the missionary to get into the confidence of those who cannot read for themselves, especially when their priests are every Sabbath inculcating the lesson to beware of us, for we are '*wolves in sheep's clothing*.'

"In the month past I have distributed five hundred and ninety-two tracts, four Bibles, ten Testaments, one hundred and fifty Sunday-school papers, etc. Preached and addressed religious meetings sixteen times; made two hun-

dred and sixty domiciliary visits; read the Scriptures and offered prayers wherever those exercises would be allowed."

This same missionary further says in regard to his labors:

"In my Sabbath exercises I have had free access to nearly five hundred persons, the greater part of whom are Romanists. At the almshouse I found lately from the injunctions laid upon them, *by their priests*, that they were afraid to come to the place set apart for worship. I then adopted the plan of reading the Scriptures and exhorting in the rooms before going to the chapel; and, I am happy to say, the greater part of them listened with attention, and a goodly number followed to hear me preach, and also waited to hear the usual instructions given to the children of my Sabbath-school. Now they have broken over the barrier, and I hope they will disregard their priest's anathemas.

"Beside our regular meetings every week at the other mission station, we have meetings from house to house, to all of which the Romanists come and listen attentively. By attending these exercises their knowledge is increased, their avarice toward us softened, and the result is seen in their *sending their children to the Protestant Sabbath-schools and the district day-schools*, although every effort has been put forth by their priests to prevent them from doing so. In my visits to families I am generally well received, although there are some ferocious spirits among them who take delight in insulting me. These I can afford to bear with for the pleasure of doing good to others. Some Christian ladies have been kind enough to make me almoner for them to some extent, which helps in giving me access to the poor, and to do them good.

"Upon the whole, *the work of the mission here has gained, and is still gaining ground*, both in enlightening the minds of the people, and in gaining their affection and confidence, especially among the young."

MISSION SCHOOL, NEW-YORK.

REPORT OF MRS. THISTLE.

Addressing the Secretary, Mrs. Thistle says:

"During the past month there has no particular change taken place in our school. It continues to progress. A few have left; some to attend the public school in 44th-street, and *two* have been led off by the 'Sisters' to the Romish school in 42d-street. Those two were both very interesting girls. One of them whose sister and brothers still attend our school, I visited, and she told me that she would rather come to our school, but the 'sisters' had given her a pair of shoes, and as she was in need of them she was led to promise to go to the Romish school.

"We may see from this how anxious the Romanists are to impede our progress, especially as these 'sisters of charity' formerly offered no assistance to the needy, but compelled each to bring 'a trifle' to purchase candles for the Virgin Mary.

"I think it is most likely that this girl will return to our school after some time. I had a conversation with her mother and uncle. Both listened attentively, and said they knew what I stated was true, and they were obliged to me for calling.

"The other girl told me when leaving that she was going 'to work;' but I have since found from her sister, who attends our school regularly, that she is at the 42d-street school. There have been about *twenty new names* added to our school roll, and these of the kind that we are most anxious to obtain. Two of them formerly attended the Roman Catholic school in Barclay-street.

"I have visited the greater part of the children's parents, and in all cases met with a friendly reception, and some have expressed their gratitude for the care taken to instruct their children, and that they would send them regularly, but this I don't expect would occur unless Mr. H. or I call on the parents regularly.

"Never before have I felt so deeply the great need of missionary labor among

the Irish Romanists. It is almost impossible to form an accurate idea of the amount of crime and degeneracy that exists among many of them. The heart would be incapable of feeling that would not sympathize with the children of these parents, as they come up and relate their tale of suffering and misery. I find that both the moderate and immoderate use of *ardent spirits prevails to an alarming extent*, and from this crying sin springs most of the crime and suffering which we in this field are daily pained to witness. Truly, 'the way of the transgressor is hard.'

"I trust that many of them may be led to see the evil of their ways and to seek the Lord, who has said,—

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

REPORT OF REV. MR. L'HEREUX, OF BRANDON, VT.

Labors among the French Romanists encouraging—Romish force within the field—opposition by Bishop and Priests—conversion of thirty souls to Christianity—two hundred Romanists convinced of the errors of the Romish Church—Bibles and Tracts distributed, &c., &c.

In his report, Mr. L'hereux says:

"There is an increasing interest manifested from year to year in our enterprise. When I look back upon the past, I cannot but feel grateful to God that he has been pleased to effect so much through my humble agency.

"In my field there are ten Romish churches, *four Irish and six French*. Three new churches have been built within the year just closed. These churches are attended by *eight priests*, under the direction of a French Bishop, stationed at Burlington. Some of these churches are quite numerously attended. There is also in my field an Orphan Asylum, having in attendance several Sisters of Charity.

"I hardly know how to give a just description of the state of those for whose good I labor, but still I will say that in the

course of this year, I have been encouraged; not that great things have been accomplished, for in the circumstances, such results could hardly be expected; but the Lord has set before me 'an open door,' and some opportunity to work for his name.

"I have visited several towns and villages in this part of Vermont, but I cannot describe to you the opposition and hatred which I have some times to encounter. Yet I do not despair; my trust is in the Lord. In my field of labor, (the central part of Vermont,) the Roman Catholics are generally *FRENCH*; some are Irish, and a few are Americana. Of these I have visited several hundreds of families, many of whom received me kindly. Of these I entertain good hope, for they seem to possess a spirit of inquiry and are always free to listen to and to converse with me on the subject of true religion.

"But I must not omit to say that by some of the families visited, I have been much persecuted; because they prefer to stay in the Church of Rome rather than to follow the Lord Jesus Christ.

"By the divine blessing I have been enabled to lead *thirty souls* to Christ, *two of whom* have united with the Congregational Church, of Brandon. Some among them are quite young, and some who are older feel anxious to be united with the Church, but when they look back on their past lives, they feel that they are not worthy to be united now with the people of God. Thus they stand in fear. But I hope they may be delivered from this bondage. By the good hand of God upon us, about two hundred Romanists this year have been led to see the errors of the Church of Rome.

"By the authority of the Bishop of Burlington, all the Priests of his Diocese have renewed their efforts against me. It is now forbidden to all the Roman Catholics of the Parishes to have anything to do with me. They are not even to speak with me on the subject of religion.

"Sometimes when I look upon these discouragements, I feel burdened with anxiety. But that is not the right stand-point of view. These very discouragements

should be regarded, perhaps, as encouragements; and I do not despair. For, notwithstanding all the difficulties of the way, I have distributed *thirty Bibles, six New Testaments, and two thousand Tracts* among the people, and I think they will be read to advantage.

"I must now say that it seems to me not possible for any Missionary or Minister to induce the Romanists to attend *regularly on any Evangelical Churches* on the Sabbath day,—for the Sabbath day to the Romanists is a day of amusement; a day of drinking, a day of gambling, a day of dancing, a day in which they like to go to their church to see their friends, to speak to one another of their dress, of their work, or to exchange their horses, if they get any chance to exchange.

"*Now what shall we do?* We must first visit them, and speak, and pray with, and read the Gospel to them, if it is possible. And after many, very many conversations with them on the subject of the religion of the Gospel, we may make some impression on their minds, and lead them to Christ. When that is done, we may be sure that they will attend Church on the Sabbath day. In this way I can say most joyfully that I have induced *twenty Romanists* to attend Church regularly on Sabbath days.

"Though to establish a *Sunday School* for the Romanists' children is one of the most difficult things to accomplish in my field, still I have induced a good number of children to attend the Sunday School at Brandon, and also at Whiting, and in some other places.

"The number of persons who generally attend my meetings varies from forty to fifty. I have conversed on the subject of religion with nearly 11,300 persons, and have preached two hundred times during the year.

"I have attended several times Protestant places of worship and have endeavored to interest the Protestants in my labors, and in the work of the American and Foreign Christian Union. I have induced *twenty persons* to sign the temperance

pledge; they are those *twenty persons* that I have spoken of above. Being converted to God, includes temperance, of course."

PORTUGUESE IN NEW-BEDFORD, MASS.

LETTER OF MR. J. L. SILVA.

From four thousand to five thousand Portuguese in New Bedford—mainly engaged in the whaling business—Romanists by early education—missionary labors among them—need of books, etc., etc.

The following letter in response to a communication from Mr. Edward Vernon, the General Agent of the Society, conveys important information concerning the number and spiritual condition of the Portuguese in New-Bedford, Massachusetts. It will afford the Board much pleasure to do what they can to bring the gospel to those people. We think the letter will be read with interest, and may call forth the prayers of Christians for the people referred to, and we therefore give it a place in our columns, though not designed by the writer for the public:

NEW-BEDFORD, March 19, 1860.

"TO THE AMERICAN AND

FOREIGN CHRISTIAN UNION

"DEAR FRIENDS:—Owing to the business of this place many foreigners come to us. By far the greater number of these are Portuguese, who are mostly employed on board of the whale ships which sail out of this port.

"Finding constant employment, many of them have come to the conclusion to make this town their home, and quite a number have brought their families here. The number in our vicinity and on board of our ships is estimated to be from four thousand to five thousand souls.

"As is well known, the religion of the Portuguese nation is Roman Catholic. Church and State being united, as a consequence the people, almost without ex-

ception, are Romanists before leaving their native country. Of those who come to us some have no clear and distinct views of the plan of salvation through Jesus Christ. Others bring with them strong prejudices against the Protestant religion, which were instilled into their minds from their infancy. Others manifest a sort of carelessness about religion which is painful to behold. The largest number, however, are those who are prejudiced against the Protestant religion. Thus it will be seen that it is not without difficulty that they can be approached.

"There being a Roman Catholic meeting-house in this place, some of them would occasionally go to it, but from various causes—among them the crowded state of the church, and the service being conducted always either in Latin or English—it did not suit them, or some of them, and so they did not go anywhere. Some few, however, were drawn into the Protestant meeting-houses by kind hearted friends, where they heard the glad sound of the free gospel of Christ,—were converted, and joined some church in the city. The number of these I cannot ascertain without spending more time than I can now spare.

"Thus things stood, very little or nothing being done, except what was done by the city missionary, T. R. Dennison, acting in connection with the Ladies City Tract and Missionary Society. His kindness toward them in their distresses, and his interest in their behalf, has endeared him to them, and I trust his labors will be blessed among them. They are very grateful for any manifestation of interest in them. Through the exertions of Mr. Dennison, there have been many of the publications of the American Tract Society, in the Portuguese language, distributed among them.

"Within a year and a half there has been built a very good chapel in the city by the exertions of those interested in the city mission cause. This chapel is located in that part of the town where most of the Portuguese are settled. From a re-

gard to the missionary, many of them attend service at the chapel. In his labors Mr. Dennison has been aided by his wife and the rest of his family. But owing to the difference of language, many of them could not be reached till about six months ago, when I was enabled to come and help him in the Sunday-school.

"Some years ago I felt drawn toward my countrymen. I felt a strong desire to speak to them on the subject of religion, and even went so far as to commence the translation of a tract into their language; but owing to the magnitude of the work, and not meeting with any encouragement, I drew back and did nothing. But when I went to the mission chapel, six months since, I felt that there was a door open for me to do some good. Mr. Dennison requested me to speak to the people in their own language. I have done so every Sabbath day since, but owing to their strong attachment to the religion of their native country and the prejudice of some against the Protestant religion, I thought it best to approach the subject of the differences between the Roman Catholic and Protestant religions gently. I thought it best to get them interested in reading the Scriptures first, and afterwards when their prejudice against the reading of the Bible was swept away, then I might use the Bible to good account in sweeping away their Romanism.

"Thus I have continued, from Sabbath to Sabbath, to speak to them the word of life. I have several times invited some of my countrymen, members of Protestant churches, to help me in this work, but they seem not to have confidence enough in themselves, and some of them have little or no education. Only one of them has helped me. He is a young and very excellent man. He preached one Sabbath a very good discourse on holiness; but he is about leaving to go on a whaling voyage. So I am alone, having only the encouragement I receive from Mr. Dennison to continue in the work.

"Sometimes I feel that my labor will

be in vain, but I dare not leave the work. I have but little time that I can devote to it, as I have to labor for the support of myself and family, so I have never tried to find out how many of the Portuguese (if any) have renounced Romanism through hearing me.

"In order that we might have divine service conducted in the Portuguese language, in the forenoon, I translated some hymns. I succeeded in getting some of them printed, at my own expense, but owing to the cost of printing in a foreign language, most of them remain unprinted. I would here state that we are very much in want of a hymn book in the Portuguese

language, concerning which I have written quite fully to E. Vernon, Esq., your assistant treasurer. Any aid from your Society in the way of books on the subject of Romanism, would be thankfully received. They would aid me much; and any other aid would also be thankfully received by those interested in this work. Any suggestion from you, as your experience in this work is large, would be particularly acceptable.

"Praying that you may be successful in your labors of love, I remain,

"Yours Truly,

"J. L. SILVA."

MISCELLANEOUS.

FATHER CHINIQUY AND HIS LABORS AMONG THE CANADIAN FRENCH.

The Christian public, during the last year, have taken a great interest in the labors of Father Chiniquy among his people at St. Ann's and at Kankakee. What has greatly added to the interest, have been the trying worldly circumstances through which the people have passed during the last two years, owing to the failure of their crops.

Their difficulties in this particular, if not *already*, will soon be remedied. Everything promises well for an abundant harvest. Contributions, therefore, for the relief of their temporal wants will not be needed. But a great work is yet to be done among the people—spiritually. *There are thousands that need spiritual instruction.* Two churches—one at Kankakee, and the other at St. Ann's, where Father Chiniquy resides, and to whom he ministers—have been taken under the care of the Old-School Presbyterian Church. That church will make abundant provision for the temporal wants of the people at St. Ann's,

and also render whatever assistance is necessary for the support of Father Chiniquy.

What is necessary at the present time, are contributions to aid in sustaining preachers and colporteurs in the different settlements in, and around Chicago. We have at the present moment two laborers on the field,—one at Chicago, one at Middleport, and we are expecting soon to send out another. May we, then, not ask of all our readers to send us a donation for this great and good work?

Any contribution can be sent directly to our office, No. 156 Chambers-street, New-York; or it may be sent to Mr. Paillard, No. 22 Maiden-lane. If sent to Mr. Paillard, the donors will please state that their donations are for the spiritual work among the people.

The most that has been sent to him hitherto, has been simply for the Kankakee Colony, and he has felt bound to send it for their *temporal* relief.

ANNIVERSARY AT BOSTON, MASS.

The Eleventh Anniversary of the AMERICAN AND FOREIGN CHRISTIAN UNION was held in the Tremont Temple, in Boston, on Tuesday morning, the 29th of May.

The Hon. Julius Palmer, one of the Vice-Presidents of the Society, took the Chair at 9 o'clock, and called the meeting to order.

Prayer was then offered by the Rev. D. R. Cady, of West Cambridge, after which the Rev. A. E. Campbell, D. D., one of the Secretaries of the Society, read an abstract of the Annual Report, exhibiting the principal operations of the Society during the past year.

The Rev. E. N. Kirk, D. D., then delivered a sermon appropriate to the occasion, on the text, Revelations iii., 8: "Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

We hope to be able to lay the sermon before our readers in a subsequent number, and in the meantime we give the following account of it, which we take from the *Traveller*, one of the Boston morning papers:

"First he pictured the condition and faithfulness of the church at Philadelphia in the time of John, and in subsequent times. Philadelphia was the last city to fall before Mahometanism among the Greek churches of Asia Minor. She was the symbol of the Protestant church of this day. Protestantism in our day was no mistake; the appropriate work of the Protestant church, which is the true church, was in the first place a defence of the gospel against all assailants, and equally against the Catholics as against others, for opposition to Romanist error was the first beginning of Protestantism; we were as much bound as Luther or Paul to wage

war against the errors of Romanism and the hierarchy, the very labor of which was to cover up Protestantism.

"The mission of the Protestant church is also aggressive; it must go out boldly to bear truth to every dark place; the apostolic policy was to go first to the once true church which had become corrupt; we did not labor as we ought; the Protestants of Europe, few but earnest, seeing the evils and overwhelming force of Romanism, were laboring in the only true spirit. Rome is earnestly laboring to throw obstacles in our way, and to hide true religion, yet the Lord has opened a door to her midst, and only laborers are needed. The Jesuits are at work with as great energy and depth as ever, and particularly are they laboring to subvert the United States and Russia to the sway of their humble bishop at Rome. Such is the attitude of the Catholic leaders, by their own avowals and confessions.

"The missionary spirit is developing in Rome, with a view of converting the United States, and a college has been established there to educate American priests. The Catholic religion has assumed a great breadth in England, and Cardinal Wiseman says that Catholic England has been restored to its orbit; the Irish bishops acknowledge that their entire influence is given to returning Popish members to Parliament; the influence of such members lost Lord Derby his election once; we will soon have the bishops here openly at work for the election of Catholics for the spread of their church. All this shows the will and the end of the Catholic Church.

"Yet we have room for hope. The Catholic Church is a galvanized corpse rather than a spiritually progressive body. Its whole work is political and not religious. Its entire aim is to keep the Pope supreme. But the earth moves, and the age is one of progress. The outer buttresses of Romanism are falling. In Belgium, once so Catholic, there is more spiritual and intellectual freedom than anywhere on the continent, and there are seven Protestant churches in Brussels, where was but one in 1832. For three centuries has the House of Austria been bitterly hostile to Protest-

antism; a short time ago, by special treaty, she surrendered herself entire to Jesuitical control, and has met with ruin and disaster ever since. France, nominally Catholic, is, on the contrary, full of religious freedom, in the full tide of prosperity, and her monarch stands in a position of calm control over the Pope, holding him in check and playing with the Pope as if he were a mere straw. The people of Southern Italy, utterly disgusted with Papal rule and Bourbon rulers, are in arms, and toppling to destruction another buttress of the hierarchy.

"Thus is there an open door, and yet Protestants remain lukewarm and listless. Such was not the spirit of Paul, such cannot be the true spirit of the true church; such was not the spirit of the Luthers and the Whitfields and the Xaviers, and their kin. God has put his weapon in the hands of the church, he has armed her for the battle, he has pointed out the errors of her bitterest, deadliest foe, the Papacy, and yet the Protestant church sits idly down upon the fence of non-intervention, and lets the cohorts of Rome sweep on unresisted to the humiliation of man. Thousands and tens of thousands, in every Catholic community are standing in alarm at the evils of their church, and looking for the truth, and yet Protestants are found who are too timid, too delicate to meet the crisis and give to the longing eyes a view of the truth as it is the Redeemer."

The audience was select and quite large, and listened to the speaker with interest to the close. A good impression was produced, and the interests of the Society doubtless will be promoted by the services of the occasion.

After prayer the meeting was closed at 10½ o'clock, with the apostolic benediction by the Rev. Dr. Kirk.

AMERICAN CHAPEL IN PARIS.

THE DEPARTURE OF THE REV. DR.
M'CLINTOCK.

The Rev. John McClintock, D. D.,

who, some months since, was appointed by the Board of Directors to the chaplaincy of the congregation worshipping in the American Chapel in Paris, has taken his departure for the field of his future labors. He, with his family, sailed for Havre in the steamship Vanderbilt, on the 16th ult. He carries with him the sympathies and warm affection of a large circle of friends, and the high esteem of the Christian community, to whom he has been known through the various positions he has occupied in religious and public life.

The Board look with lively interest to the influence of the mission connected with their chapel in that great and powerful, yet gay metropolis of the European continent. Many Americans reside there, and more annually visit it, to whom the presence, counsel and service of an evangelical pastor may prove of incalculable benefit. And throughout the empire there are various evangelical interests, which are annually increasing in strength, and to which the Board sustain important relations. To these the mission in Paris may also be of great benefit, constituting, as it is hoped it will, a connecting link between them and the Board, and thus bring them more fully and perfectly into communication with the religious sympathies of the Christians of the United States.

The station to which Dr. McClintock has gone, the relations he will sustain, the sphere in which he will move, and the duties he will be called to perform, constitute the post assigned to him a most delicate, important, and responsible one, and which should call forth in his behalf, the earnest and constant prayers the of

friends of Zion, that he may be sustained; and, also, that through his instrumentality the great and worthy objects sought by the establishment of the chapel, may be accomplished.

On Wednesday evening, the 13th ult., a meeting of great interest was held in St. Paul's Methodist Episcopal Church, in Fourth Avenue, in this city, to take leave of Dr. McClintock. The audience in attendance was large. The following persons took part in the exercise, viz.: The Rev. Drs. DeWitt, Hague, Fairchild, McClintock, Durkin, Bishop Simpson, and Drs. Parker and Bangs."

THE LONDON ANNIVERSARIES.

The anniversary meetings, this year, of the benevolent societies in London, were of more than ordinary interest. The audiences were numerous, the speeches appropriate and stirring, and the spirit which pervaded the assemblies of devotional and evangelical character. The Reports generally show great activity in the working force, or agency employed, and in some of the most prominent and important organizations an advance on what had been formerly accomplished in an equal period.

As a Protestant power, England is an object of great interest to American Christians, and we turn with a feeling of no little satisfaction to contemplate the efforts which her citizens put forth annually for the benefit of the human race, under the influence of our common Protestantism, or evangelical Christianity.

Of the Anniversary of

THE BRITISH AND FOREIGN BIBLE SOCIETY,

The London Patriot says:

"We do not remember to have seen

Exeter Hall more closely packed. The body of the place was filled with a most respectable assemblage, rendered brilliant by the smiling presence and gay colors of the fair. The platform was completely covered to the ceiling with a body of ministers and laymen of every variety of religious distinction, such as perhaps, no other occasion could bring together. At every opening the attendance overflowed with hundreds unable to find room. Never, in fine, was a more lively interest shown in the proceedings and objects of this great voluntary Association. . . . In the cardinal points of income, expenditure, and issues, the year 1859-60 has far exceeded all preceding years in the Society's history. The grand total of the year's receipts is £164,136 6s., 5d., being upward of 7,000 more than in any former year. The total expenditure has been £179,396 16s., 6d., being nearly \$21,000 more than any former year. The Society is under engagement to little less than £78,000."

THE LONDON MISSIONARY SOCIETY

Is a voluntary Association for carrying the Gospel to the heathen, and it receives no grant or subsidy in any form from the Government. The last was its *Sixty-sixth* Anniversary, and it was regarded by the friends, as one of the best, even of its brilliant history. The Report represented the prospects of missions as "ever brightening"—the missionaries as everywhere aggressive, and the mission churches as increasing in number and piety.

The total income of the year was £93,906 18s., 2d.; exceeding that of any former year £475, 10s., 7d.

WESLEYAN MISSIONARY SOCIETY.

The following schedule shows this Society's condition.

	£	s.	d.
Mission House and Home Districts, . .	78,346	14	
Hibernian Missionary Society (exclusive of 1,738 <i>l.</i> 10 <i>s.</i> 9 <i>d.</i> Christmas offerings,	4,326	2	0
Juvenile Christmas and New Year's offerings—Great Britain and Ireland,	8,708	10	8
Legacies,	13,788	10	4
Contributions for the Mission to China,	488	0	0
Dividends,	916	16	7
Interests on the Centenary Grant,	450	0	0
Total Home receipts,	106,884	13	9
Affiliated Conferences and Mission districts	29,781	1	4
Colonial grants for schools,	8,489	10	10
	38,170	12	2

Total Receipts Home and Foreign, £140,005 5 11

The subjoined is a summary of the missionary stations, &c:—

Central or principal stations called circuits,	509
Chapels and other preaching places	8,962
Ministers and assistant-missionaries, including 32 supernumeraries,	768
Other paid agents, as catechists, interpreters, day-school teachers, &c.	967
Unpaid agents, as Sabbath-school teachers, &c.	12,689
Full and accredited church members,	182,726
Increase,	4,561
On trial for church membership,	15,180
Scholars, deducting for those who attend both the day and Sabbath-schools,	121,760
Printing establishment,	8

The London Tract Society, Congregational Union, British and Foreign School Society, and many others had interesting and profitable meetings. We observe, also, that a pleasant meeting was enjoyed by members of

THE EVANGELICAL ALLIANCE.

Our exchanges say :

"The *soirée* held annually by the Evangelical Alliance during the sojourn in town of the visitors to the May Meetings, took place in Freemasons' Hall. There was a numerous attendance.

"In the absence of Mr. Farmer, who had engaged to preside, but who was prevented by illness, Colonel Walker took the chair.

"The Chairman observed that they could not but be encouraged by the progress which the principles of the Alliance are making throughout the world. We had seen a remarkable evidence of this in London during the last few months. Another

encouraging feature was the establishment of branches of the Alliance in Asia and the east of Europe. Missionaries in those parts were continually writing to the President for advice and support in cases of difficulty. *The Alliance was fostering religious liberty all over the globe, and supporting a pure evangelical religion in opposition to idolatrous forms of worship wherever they came into collision.*

"M. Adrien Naville, President of the Geneva Evangelical Alliance, said they were of opinion in Geneva that the Alliance was only in the commencement of its progress. From the Conferences which had taken place in London, Paris, and Berlin, a new feeling of brotherhood had sprung up among Christians all over the Continent. He then referred to the desire of the Christians of Geneva to have a general meeting of the Alliance in that city, and stated that it had been arranged to convene such a meeting in September, 1861.

"The Rev. William Monod, of Paris, spoke as the representative of the French Evangelical Alliance. There were not, he said, in France those great revivals which took place in other parts of the world, but there was a continual, silent progress of the truth, and a steady increase in the number of faithful pastors, and in the spirit of Christian union among both pastors and people."

We are happy to see that the Alliance is making its impression on the public mind, and that it is doing an invaluable service to the cause of religious freedom as well as serving to unite evangelical Christians in the bonds of love.

EXTRACTS FROM THE CORRESPONDENCE OF THE OFFICE.

Though we labor sometimes in scenes and circumstances of discouragement, it is not always so. From every part of our land, North, South, East, and West, there come up from the people of God, who have deeply studied the Scriptures and watched

the "signs of the times," words of cheer, together with means for carrying on the mission which the providence of God has devolved upon us. We cannot fail to appreciate such expressions, nor to thank God most devoutly that there are scattered throughout this nation, in so many separate and far distant as well as proximate localities, so many who have attained to right views in regard to the nature and tendency of Romanism; nor to pray that their influence may be more and more felt, and their numbers increased.

We submit a few extracts from letters sent us, which show the feelings entertained respecting our work, at least by the writers, remarking meanwhile, that the letters were not designed for publication.

We give the following, which is from Cleveland, Ohio. It is addressed to Mr. Edward Vernon, the General Agent and Assistant Treasurer of the Society. The writer is a gentleman of high standing and great excellence of character. He says:

"Accompanying this is a draft for one hundred and twenty dollars, made payable to your order, for the use of the AMERICAN AND FOREIGN CHRISTIAN UNION.

"The demand for labor in your appropriate field, in our own country and in foreign Papal lands, was never greater or more encouraging; and I pray that the Christian public may fully sustain the benevolent and patriotic views and plans of the AMERICAN AND FOREIGN CHRISTIAN UNION.

"My losses the past year are, and will be, more than double my income; but I cannot, therefore, withhold my mite of 'material aid' to the different divisions of the 'Lord's Host,' now engaged in the conquest of this rebellious world from the prince of darkness, for the triumphant

reign of our Immanuel, the Prince of Peace. The victory is certain, for He has promised it. But the time and glory of the victory may be hastened by the prayers, and men, and money, of the 'Lord's elect.' May they not be missing or stintedly doled out.

"Disease and advancing age both admonish me that what I do in placing 'the kingdom' in His hands 'whose right it is to reign,' must be done soon. Inflammatory Rheumatism and a severe cough shut me in and disturb my sleep—while I have been working on 'borrowed time' for nearly four years.

"It is a great privilege to see the commencement 'of the latter day glory,' and to long, and pray, and work for its consummation. May the laborers and the means greatly increase! and they will as 'the time approaches.'

"Respectfully Yours,

"———."

The following is from the State of Georgia. It is from the hand of the postmaster in C——, written in behalf of a lady of great excellence of character, who, although eighty-five years of age, is remarkably clear in her intellect and active in promoting humane and evangelical objects. The writer, addressing the Board of Directors, says:

"With pleasure I remit to you fifty dollars, for Mrs. M. A. H——, with which you may constitute her a life member. She is one of your subscribers. It may not be out of place or unprofitable to you to have a line respecting her. She is now about eighty-five years old; one of the most remarkable persons, mentally and religiously, which we have living. It is indeed pleasant to sit and listen to her holy and heavenly conversation. There are but few divines but might learn much from her. Her mind is exceedingly clear on all subjects connected with the church.

"Yours Respectfully,

"———."

WALDENSIAN SYNOD.

This Synod, at its last meeting, held at Pomeret near Pignerol, Piedmont, unanimously decided to transfer their Seminary from La Tour, in their own country, (where is their college, a grammar school and a normal school,) to Florence. By this they clearly show to the world their

confidence in the stability of the Sardinian government, and the continuance of religious liberty. God grant that they may be prospered in their good work of raising up faithful laborers to preach in the Italian language, and may Christians be incited to give liberally of their means to aid them.

R e c e i p t s

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF
APRIL TO THE 1st OF MAY, 1860.

MAINE.			
Portland. High-st. Circle of Ladies, for Constantinople, . . .	50 00	Somers. Cong'l Church, in part, . . .	2 00
South Paris. Congregational Church and Soc'y, Rev. A. Southworth, . . .	13 24	Middletown. 1st Church in part, . . .	37 35
VERMONT.		Southington. Cong'l Church, (\$5 of which from Deacon E. Twitchell for L. M., . . .	40 75
Williamstown. Cong'nal Ch. and Soc'y, Rev. P. F. Bernard, . . .	5 48	South Windsor. Mrs. Clarissa Alcott, . . .	4 00
West Hartford. Cong'l Ch., towards making Dr. C. D. Hazen L. M., . . .	4 25	NEW-YORK.	
West Brattleboro. Congregational Church, . . .	35 83	Five Corners. Samuel Lawrence, . . .	1 00
Fair Haven. Congregational Church, . . .	6 18	N. Y. City. Collegiate Ref. Dutch Church, . . .	122 93
East Poultney. Congregational Church, . . .	7 58	Rouses Point. Wm. Coots, . . .	1 00
St. Albans. From the Estate of the late Mrs. Han' H. Brainerd, per J. L. Partridge, Ex., . . .	50 00	Fredonia. 1st Presbyterian Church, . . .	18 00
MASSACHUSETTS.		Buffalo. Supply of Westminster Church, . . .	15 00
Williamstown. 1st Congregational Ch., . . .	42 00	Vienna. 1st Freeb. Church of Phelps, in part to make Rev. I. Faries, L.M., . . .	15 11
" Sabbath School, . . .	7 00	" Meth. Epis. Church, . . .	5 50
Lawrence. A Subscriber, . . .	31	Buffalo. 1st Freeb. Church, to make Moses Bristol, M. D., L. M., . . .	32 35
Lee. Congregational Society, . . .	76 00	Waterloo. 1st Presbyterian Church, . . .	15 31
Haverhill. Mrs. Eliza Merrill, to make Mrs. S. L. Knight, L. M., . . .	30 00	Buffalo. A few friends to make Rev. A. Burtis, D. D., L. D., . . .	50 00
Bradford. Some members of Bradford Academy, for South America, . . .	6 25	" A Friend, . . .	6 04
Pittsfield. 1st Congregational Church, (\$10 from Mr. Tracy,) . . .	68 89	Albany. 4th Presbyterian Church, . . .	68 75
Richmond. Congregational Church, . . .	4 00	Troy. Freeb. Church in part, Dr. Beman, . . .	47 82
Pittsfield. A. Kennedy, . . .	50	Saugerties. Dutch Reformed Church, . . .	13 08
Brainerd. 1st Cong'l Church and Soc'y, to make Eben'r C. Thayer, L.M., . . .	36 00	" Congregational Church, . . .	4 04
Boston. Old South Church, add., . . .	19 00	New Rochelle. Freeb. Church, in part of L. M. for Rev. Mr. Taylor, . . .	19 00
" Essex-street Church, in part, (of which \$200 for Italy) . . .	448 00	" Baptist Church, . . .	4 08
" Bowdoin St. Church, in part, . . .	219 00	North Granville. Presbyterian Church, . . .	4 23
South Boston. Phillips Ch. and Cong'n., . . .	67 8	East Hebron. Presbyterian Church, . . .	5 50
Lancaster. Evan. Ch. and Cong'n., to make Rev. M. C. Stebbins L. M., . . .	37 00	Ogden. Presbyterian Church, bal., . . .	2 00
RHODE ISLAND.		Bergen. Congregational Church, . . .	6 07
Providence. Richmond-street Church, . . .	138 00	Skaneateles. Freeb. Church, Rev. A. Mandeville, L. M. in part, . . .	17 58
" High-street Church, . . .	95 37	" Baptist Church, . . .	3 15
" Beneficent Ch. and Cong'n., . . .	170 00	Rochester. A. Champion, Esq., . . .	50 00
" Central Church and Cong'n., . . .	154 00	Pulaski. Congregational Church, Rev. L. W. Chaney, L. M., . . .	18 00
" Robert H. Ives, . . .	20 00	" Union Meeting, . . .	4 70
" John Carter Brown, . . .	25 00	Waterville. Presbyterian Sabbath School, L. M. in part, . . .	15 00
CONNECTICUT.		Fairport. Baptist Church, . . .	6 25
North Branford. Jas. F. Linaley, . . .	10 00	" F. W. B. Church, . . .	2 54
New Haven. Widow's Mite, . . .	5 00	" Congregational Sabbath School, L. M. in part, . . .	20 00
Northford. Cong'l Church and Society, Rev. A. C. Pierce, . . .	6 25	NEW-JERSEY.	
Windsorville. An Old Subscriber, . . .	10 00	Trenton. Judge Joa. F. Randolph, add. for J. F. R., Jr., L. M., . . .	10 00
		Bergen. Ref. Dutch Ch., Rev. Dr. Taylor, . . .	35 00
		Cape Island. Rev. L. Brewster, . . .	2 00
		South Orange. Bequest of the late Miss L. Hall, to make Mary D. Freeman L. M., . . .	30 00
		Burlington. S. W. Stockton, . . .	7 56

Patterson.	1st Ref. Dutch Ch., add. to Rev. Mr. Felts L. D.	24 00
"	2d Ref. Dutch Church, Rev. Mr. Duryea.	16 00
"	2d Presb. Ch., Rev. Mr. Cheever.	20 00
"	A Friend.	2 00

PENNSYLVANIA.

Pittsburg.	Messrs Bushnell & Son.	12 50
"	Dr. Bruce, \$5; J. Stewart, \$2; Mrs. Porter, \$1.	8 00
Alleghany.	1st Ref. Dutch Church, Ladies Society.	10 00
Birmingham.	T. Bake, for 1st Industrial School of B.	3 00

KENTUCKY.

Lexington.	Mrs. A. A. Morgan, \$2; Mrs. Barber, \$1.	3 00
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Louisville.	Messrs. Belknap, Quigley, Hunt, Leight, Avery, Garvin, Mrs. Atkinson, \$20 each. R. W. Ferguson, M. D., bal. for L. M., \$30; Jas. Dangerfield, Esq., bal. of L. M., \$25; Mrs. R. Tyler, for L. M., 35; Mrs. P. Pope and Mrs. Thurston, to make Ellen Thurston L. M., \$30; R. A. Robinson, in full L. M., 10; Wm. Prather, \$5 add. for L. M.; Messrs. Wilder, Smith, Hamilton, Cassey, Lindenberger, Carter, Gordon, Slaughter, Semple, Platt, Young, Adams, Kendrick, Dunlop, Warren, Brannen, Richardson, Mrs. Brigham, Coleman, Shreeve, Richardson, Dulanny, each \$10; Messrs. Brauman, Kaye, Hyatt, Sheerer, Murdock, Woodruff, Brooks, Morris, Alexander, Todd, Muir, Benedict, Small, Wicks, Atwood, Moody, Wilson, Carter, Watson, Skene, Marks, Downs, Eacott, Halbert, Lyons, Tucker, L. Richardson, W. A. Richardson, Kennedy, Fletcher, Tryon, Maxwell, Duncan, Karsner, Marshall, Douglass, Thomas, Fulton, Gordon, Anderson, Montgomery, Ripley, Barbee, Howard, Wade, Crutcher, Trabue, Ames, Bacon, Allen, Anderson, Curtiss, Glover, Bridgeford, Cochran, Kellogg, Look, Huffman, Griffin, Jacob, Cary, Pope, Johnston, Moore, Seaton, Tracey, Hervey, Macgowan, Anderson, Joyce, Beattie, Anderson, Martin, Marshall, Pope, Thompson, Isaacs, Smith, Howard, Bell, Bortie, Dix, Woolfolk, Schrader, Miller, Mitchell, Peach, Duffield, Harbison, Evans, Ferguson, Werme, Barrette, Hubbard, Balee, Morgan, Pindie, Hardin, Wingate, Crawford, Morehead, Hackney, Montgomery, Ferguson, Butler, Whipps, Kalfus, Barrett, Graham, Clifton, Mrs. Joyce, Guathney, Tyler, Pope, Osborn, Speed, Prentice, Bent, Rawson, Hite, Oldham, Preston, Carter, Crutcher, Nicholas, McNamee, McNutt, Morton, each \$4. Messrs. Wheeler and Daman, each \$4. Messrs. Harbison, Webster, Miller, Hardy, Backenridge, Hegan, Miller, Carter, Buchanan, Powers, Carson, Terry, Craig, Parsons, Gault, Matthes, Johnson, Miller,	
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	Homere, Needham, Kennedy, Castleman, Stratton, Anderson, Malone, Barton, Mrs. Scott, Bush, Osborn, Tompkins, Anderson, Tillery, Flusser, Beatty, Wilder, Marshall, Griswold, each \$3. Messrs. Leonard, Lynn, Knott, Smith, Atkinson, Sloan, Logan, Mrs. Hawkins, Meniffee, each \$2.50. Messrs. L. Ferguson, Jarvis, D. Ferguson, Blaneaguel, Jack, Hegan, Morris, Hitt, Crawford, Pearson, Vaughn, Stone, Jarvis, Tripp, McCraw, Flusser, Heskell, Park, Milton, Mrs. Noid Butler, Brewster, Ferguson, Benedict, Morton, Gray, Watkins, Anderson, Read, Russell, Gray, Christopher, each \$2. Mrs. Poindexter, Benedict, Hite, and Parr, each \$1.50. Mrs. Elliot, \$1.25. Eighty-five individuals, each \$1. Others, \$5.90.	1,40
Louisville	East Baptist Church.	1

ILLINOIS.

Tamarak.	Stephen Findley for L. M.	2
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INDIANA.

New Albany.	Jas. Davis and Mrs. Anthony, \$1 each.	
Putnamville.	Individuals \$3, Rev. R. Hawley, \$1.	
Walnut Ridge.	Additional.	
Springtown.	Spring meeting of Friends; add. to Robert Hudson L. M.	
Coatsville.	Meeting of Friends, in part of L. M. for Jonathan Edwards.	
Greensburg.	Mrs. W. Hamilton, in part for L. M., \$5; Mrs. T. G. Hamilton, add. for L. M., \$5.	10
Hartsville.	Collection.	3
Newburn.	Collection.	3
Indianapolis.	David Tatum, for L. M.	3
Laporte.	Presb. Sabbath School, add. for L. M. of Rev. G. C. Noyes.	1

OHIO.

Manesfield.	Mrs. Rachael Hickey, add. for L. M.	16
Gustavus.	Eliza Linaley.	1
Walnut Creek.	Meeting of Friends.	16
"	Edgar Brown, for Bibles for R. C.	1
Newbury.	Meeting of Friends.	25
East Fork.	Meeting of Friends.	5
Clear Creek.	Meeting of Friends.	19
Clarksville.	Meeting of Friends.	8
"	John Hadley, \$5; James Linton, \$5; John Pyles, \$1, for Bibles in Italy.	7
Lytals Creek.	Meeting of Friends.	8
Springfield.	Meeting of Friends for Bibles in Italy.	95
Beach Grove.	Meeting of Friends, for Home Field.	13
Salem.	Meeting of Friends.	16
Elk.	Meeting of Friends.	24
Cincinnati.	Meeting of Friends.	63
"	A Friend, \$10; A Friend \$10 for Bibles.	20
Greenplain.	Meeting of Friends.	13
"	E. A. Burns.	1
Centre.	Meeting of Friends, in part.	16
Dover.	Meeting of Friends, in part.	16
Springboro.	Meeting of Friends.	21
Miami.	Monthly meeting of Friends, in part.	1
Seser's Creek.	Monthly meeting of Friends.	54
Newbury.	Meeting of Friends.	1
Bloomington.	Joseph Gallimore, for L. M., \$30; Eliza Gallimore, part L. M., \$30.	3
Fredonia.	Congl. Sab. School, \$5; Juvenile	

Sewing Society, \$2, per Rev. Wm. Potter, . . .	11 00
MICHIGAN.	
Thomas Wood, . . .	3 00
Presbyterian Church, Rev. H. L. Stanley, . . .	7 00
Meth. Epia. Ch., in part of L. M. for Rev. W. C. Comfort, . . .	12 66
Presbyterian Church, . . .	5 00
Scotch Un. Presb. Cong'n, on L. D. for Rev. Stephen Bulmer, . . .	21 32
Fort-st. Presbyterian Church, . . .	44 25
Benton, for L. M., . . .	10 00
WISCONSIN.	
1st Baptist Church, on L. M. for Rev. I. Gates, . . .	11 00

Milwaukee. West Baptist Church, . . .	3 15
" A few friends, . . .	7 00
Acknowledgment of monies received by Mr. M. J. Paillard, Treasurer for the Kankakee Colony, from 24th December, 1859, to March 28th, 1860. Viz:	
Friends in Knoxville, Tennessee, \$21; A. A. F. \$12.25; A Mother and her Two Sons, \$2; Presbyterian Congregational Union, New York, \$9; A Subscriber of the <i>Christian Intelligence</i> , \$5; Friends in Sparta and Graveland, \$12; P. F., St. Louis, \$1; J. M., \$2; A Sympathizer with Suffering Humanity, \$9; D. B., \$3; X., \$1; J. C. B., \$7; by C. G., \$12; Mrs. S. S., Long Ridge, \$5; Protestant Friends in Nova Scotia, \$360; Hawaiian Church, Hilo, Sandwich Island, \$100; through the <i>New York Observer</i> , \$363; total, \$914 25.	

FROM THE 1st OF MAY TO THE 1st OF JUNE, 1860.

MAINE.	
1st Congregational Ch. and Soc'y, . . .	12 03
NEW-HAMPSHIRE.	
A few individuals in the Cong'l Ch., per A. Hayward, . . .	21 00
1st Cong'l Church and Society, . . .	30 00
VERMONT.	
1st Cong'l Ch. to make Rev. N. P. Gilbert, L. M., . . .	23 00
1st Cong'l Ch., in part of L. M. for Rev. C. P. Drake, . . .	10 00
MASSACHUSETTS.	
n. D. Foster in full of L. M., by A. H. Merriam, . . .	10 00
Orthodox Cong'l Church, . . .	10 17
y. Congregational Church, . . .	1 25
Dane-st. Ch. and Congregation, . . .	53 22
1st Cong'l Church and Society, . . .	23 00
Mt. Vernon Ch. and Cong'n, bal. . . .	86 00
Winslow Church and Cong'n, bal. . . .	20 76
1st Trinity Cong. Ch. and Society, in part, . . .	18 00
n. Cong'l Ch. and Society, . . .	17 75
Bowdoin-st. Ch. and Society, bal. . . .	15 00
Norbridge. A friend, . . .	5 00
Park-st. Church, bal. . . .	2 00
Centre. Mrs. S. Stone, to make G. F. Stone, L. M., . . .	30 00
Walsh-st. Church and Society, . . .	16 00
E. F. Richardson, . . .	5 00
1st Cong'l Church and Society, . . .	10 25
Centre. Cong'l Church and Soc'y, . . .	76 79
RHODE ISLAND.	
1st Central Ch. and Cong'n, bal. . . .	12 37
CONNECTICUT.	
on. A. Thomson, in full L. M., . . .	20 00
A constant reader of the Magazine, . . .	2 00
Mrs. Lucy Beach, in full of L. M., . . .	12 00
1st Cong'l Church Rev. C. S. Sherman, . . .	23 50
1st Cong'l Church, Rev. H. M. Colton, L. M., . . .	27 00
1st North Church, of which Timothy Bishop, \$30, . . .	109 77
Central Ch. of which Mrs. Abby Salisbury, \$100, . . .	340 72
South Church, G. Hallock, \$100, others \$20, 90, . . .	120 90
3d Church, Rev. E. L. Cleveland, D. D., L. D., and Dea. Samuel G. Lord, L. M., . . .	159 00
College Church, in part, . . .	43 00
T. C. Perry, for Kankakee Col'y, . . .	50 00
NEW-YORK.	
n. Rev. C. L. Vandyke, . . .	5 00

Brockport. Presb. Ch., of which \$30 from Joseph Suttin to make himself a L. M.; \$5 from Jacob Suttin, add. for L. M., and \$30 from the Church to make Mrs. Edgar Benedict, L. M., . . .	65 00
Walcott. C. E. Page, for L. M., . . .	6 00
Hamilton. T. Robinson, . . .	1 00
N. Y. City. Greenwich D. R. Church, Rev. Thos. C. Strong, . . .	42 00
" 14th-st. Presb. Church, Rev. A. D. Smith, D. D., . . .	111 11
Hudson. Ref. Du. Ch., by D. D. Demarest, . . .	16 23
N. Y. City. 4th-ave Presb. Ch. Dr. Parker, Binghamton. Presb. Ch. Rev. G. N. Boardman, L. M., . . .	140 80
" Morgan N. Barnes, part L. M. Congregational Church, . . .	53 67
" Beekmantown. Presbyterian Church, bal. . . .	10 00
Bergen. Stone Church, . . .	2 12
Byron. Presbyterian Church, . . .	9 43
Schenectady. Presb. Ch., Rev. J. T. Backus, D. D., Pastor, . . .	50 00
" P. Reilly Toll, add. for L. M., \$5; Franklin Toll, for L. M. \$5, . . .	10 00
Albany. 2d. Presb. Church, Rev. Wm. B. Sprague, D. D., Pastor, . . .	121 13
NEW JERSEY. }	
Passaic. M. E. Church, in part, Rev. J. F. Hurst, . . .	13 32
Camden. Rev. Mr. Ferguson's Ch. supply, . . .	8 00
" North Baptist Church, . . .	4 21
Hoboken. Ref. Dutch Ch. Rev. Dr. Mann, . . .	30 00
Newark. 2d. Presb. Church, Dr. Smith, . . .	74 71

PENNSYLVANIA.	
Philadelphia. Madam M. B. Van Coecheberghe, by Mrs. Sarah McEwen, . . .	125 00
" Col. by Miss Emily Austin, . . .	81 50
Germantown. A friend, . . .	1 00
Methodist Episcopal Church, . . .	12 43
Philadelphia. Mrs. Nagle, . . .	1 00
" A few friends in 2d Meth. Episcopal Church, . . .	2 05
" Wharton-st. M. E. Ch. in p't to make Rev. F. Moore, L. M., . . .	7 43
" Proceeds of a Lecture at Kater's Hall, . . .	5 00

GEORGIA.	
Roswell. Mrs. A. A. Nesbitt, 2; Miss H. Magill, \$3, . . .	5 00

ALABAMA.	
Mobile. Wm. Stewart, \$10; N. St. John, \$10; D. Wheeler & Son, \$10; H. L. Reynolds \$10; Wm. J., . . .	

Ledyard, \$5; J. Douglas, \$5; R. G. Houston, \$5; J. A. L. Hommedraw, \$5; Cash, \$5; Jewesson, \$5; Jas. Bruce, \$5; E. A. Shaffer, \$5; H. E. Ledyard, \$5; R. D. Moffat, \$5; R. A. Nicholls, \$5; W. Sayre, \$5; S. W. Allen, \$2.50; J. M. Hughes, \$2.50; C. R. Foot, \$2.50; Mr. Jones, \$2; Mrs. Loomis, \$1; R. Wiggins, \$2.50,		113 00
KENTUCKY.		
Louisville.	Miss S. Tillery, \$2.50; Mr. Crawford, \$5; Messrs Sneed & Shylock, in Shoes, \$13; Mrs. Conway, \$1; T. S. Carter at two times, \$5; B. F. Avery, pair Shoes, \$2; Mr. Blancagnell, \$3; all for Louisville Schools,	31 50
"	Mrs. W. Robinson, for Books for Schools, 50 cts.; Mrs. P. Pope, for Schools, \$5; Miss Tillery, \$2.25; Miss Conway, 50c.; B. F. Avery, \$20; all for Industrial Sch'ls,	28 25
"	Little Boys of Walnut-st. Sab. School, for poor Schools, 45c.; Little Girls of Walnut-st. Sab. Schools, for same, a parcel of Clothing; J. C. Van Pelt, half gross of Thimbles and package of Needles, for 2d Industrial School, \$1.25; J. McCullough, 6 Chairs for do. \$3; Mrs. W. F. Pettett for poor of Mission, \$5; Mrs. McDowell, bundle of Clothes for do.; Mr. W. F. Pettett, during the year, in material for Schools, \$75,	84 70
"	Jefferson-st. Baptist Church, J. Russell,	2 00
"	Mrs. Bayless, \$5; Mrs. Dr. Ewing, \$5, & Geo. McLeod, \$30,	30 00
MISSOURI.		
St. Louis.	Messrs. Souper, Clark, Hitchcock, Kingsbury, R. Nesbit, each \$10; Rollin, Clark, \$12.50; Messrs. West, Durham, Bailey, Smith, Renfrow, Bent, Hooper, Wright, Clark, Sell, Bigham, Porter, Wilson, Henderson, Nicholson, Cummins, Fiske, Heguenbourg, each \$5; Samuel Copp, Jr., \$20; Mrs. Murphy, \$3; J. Keller, \$2.50; H. Leach, \$2; J. A. Beck, \$1.50; Mrs. Jenkins, \$1,	182 50
ILLINOIS.		
Chicago.	Tuthill King,	15 00
Bristol.	Rev. W. D. Webb,	2 00
INDIANA.		
Rockville.	Mrs. M. H. McNutt, in full of L. M.,	5 19
Madison.	N. D. Elaughter, M. D., in full of L. M.,	15 00
Farmersville.	Church Collection,	1 75
Walnut Ridge.	Meeting of Friends,	60
West Grove. Meeting of Friends,		2
Richmond. Meeting of Friends,		3
Chester. Meeting of Friends,		1
Milford. Meeting of Friends, for Bibles,		2
Rich. Square. Meeting of Friends,		
OHIO.		
Columbus.	Benj. Talbot, for Italy,	
Plasgah.	Presbyterian Church,	
Oxford.	2d Presb. Ch. Sabbath-School, for Cincinnati Mission School,	
Cincinnati.	Messrs. Barbour, Shaw and Buel, 43 yds. Calico, \$4; J. E. Wynn & Co., Thread and Thimbles, 50c.; P. Neff & Sons, Needles and Pins, 50c.; O'Relley & Sons, Calico remnants, etc., \$2, all for the Industrial School, Cincinnati Mission,	
"	Sixth M. P. Ch., Mr. Ogden, \$10; Mrs. Midge, \$5; Others, \$28.93,	
"	George-st. Meth. Ch., in part, James Dalton, 6 Bonnets for poor,	
"	Vine-st. Cong'l Church, in part, 8th Presb. Ch., Mr. Beeson, Mrs. Moore, each \$5; Messrs. Hunter, Robinson, Bannister, Free, Van Dusen, Mrs. Schwan, Bice, Hoyt, Beale, Folger, McGree, Gouzeny, each \$1. Mrs. Dunning, \$1.50, five others 50c. each,	
"	1st Baptist Ch., in part, Messrs. Powell, Randall, each \$5. Dr. Duncan, \$3; Messrs. Clark, Mendary, Powell, each \$2; Messrs. Cheeseman, Shaw, Oldreove, each \$1, others \$3.85,	
"	Sixth-st. Christian Ch., in part of L. M., J. Crawford, \$3; J. Dalton, \$2; Messrs. Ulan, Stillwell, Hubbell, Freeman, Hathaway, Brodell, Tucker, Cohoon, Spencer, Spear, Ayres, Challen, McMann, Carver, Tait, each \$1; Miss Wood, \$1; Mr. King, 75c.; nine others 50c. each; others \$1.45,	
Ashtabula.	Baptist Church,	
"	Presb. Church, on L. M. for the Sabbath School,	
"	Methodist Church,	
Cincinnati.	Friends first day Schools,	
Centre.	Meeting of Friends, in full,	
"	Aure Walker,	
"	M. L. Hadley,	
Bloomington.	Joel Starbuck, in full for L. M.,	
"	Levi Miller,	
West Branch.	Meeting of Friends,	
Mill Creek.	Meeting of Friends,	
Union.	Meeting of Friends,	
"	A friend to the cause,	
Dover.	Meeting of Friends, in full,	
Miami.	Meeting of Friends, for Bibles,	
MICHIGAN.		
Richland.	Samuel Brown,	

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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. XI.

AUGUST, 1860.

No. 8.

THE INSTRUCTIONS OF THE BOARD OF DIRECTORS TO THE
REV. JOHN MCCLINTOCK, D. D., CHAPLAIN OF THE AMERICAN CHAPEL IN PARIS.

As our last issue was going through the press, the Rev. John McClintock, D. D., sailed from this port, to enter upon the work to which he had been appointed in the city of Paris. We then had room in our columns but for the brief notice which we gave of his embarkation, and of the public "farewell meeting," which the Board had held with him.

The importance of the American chapel in that city, to the cause of evangelical religion, the interest which American citizens of all denominations have in it, and the strong desire which many feel to know more than they do concerning the principles on which the chapel is based, the doctrinal teachings that are authorised or allowed there, the ends that are contemplated, and the spirit that pervades the whole enterprise, lead us to submit to our readers the general "Instructions" given to Dr. McClintock, at the public meeting already referred to—and also, the action of the Board, in regard to the order of public worship to be observed in the chapel.

In regard to his appointment, the importance of his mission, and the

duties expected of him, the Rev. Dr. Fairchild, addressed him as follows : viz.

DEAR BROTHER :—The circumstances in which we now meet are of no ordinary interest. The Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION have sought you and your services for a mission to a far distant land. You have listened to their statements, weighed their arguments, surveyed the whole field of your relations and duties in America, and yielded yourself to their desires. You have accepted the appointment which they tendered to you, and are now about ready to depart to engage in the work contemplated.

We have come, therefore, to mingle our rejoicings with yours, to enjoy with you a season of devotion, and to set before you some facts and suggestions, which may aid you in the service which you are to undertake.

Already from the President of the Board you have heard concerning the *object* of the AMERICAN AND FOREIGN CHRISTIAN UNION ; the *magnitude* and *importance* of the work which it proposes to do ; and in which with en-

couraging prospects it is vigorously engaged.* The field which it occupies and proposes to cultivate, you therefore must perceive lies *within* the limits of Christendom; and all its labors bear more or less directly upon those portions of Christendom which hold a corrupted Christianity.

In territorial extent and amount of population, those portions far exceed the districts in which a pure Gospel and an evangelical church obtain. And, if we do not entirely mistake the teachings of the volume of Inspiration, and the oft recurring events of Providence, in regard to evangelical missionary work, the great things aimed at by the organization under whose direction you now go out, from your native land, your relatives, and personal friends, are destined soon to absorb to a large extent the attention and energies of the true church of Christ. The progress in this direction, within the last quarter of a century has been among the most noticeable events of the times.

The different branches of the one true church of Christ, have lately come to see and to feel, as they did not before, that the strongest barriers against the process of the Gospel, the deepest prejudices against its reception on the part of Jews, Mahomedans, and Pagans, were the gross idolatries, the degrading superstitions, and the various immoralities which characterize the masses of the people, and especially the Priesthood, in the apostate parts of

Christendom. They have seen the Heathens throw back the Gospel upon the missionary who had offered it as a cure for their moral maladies, and heard them shout to him, "*Physician—heal thyself*," while an ineffable expression of scorn played upon their countenances.

The churches have seen also that the most *successful* missions that are now prosecuted are not among the Pagan tribes or the followers of Mahomet; but they are within our field—on our ground—and prosecuted according to the aims and principles of the AMERICAN AND FOREIGN CHRISTIAN UNION. They are among the *Bulgarians, Armenians, Nestorians, and Syrians*, who are nominal, but really apostate Christians—a people who hold only a corrupted Christianity. In these things, the evangelical churches are learning that labors to recover "the lost sheep of the house of Israel"—to rescue the cause of Christ from reproach—are specially acceptable to God. And from the inspired record they are learning, not only that the "Man of Sin" is destined to destruction by the presence and power of the truth, but that "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven," can not be given to "the people of the saints of the Most High," till this oppressor of the saints is destroyed. They are, therefore, girding themselves for the conflict, and every year "the signs of the times" are more cheering and hopeful. You go out, therefore, with a rising cause—a cause destined to hold a distinguished place in the minds of the people of God, and to have gather around it their tenderest sympathies and warmest affections.

* The Rev. Thomas DeWitt, D. D., the president of the board had preceded Dr. Fairchild in an interesting address to the meeting, in which he set forth the things referred to.

And in this scheme of labor, you and your mission, dear brother, are to hold a most prominent and important place: You go to Paris, the metropolis of Continental Europe—a city that proverbially governs the French Empire, whose *thirty-five* or *thirty-six* millions of souls exert a powerful, if not a controlling influence over every interest on the Continent. If the Apostle Paul were to resume his life and works on earth, it may be well doubted if there is any place to which he would hasten so eagerly for the resumption of his ministry as to Paris. Paris! Rich as Antioch and Corinth, cultured and full of arts as Athens, mighty and politic as imperial Rome, and as worldly, sensual, demoralized, and godless, as all those ancient capitals where the Apostle to the Gentiles spent his strength in preaching Christ crucified. Yes, to Paris would he go, and there put forth the whole energy of his preaching and his prayers.

But your associations and labors in that city, at first, will be *mainly* with *American* people; and the way for your introduction there, and the prosecution of your work, is very happily prepared. Other brethren in the ministry have preceded you, laid the foundations, and performed a good work (a beautiful church edifice is erected in the Rue de Berri, and a congregation is already gathered,) and you will enter into their labors.

Your service with Americans, however, is designed *ultimately* to have a further reach. We trust it will give new vigor and a fresh impulse to the work of evangelization in which the Board is engaged in France, and that besides its *bénéfits* to our country-

men there, the establishment of which you will have charge will prove to be the most important missionary station which the American churches have ever planted in any foreign land.

For your guidance in the work to which you now go, the Board have given it in charge to me to communicate to you, and to ask your observance of the following

INSTRUCTIONS.

You will receive the Instructions as embodying the general principles and spirit of the Society you represent, and which sends you forth, and in keeping with all that the Board has attempted, done, or promised to do, in the city of your future residence, yet not intended to be too rigidly construed, or to prevent the freedom of your action when there, and when, in conference and consultation with our friends, you may be thrown, to any reasonable extent, upon your own responsibility. And

(1st.) As the people to whom you are to minister in Paris, are anxiously waiting for your coming, the Board desire that you arrange your affairs, so as to embark on Saturday next the 10th inst., with the steamer, for Havre, and thence make your way to them, at as early a day as your comfort and convenience will allow.

(2nd.) You will bear in mind, when in Paris, and engaged in the discharge of the duties of your place, the *Union* character of the chapel and the service which you have in charge.

If it were a sectarian or denominational establishment, and were managed well, it would be praiseworthy, and might gather around it and the person who ministered in it, a good degree of fame and of glory;

but, combining as it does, and as it is intended ever to do, all evangelical denominations, in order to benefit as well as to give to the European world a view of our common Christianity in its *essential* unity, it is an incalculably nobler enterprise, stands on a much loftier eminence, attracts the attention of vast multitudes, and, if successful, will gather around those who projected, nurtured, and carried it to its consummation, a reputation and an enduring fame which must be unknown to all private or sectarian schemes. Already it has the prestige of nationality. It is not a Methodist, nor Baptist, nor Episcopal, nor Congregational, nor Reformed Dutch, nor Presbyterian chapel to which you go and in which you will minister; but it comprises all that is excellent and lovely, and all that is *essential to salvation* in all these excellent bodies of Christians, and in which they are heartily agreed. It is evangelical and thoroughly Christian, and, by way of eminence, it is **THE AMERICAN CHAPEL**. You will bear this in mind, and *avoiding all that which is non-essential*, and which sober-minded Christians can consent to dispense with for the sake of the highest good to the race, render the chapel the religious home of all.

And lest you should fear that these suggestions might cramp your ministry, and prejudicially limit the topics of the pulpit, let me assure you that due attention has been given by the Board to guard that point, and to relieve all the incumbents of the place from all embarrassments in relation to it.

(3dly.) The Formula of doctrine adopted by the Board, and to be regarded as the standard to which the

chapel pulpit is expected to be conformed, is *the creed agreed upon by "the Evangelical Alliance," at its sessions in Exeter Hall, in London, in the Summer of 1846.*

In that excellent Formula is comprised the *essential* doctrines of the Gospel—all that the spiritual exigencies of men demand, and all that are requisite to give scope to the most comprehensive mind or cultured imagination, and to excite the warmest, devoutest, and best affections of the heart. Study, dear brother, that Formula. Hold forth those great truths which it embraces, in regard to

The inspiration, authority, and suffering of the Holy Scriptures.

The right and duty of private judgment in the interpretation of the Scriptures.

The unity of the Godhead and the Trinity of the persons therein.

The utter depravity of human nature in consequence of the fall.

The incarnation of the Son of God and his work of atonement for *all* mankind, and his mediatorial reign and intercession.

The justification of the sinner by faith alone.

The work of the Holy Spirit in the conversion and sanctification of the sinner.

The immortality of the soul.

The resurrection of the body.

The judgment of the world by the Lord Jesus Christ, with the blessedness of the righteous, and the eternal punishment of the wicked.

The divine institution of the Christian ministry, and the authority, obligation and perpetuity of the ordinances of baptism and the Lord's supper.

Hold forth these and their cognate truths, and you cannot fail to have themes of the richest variety and

commanding importance, nor to exercise a most profitable ministry. It will be our object to furnish you with a copy of this formula before you shall have embarked.

(4th.) Besides preaching upon the Sabbath days, the Board desire that your ministry should comprise a just share of pastoral labors among the people during the week. Much, very much may be done for the spiritual and religious benefit of the American residents and visitors in Paris, by visiting them at their places of residence or of business, and conversing freely with them upon the subject of religion, as you may be able, and in imparting such instruction, counsel or consolation, as their respective cases may seem to require.

Remember that there are hundreds of *young men* in Paris, without a spiritual counsellor or guide. Some are there engaged in mercantile pursuits, some are there to complete their professional studies, and some merely to pass away the time, and enjoy the pleasures of the moment. Withdrawn from the influences of home, and the counsels of parents, guardians and friends, they often long for the presence and friendship of one who would bring to them again the instructions, the counsel, the hallowed influences from which they find themselves separated. And yet, perhaps, not one in a score has the decision and moral courage to enable him to go in search of a minister of the Gospel and open his whole heart to him, and ask his counsel, companionship, or aid. If you will seek out those young men, you will have a rich and promising field of usefulness before you. We beg you not to overlook or neglect them in your

weekly exercises, and pastoral labors.

If it be practicable, it is extremely desirable that meetings for prayer and other devotional exercises should be established and maintained in connection with the chapel, on some day or evening of the week. A service of that kind would tend greatly to give efficacy to the ministrations of the Sabbath, and also to secure the great object for which the Board have entered upon their work in Paris, and for which you are now about to go there. It is earnestly hoped that you will be encouraged in this important department of religious service, and find many of your countrymen in the city, who will rejoice to join with you in establishing and maintaining a "*weekly prayer meeting*."

On your arrival, you will find an interesting Sabbath school in successful operation in connection with the chapel. That institution you will doubtless rejoice to encourage. We commend it to your care and deem it unnecessary for us to do more than advise you of its existence, as we have now done :

(5th.) THE AMERICAN AND FOREIGN CHRISTIAN UNION has, for several years, been in connection with missionary organizations in France, Belgium, Switzerland, and elsewhere on the continent, which are engaged in their respective spheres in the work of evangelization. It is the wish of the Board that the American Chapel may be a connecting link, and the Chaplain a medium of communication with those institutions, and serve to bring them and their operations more distinctly before the American churches, that a deeper interest may be felt in them on the part of American Christians, and thus more eff-

ciency may be given to their work until it is perfected and the truth prevails over Papal error.

In their Board, and at their annual or other public meetings, it is desirable that you should have a seat, and represent the interests and views of the Society at home. But of this, fuller statements and instructions will be communicated to you at another time, and in other ways.

(Finally.) It is earnestly desired that you early commence and maintain a stated and regular correspondence with the Office in New-York.

You will occupy one of the most important mission-stations of the Board. The friends of the cause, who have labored to carry it on thus far, desire to hear concerning its state and prospects. It is due to them that they should be gratified. Every communication from you will be a motive to their devotions. It will give earnestness to their prayers and warmth and gladness to their praises, both as connected with your ministry, and the cause of evangelical religion in the world. The Board would by no means burden you with such communications, but, at least, a *monthly* letter they desire and expect to receive, embracing such topics as your judgment may dictate—such as may show the state of things in regard to evangelical religion in Paris, the French Empire, or other parts of Europe in whose behalf the Society is engaged in benevolent labors.

And now, dear brother, we have submitted to you such principles and facts in connection with the American Chapel in Paris, and the service upon which it is hoped you will soon enter in connection with it, as may serve to guide you in all the details of your

duty. Though necessarily brief, you doubtless perceive that the office which you are to hold there is no sinecure, and the service which you are to perform is not a light and easy one, which may be rendered at intervals and quite satisfactorily, while your time is chiefly occupied in the pursuit of other things. It is sufficient to require all your time and energies, and to give full exercise to all your Christian graces.

Thousands of Americans temporarily reside in Paris or visit it during the year, but born in different sections of our national territory, trained in different schools, and associated all their life-time with different denominations of the Protestant community, and visiting Europe for different ends, may feel little inclination to seek for moral and religious things, or the presence and influence of a religious instructor, while the temptations are extremely strong to plunge into the vices and scenes of dissipation by which they usually find themselves surrounded. And those countrymen of yours, in general, are not of the lower and uncultivated classes. They are chiefly of other ranks of life, and such as a feeble or inefficient ministry can scarcely be expected to reach to any advantage. It will, therefore, require on your part sound judgment, discreet deportment, ardent piety, often extra exertions, and great firmness, with unwearied diligence, “in season, out of season”—at their lodgings, or places of business, or elsewhere, as God may enable you to meet with them—in order to gather them into the house of God—to secure their attendance at places of prayer, and their attention to the duties of personal religion, that they may be use-

ful as Christians while they live, and happy forever when they shall have ended their earthly existence.

If, however, you shall succeed as we hope you may, by the assistance of Divine Grace, and gather and sustain a spiritual and active church on those heights of European society, so long blinded to the true nature and glory of the Gospel through state alliances and old and corrupt systems of religion, you may inaugurate a system of operation in religious things which at no distant day may emancipate millions of our race from their spiritual bondage. And in this view of it, your mission will be worth to the Church of Christ and to the world, all the sacrifices you may make, and all the efforts a thou-

sand times told which your brethren of the Board and of the various evangelical denominations, put forth to sustain it. Go, then, on your heavenly mission, animated with this just apprehension of its bearing and results, and as you go, we will commend you, as we earnestly and hopefully do, to the protection and special favor of Almighty God. May he speed you happily on your voyage, and cause you and your family safely to reach your destination. And when there, may He give you favor with the people, that you may accomplish the work for which you go out from us, and finally bring us all, with all saints, into His kingdom of glory, with exceeding joy.

ORDER OF WORSHIP IN THE AMERICAN CHAPEL IN PARIS.

The subject of the Form or Order of public worship to be observed in the American Chapel in Paris, early engaged the attention of our Board of Directors. As the Chapel is designed to be the religious home of all American citizens, and these are of various denominations, manifestly the Form of worship in it should not be exclusively that of any one sect of Christians: nor has it been. From the beginning regard has been had to the *union character* of the Chapel. The views of the Board and their instructions concerning the Forms to be used were sought about the time of entering the new Chapel, but though given, they failed to come before the congregation. Since that date the subject has been brought before the Board again. It was committed to a committee of their body, composed

of members of six evangelical denominations, who having maturely considered it, submitted a report, which having been fully discussed and amended by the Board, was unanimously adopted, and is as follows, to wit:

“The desirableness of erecting a Chapel for the use of Americans visiting Paris, has long been acknowledged, and it has been a point fully admitted on all sides that its form of worship should be evangelical, but not denominational.

“With this view a Committee was formed to take charge of a subscription to be raised to effect this object. It was soon discovered, however, that unless some Catholic Society would take up the matter it would fail as all previous efforts had. Under these circumstances the AMERICAN AND FOREIGN CHRISTIAN UNION entered upon the work of securing the erection of the Chapel.

"There are several points of the history of their action important to be brought to view in this connection.

"The committee before mentioned, drew up a circular explaining the object of the subscription which they invited our countrymen to make. The circular was issued in 1855, signed by A. W. Little, Chas. S. Wurts, and J. D. B. Curtis. It commences thus, with an extract from the Preface of the Prayer-book used by the Protestant Episcopal Church in the United States of America.

"It is an acknowledged principle in all branches of the Protestant church, as well as a most invaluable part of that Christian liberty which we enjoy, that, in the worship of Almighty God, different forms and usages may be allowed, provided the substance of the faith be kept entire, and, therefore, such forms and usages may be by common consent, altered, abridged, enlarged, or otherwise modified, as may seem most convenient for the edification of the people, according to the various exigencies of times, places, and occasions."

"They also remark :

"As this church can only be established and supported by Christians of many denominations, and those who worship there are likely to represent many branches of the Protestant church, the form of service to be used shall not consist entirely of that of any one sect, but such a combination as may be considered most likely to promote Christian unity among its members, and the advancement of evangelical religion."

"In 1857, the Rev. E. N. Kirk, D. D. went to Paris as the agent of the Board, to complete the subscription and erect the chapel. He commenced public service on Sunday (in the afternoon) in the Taitbout chapel, using the 'Order for evening prayer' adopted by the American Protestant Episcopal Church, and for the continuance of that or an equivalent form of worship, he pledged himself and his successors both in a correspondence with Mr. J. D. B. Curtis, of Paris, and in his farewell sermon to the American congregation.

"In April, 1858, the Rev. R. H. Seeley,

then acting as Chaplain, and representative of this Board in Paris, requested in behalf of the congregation, instructions as to the part of the Sabbath day in which the Episcopal liturgy or parts of it should be used.

"At the earliest moment practicable, in the month of May following, the Board, in a document addressed to the chaplain and people of the congregation, responded fully to the request. They directed that the service, of which the liturgy, as recited in the 'order for evening prayer,' adopted by the American Protestant Episcopal Church, is a part, should be held in the American chapel in the afternoon of Sunday (as it had been from the beginning of the service held by Dr. Kirk and the congregation in the Taitbout chapel,) thereby both to avoid the evils connected with a change, and also to maintain conformity to the original arrangement. But as the Board have reason now to believe that their communication on the subject did not reach the Prudential Committee, and was not submitted to the congregation,—and as they are assured their instructions—"that the service of which the liturgy is a part should occupy the afternoon of the Sabbath, as it has done from the beginning, in the worship maintained by Americans in connection with the Board—were not carried out as by them advised.

"Therefore, in order to put this important matter on a permanent basis, and to remove all ambiguity and doubt concerning the worship and the time for the use of the liturgical service in the American chapel, the Board have now adopted the following resolutions, viz :

"Resolved, (1.) That the instructions touching the part of the Sabbath in which the liturgical service is to be used, in the public worship held in the American chapel in Paris, which were forwarded to that city, and which are above recited, be and hereby are re-affirmed, of which the following is a summary :

"(1st.) That the form of worship for the morning service shall be non-liturgical."

2d.) That the evening service shall according to the Order for evening r, adopted by the Protestant Episcopal Church in America.

Resolved, (3d.) That in the judgment of the Board, more fully and happily to state the essential unity of the different denominations of evangelical Christianity—(one of the original ideas on which the American chapel was founded, and which its usefulness is to be advanced) the celebration of the Sacrament of Lord's Supper, there should be but one service, and in it all should join—the communicants receiving the elements all reverently around a table provided for the purpose, or together in a body, in the seats of the chapel, near the pulpit, when they may receive the elements kneeling or sitting posture, as may be adapted to each individual most desirable adapted to edification.

Resolved, (4th.) That the foregoing statement and resolutions be published in the monthly Magazine issued by the Society.

"The Board would earnestly appeal to our countrymen at home and abroad to present to the European world, our common Christianity in its essential unity, by sacrificing their denominational feelings so far as is necessary to secure the maintenance of public worship, in this their only truly national church erected in any part of the world by American Christians, and they would in accordance with the above resolutions, urgently call on all American Christians occasionally or permanently in Paris to give their countenance and encouragement to the service of the chapel by personal attendance, and by contributing to defray the expenses it involves."

FOREIGN FIELD.

IDA, NOVA SCOTIA, AND NEW BRUNSWICK.

The London Colonial Missionary Society is increasing its operations, and is exerting a good influence in the Provinces north of us. We take the following paragraphs from the annual Report of the Society which was presented at the last "May Meeting," in London. They show the colonies in a progressive state, but that larger evangelical influences are needed in them. American citizens have a deep interest in the thorough evangelization of those provinces. The Report says :

In the year 1760, Canada was ceded to the British. The population at that time did not exceed 60,000 or 70,000 exclusive of the Aborigines. By the end of the century the population had increased to 230,000, and in the year 1836,

when the Colonial Missionary Society commenced its operations, it exceeded a million. Canada now contains 3,000,000. There are now in that colony 82 Congregational churches, 71 ministers—viz. 55 pastors, or stated supplies, 5 professors, tutors, or otherwise in educational departments, 3 agents of missionary or other religious societies, eight without charges. Of the 82 churches, 75 only have furnished statistics. In these there are 3,435 members in full communion, being a net increase, during the year, of 329. There are 81 Sabbath-schools belonging to the 75 churches, with 555 teachers, and 4,102 scholars. More than 60 places of worship have been erected, at a cost of about 35,000*l.*, by the colonists themselves without aid from Government—which they might have received, but which they repudiate—and with very little assistance from other sources. There is, also, a Theological Institution at

Toronto, under the able superintendence of the Revs. Dr. Lilie and A. Wickson, M. A., in which 41 young brethren have been trained for the Christian ministry, and in which 13 are now pursuing their studies.

"In Nova Scotia and New Brunswick the Committee have had much to contend with. A variety of unlooked for hindrances arose which, for a time and to a great extent, paralysed the efforts of the brethren laboring there, and caused others to relinquish their pulpits and pass on to Canada or the United States. . .

. . . The growing influence of the Roman Catholics in that colony render it of increasing importance that every counteracting influence should be sustained to guard against the encroachments of the Man of Sin."

IRELAND.

IRISH EVANGELICAL SOCIETY.

The meeting of the *Irish Evangelical Society*, held in London in May last, was of unusual interest. The following statements are taken from the Annual Report:—

"In the province of Ulster, during 1859, the truth of the Gospel became a power as by Divine command. The name to live was identified with the Spirit of life, and in many congregations the new converts have exceeded in number the former members. Where tens and twenties observed sacred ordinances, hundreds may now be reckoned; and where it was difficult to congregate a small assembly, multitudes now gather to listen to the word of life, on a brief notice. The numbers awakened and giving evidence of a hallowed change may be guessed, rather than estimated, from the fact that what were empty pews at church, and vacant seats at the Sabbath school, are now filled to overflowing with earnest worshippers and attentive scholars. The pastor's great difficulty has vanished, to his great amazement, and he is suddenly confronted with a new

class of difficulties,—how to find room for the worshippers, and strength to minister to them. . . .

"The facts of greatest interest to the Christian in the progress of this wonderful work are connected with the conversion of many sinners. But it is also gratifying to believe that the moral condition of multitudes has been so changed as to influence the criminal calendar of several counties, and excite the surprise of magistrates and acknowledgments of judges as to the decrease of offenders brought under trial at Quarter Sessions and Assizes. These are well authenticated fruits of the Revival, despite of all the cavils of adversaries. School children, old men, young men, and maidens, the stolid and ignorant, the intelligent and inquiring, the church and the world, have been enlightened and revived.

"Multitudes have been gathered into the congregations, and eagerness and thoughtful attention have pervaded the assemblies, while the number of services has been increased and the time for worship has been prolonged. Many additions have been made to the churches, and the tone of piety has been invigorated and purified in the community around. The spirit of prayer and the love of the brethren have mingled with a lively compassion for perishing sinners. Liberality in support of God's cause has abounded, and an increasing sense of individual responsibility has been evinced. New fields for labor have opened, and the cry from many places has been heard—'Come over and help us.' Never in the history of religion in Ireland has there been less of polemical strife, or more of effort for diffusion and the faithful preaching of the Gospel."

FROM MR. MORRISON, MISSIONARY.

The revival of religion still in progress—two hundred conversions—the converted Roman Catholics seem well—1,440 families visited and 9,600 individuals addressed—the field large, mountainous, and prosperous.

Mr. Morrison, in his late report to our Board, says:

"DEAR SIR:—I now send you some extracts from my journal of April, 1860. I have held thirty meetings in this month. Many souls have been converted to God.

"The blessed *revival* of religion is still progressing. Hundreds of souls are convinced of sin, and many of them are seeking mercy; at one meeting *five* souls were made very happy in the love of God.

"The *Romanists* who have lately been converted, are going on their way, rejoicing in the midst of severe persecution.

"In the mountainous part of this district, many, who at the beginning of this month were living 'without God in the world,' are now happy in the love of Jesus.

"The country through which I have traveled during the past year is *twenty-five* miles long and *six* broad. I have walked 1,200 miles—held 264 meetings—in which I had the privilege of addressing 9,600 souls, and visited 1,446 families. I have held many meetings in the open air.

"I have had the happiness of witnessing the conversion of more than two hundred souls; eighty Roman Catholics have been brought to God. One of them is laboring to bring others to the Savior."

FROM MR. SMYTH, MISSIONARY.

Description of the field—wicked and neglected—labors not in vain—many hear the Scriptures read—a revival enjoyed—converts run well—they desire to have the Scriptures explained.

Mr. Smyth says :

"My mind is often refreshed by taking a retrospective view of my labors in this District.

"When I came here, I found it a country of much darkness, and a great amount of carelessness, with more than an average amount of wickedness—a country greatly neglected by all denominations—no Christian effort of any kind being put forth among the masses. It might therefore be said to be 'the region and shadow of death.'

"I commenced my humble labors depending on help from on High, to enable me to be useful among the people, to go

into every house, and to speak to every person about the love of Christ in dying for them, and also faithfully to read the Scriptures to the people as opportunity offered. I have pursued this course uninterruptedly from the commencement to the present time, and my efforts have 'not been in vain in the Lord.' For notwithstanding that the Priests who are vigilant and energetic, in opposition to all missionary work, and forbid their people to hear or to hold converse with any of my calling, nevertheless many gladly hear the Scriptures read, and listen with seeming attention. Thus by the providence of God I have been sowing the 'good seed,' and I have the promise of the immutable God that His word 'shall not return void,' but it 'shall accomplish that which he pleases' and 'it shall prosper in the thing whereto He sends it.'

"You must have seen from my former reports that it pleased the Lord to visit this district during the late '*revival*' of religion in the north of Ireland. And I thank God that many a careless sinner has experienced his mighty power in saving them, and 'plucking them as brands from the burning.'

"I make diligent enquiry in traveling through the country, as to how the converts are doing: and I am glad to inform you that many are walking with God. I find that my visits from house to house are more appreciated than ever. The salutation that I generally receive on entering a house is:

"'O, sir, I am glad to see you, as I have been much perplexed in mind about such a text of scripture! I want you to explain it to me.'

"And the questions proposed are so numerous that I have often to stop them and beg time to explain the first, before they ask the second. Thus they are not only reading, but thinking also, and often while I am talking to them about Jesus, I see the big tears streaming down their cheeks, and hear the deep sigh, and then the cry of—'God be merciful to me a sinner.'

"This month my bodily health has been but poor, but I am now recovered."

FROM MR. KEANE, IN GALWAY.

The field—its population—riots, etc. hinders the good work—number of Bibles and Tracts distributed—hopeful prospects—Galway destined to improve—summary of labors.

Respecting his field, his labors in it, and their results, Mr. Keane, in a late report, says :

"For the past year I have labored in conjunction with Mr. G. Bradshaw. Our field of labor comprehended the town of Galway and the country round it to the extent of about three miles. We sometimes went further into the country, but the above was our usual daily walk. The population might be about or between thirty and forty thousand, and the proportion of Protestants about three or four per cent.

"During the months of April, May and June, 1859, owing to the 'Gavazzi Riot,' and subsequent election excitement, our visits were few and confined chiefly to Protestants. Since then, however, our labors have been carried on steadily, quietly, and uninterruptedly, chiefly among Roman Catholics, to whom were paid the *three-fourths at least*, of all our visits. During the latter part of the year the number of visits daily, and number of Romanists visited exceeded that of the former year. The excess in the number of Romanists visited is *very considerable*.

"The number of *Bibles* given away is five! Mr. Bradshaw may have distributed others. The number of *Tracts* distributed by myself alone, was about eighteen hundred.

"Of our labors among *Romanists* I can only speak hopefully. I am thankful, however, that I can do so, and that while at present we can point to no conversions, the character of our visiting has been such as encourages us to hope for the future, in which I trust it will be seen that our labors have not been in vain.

"I rejoice in being able to speak of a

religious movement in Galway, blessed and glorious, and encouraging in its results, and which does not appear to be the result of any *particular agency or instrumentality*. The movement I refer to is the union of the various Protestant churches, developed in '*Union prayer meetings*,' a more universal spirit of Christian liberality, greater zeal in promoting the interests of religion, etc. All this will doubtless promote the interests of the missionary cause.

"Galway is now rising in commercial importance. Protestant influence is growing stronger. The influx of people on their way to and from America is large. All this will make Galway a more interesting field of labor than hitherto.

"The necessity of (if possible) increased effort may be gathered from the fact that *Romish agency is more active and zealous now than ever it was before*.

"In a former report I gave statistics of the astonishing rapid and increased growth of Romish proselytizing agencies in Galway, within the last few years. May the friends of the truth support it with similar untiring, unabated zeal.

"Within the past month, (April, 1860.) I visited other districts at a distance from Galway, where agents of other societies labor, and *everywhere* the general opinion appears to be that the work of God is prospering.

FRANCE—LYONS AND ITS VICINITY.

ROMAN CATHOLIC MEASURES AGAINST THE PROTESTANTS.

In advising us of their persecutions and the measures employed by Papists to prevent the spread of evangelical doctrines, and the attendance of the people on meetings conducted by evangelical missionaries, or Protestant pastors in their city and vicinity, the brethren at Lyons say :

"We shall take the liberty of quoting a few sentences picked out at random

from *the tracts* which are so profusely distributed in our city. Until now we have felt a certain repugnance to do so; but the sight of this evil, however painful, may bear blessed fruits of pity and prayer in behalf of those who are erring so deeply. And then we trust, above all, that a more exact knowledge of our difficulties, and of the kind of opposition to which we are exposed, may excite in many hearts a deeper sympathy, a warmer interest, in the work which is confided to our feeble hands.

"In No. 27 of these tracts we read, among other things, 'The Chinese ladies use the Anglican, Lutheran, Calvinist, Methodist, Mômier Bibles for making slippers! . . . That is a famous blow you get, or I should rather say a kick, since it is slippers they make of them. But we must stop; we have not room to say more. It only remains for us to cry 'Bravo, bravissimo,' for the Chinese ladies (p. 4). 'It appears to me that the troops who surrounded Amadeus IX, were preferable to the canine pack, particularly to the English Mômier pack.'—*Idem*, p. 2.

"No. 22 contains a dialogue between a father and his son, in passing through the Rue Lanterne, on the way to mass:—'Papa, who established the religion of those who go to that pretended chapel?' 'Two men who were libertines and drunkards. The one was called Luther and the other Calvin. They dared to preach that it was right to pillage convents and churches, to put down priests and nuns.' . . . 'Papa, have these people priests?' 'No, my child, it is a man with a wife and children, who preaches to them as he likes.' (p. 2.)

"The author of the 21st tells us that in a railway terminus he met a great fool, with a wheedling, honeyed sort of air, who began stuffing his pockets full of pamphlets and tracts, cooing all the time. 'Don't be afraid; they cost nothing.' As soon as the traveler learns that it is the minister's deacon, he begins to call him names. 'I see,' says he, 'that you

are of the Mômier sect, in the pay of the English (those sworn enemies of our France,) those buyers of consciences.' . . . 'Having said this, I threw down all his books, ordering him to carry them off as quickly as possible if he did not want me to throw them in his face. And in rage I cried, 'carry your pamphlets to the Devil to light his pipe with.'" (pp. 2 and 3.)

"In the 23rd, the same author speaks of actors of the 'vile Mômier comedy,' whom he thus apostrophises: 'Come then, and address yourselves to me, Luciferian Mômiers, English and Prussian agents. . . . Plague-smitten yourselves, you come to infect our poor good town of Lyons' (p. 1). In the next page we read: 'I was returning along one of the quays, when I heard a man in one of the washing-boats voiciferating loudly, and calling bad names at a person who was passing. I looked before me and saw an ecclesiastic—as there was no one else near the boat in question, the abusive language was certainly addressed to him.' The ecclesiastic then informs him that this man, formerly a Roman Catholic, has become a Mômier; and, 'as the reward of his apostasy, he has received the washing-boat from which he thus harangues. Besides which, in his quality of deacon, he is appointed to set forth and explain the pure Gospel.'

"As a worthy continuation to these 'Impressions of a traveller,' our author tells us, in his 24th number, 'that in November, 1848, a poor Roman Catholic woman, laboring under a dangerous illness received a visit from several persons who, with the utmost effrontery, gave themselves out as members of the Relief Society of St. Vincent de Paul. In fact, she mistakes them for pious Catholics, and allows herself to be taken to a house not far from the gate St. Laurent.' (Our Infirmary could not be more clearly pointed out.) 'The poor unfortunate creature soon perceives that she is in a Protestant house. Vainly does she implore the consolations of her own religion; a priest is

demanded her. She then gives herself up in the most dreadful despair. Her agonizing cries are heard at a distance. Her agony can stagger the Satanic resolution of the exorcists: they will not give up the prey they have seized: and for eight days they glare over this frightful spectacle, rejoicing with the angels of darkness in those piercing shrieks which resound in hell itself. She died, perhaps, breathing out with her last sighs feelings of rage, words of cursing against her persecutors.'

"In No. 25, speaking of the Mémiers, 'Look at them,' says the author: 'one can see by the grimaces they all make that Satan has already dug his nails very deep into their flesh, and that they have absolutely nothing either evangelical or angelical. You ask why so much anger against these Mémiers, who have such a wheedling air, such a . . . Why? Because I see too well the infernal tricks of these Anglo-monsters.'

"But enough of this. We have given enough for you to judge of these pamphlets, in which vulgarity combines with profanity, especially in the 'Convention of Monseigneur de Ségur upon Protestantism.'

But this violence against the friends of truth, and the Gospel which they preach and illustrate so happily in their lives, effects in many instances, like Paul's bonds, the furtherance of the ends which it aims to destroy. It serves to awaken enquiry, and when the truth is discovered, the enquirers are confirmed in their adhesion to it, notwithstanding the suffering of scorn or pecuniary loss, or of personal violence to which, for its sake, they are subjected.

In illustration of this, the following cases are given.

"Lately, two poor door-keepers chose rather to give up the advantages of their modest position than to deny their new convictions. The proprietor of the house

went to one of them. 'I examine you only in account of your change of religion.' This man had been for ten years door-keeper in the same house, and fulfilled his duties with scrupulous fidelity.

"Some years ago young O——, was in the habit of frequenting our services, he dared not tell his father. The latter, fearing that his son was haunting some illegal club which might be a danger to him, resolved to follow him unknown to the young man. Interested in the first instance, and then pricked in his conscience under the preaching, he determined within himself to return, not to watch his son, but seriously to occupy himself with his own spiritual interests. Madame O. was not long in following him. They are now both members of the Church.

"Others have been brought to the truth by the very efforts made to keep them in error. Certain members of the Society of St. François de Sales have even the audacity to stand close to the entrance of our chapels to prevent those who seem to be coming for the first time from going in. One of these fervent Papists, finding it impossible to prevent a poor woman, who was absolutely determined, from going in, found it easier to change her tactics and go in with her, to mock what should be said: 'You see one cannot understand anything about it!' 'Oh yes, I do understand; it is very good indeed; what a touching prayer!' This person has since expressed the desire to be visited by an Evangelist.

"For several years,' said Madame Ch——, 'I nourished in my heart a diabolical project: I tried to get hold of my husband's Bible to burn it; if he had only once forgotten it on the table, it should have been destroyed. The priests had filled me with the strongest determination for this book; I thought it would bring bad luck to our house. Now I found out that I have been shamefully deceived.'

In further illustration of the progress of the work of grace in their

the brethren refer to the
of New Testaments and
among the soldiers ; and hav-
that many of them *purchase*
the Scriptures very cheer-
give the following cases
of common occurrence
various classes of citi-

one of our friends was talk-
the Gospel with some persons
standing in a group round him.
, ' said a veteran soldier, with
a smile of superficial unbelief,
God ; God never spoke to me ;
need to speak to me to make
' And a little after, recalling
campaigns, he added, ' Many
the balls all but hit me ; at
of Waterloo alone, my clothes
shed or burned in fifty-two
coat buttons were carried off ;
hardly received the slightest
' And you said just now, Sir,'
friend, ' that God had never
you ! Did he not speak to you
these words the old soldier
ious ; he began to reflect—his
was aroused. ' You are right,
saying ; ' God has spoken to
had not thought of it ; I was a
stupid as I have just been doing. '

met one day in the street a
girl belonging to our school.
you not come to our school
My father has put me to the
al school. ' ' Poor child ! you
to become a Mômier ! Does
er go to the Mômiers ? ' ' As
e can ; all his pleasure, as well
my mother, consists in hearing
sters. ' ' And your poor grand-
what does she think of all that ?
be much distressed. ' ' My
ier is further advanced than
; she is always the first to set
it is time to go and hear a ser-
the perseverance of this family
something touching. The father,
and grandmother have been

members of the Church for some
months. "

It is gratifying to know that there
are some cases of seriousness among
the officiating *Romish Priests*: Some
of them have been led to read and
study the Bible, and one at least, as
the following narrative shows, ven-
tured, notwithstanding the hostility
of his church to the study of the
Scriptures by the people, to advise
" a penitent, " of his to read the Gos-
pel and also to pray to God.

" We must add that all priests do not
thus stigmatize the reading of the Scrip-
tures by their penitents. ' The mere
reading of the Gospel, which I had pro-
cured myself, ' said Madame Ch—,
' was enough to convince me of the
errors of Rome. One day, when I was
confessing to a priest in whom I had
great confidence, I spoke to him of my
doubts, particularly of those upon the
worship of the Virgin. I told him of
my new convictions, and what book had
been the means of inspiring them. He
immediately heaved a deep sigh. ' Here, '
said he, ' is at least one soul seeking the
truth ; Go on, my child, ' added he ; ' read
the Gospel, and pray to God to direct
you, ' Madame Ch—, had no diffi-
culty in following his advice. "

PIEDMONT—THE WALDENSES.

DR. REVEL.

*The missionary spirit of the Waldensian Church
and its effects—operations in Florence—
Leghorn and Pisa ask for evangelists—
schools useful—the Table embarrassed for
want of funds—help from America and Scot-
land—missions of the interior earnestly pur-
sued—the college and the parsonage—laborers
wanted—Rev. Mr. Mural removed to Ur-
uguay, in South America, &c.*

The following report of the Wal-
dense Board was received some time
since, but the crowded state of our
columns did not allow it to appear.
We now give it a place with great
pleasure, and ask the attention of our
readers to its statements.

"DEAR BROTHER:—The Table has not forgotten either the wish often expressed by you to be made acquainted with our various operations, or the formal injunction made upon this subject by the Synods to the administration of the church. More than seven months have elapsed since the last meeting of the Synod, and we come for the first time to address to you a succinct report on what has been done in the bosom of the church, and by its agency, during that space of time.

MISSION.

"It is the missionary spirit and work of our church that has given it the prominence it occupies, and has secured for it the sympathies and aid of every country and of all Christian denominations. The Synod knew and felt that through missionaries, operations already begun must be prosecuted, and that by their agency new fields of labor must be entered upon. Hence, the attention of the church has been principally directed to missions. Here is the result of their labors:

"Mr. B. Malan left for Florence toward the end of May, and spent three months in that city, where several Waldense ministers had labored before him. Many difficulties had to be encountered, since Italian meetings in the Swiss chapel were forbidden. Yet the report of the Evangelist himself, as well as the testimony of the friends of the work, gives us ground to believe that the short stay of Mr. Malan in the capital of Tuscany has not been without fruit, and that the gospel which he has had the privilege to preach, has been blessed to many a soul. When he returned to his own parish, the Board hastened to send to Florence Mr. Concourde, then at Nice, where he had been engaged in preaching to the congregation of Mr. Pilatte, whose labors had been discontinued by reason of sickness.

"Leghorn and Pisa beg earnestly that a Waldense minister should be sent there to direct and consolidate the evangelical movement so successfully commenced in those two cities.

"During the course of the summer of 1859, the illness, more or less protracted, of three evangelists, has placed the Table in the greatest perplexity. Not only was it unable to establish *new stations*, but it *could scarcely provide means for the support of missions already established*. Nevertheless, an evangelist was sent to the Protestant soldiers that were at Milan, and a work was commenced in the midst of an Italian population. A place of worship was hired, and assemblies of enquirers, consisting of about fifteen or twenty persons, met there occasionally to hear the word of God. Thanks to the Christian liberality of the Societies of London, Toulouse, Paris, and Bale, our Tract Society has been able to distribute, by means of colporteurs, a very considerable number of excellent tracts, printed in the three languages (German, Italian, and French.) At least 35,000 tracts were thus circulated; also, *several thousand copies of Bibles and New Testaments*. How can we help hoping that so much good seed, watered with many prayers, will in due time yield an abundant harvest? This is all we have been able to accomplish *outside of the ordinary work of evangelization*, which has been faithfully continued in our different regular stations.

"The Table feels that with its agents and its limited means, it has done all that it was possible to do; and it may not be improper here to add, that in the principal stations of Turin and Genoa weekly meetings have been multiplying. We are glad, also, to state that the same results have been realized at Nice, Favale, Casale, Voghera, Courmayeur, and Pignerol, where our evangelists labor with indefatigable zeal, and give very encouraging reports.

"One of the noblest fruits of the labor of our church and its mission is the establishment of schools—that of *Turin* gives the greatest satisfaction. We regret to say that the school established at Courmayeur has recently been closed in consequence of a decree of the *Provincial*

Council of Instruction. We hope, however, it will soon be opened again. A regular worship has been established in the city of Aosto, the chief town of the province, and the Gospel is preached there twice every Sunday by the pastor of Courmayeur.

"We have mentioned a deficit in the funds of the 'Evangelization Society.' We add that the debt of fifteen thousand francs which weighed upon the still unfinished structure of Pignerol, has been settled by the Christian liberality of a friend from America, to whom is due almost entirely the erection of this new temple. The church of Genoa is still burdened with a debt of nearly the same magnitude. The liberality of our friends in Scotland, sustained by the persevering zeal of a pious lady of Edinburgh, has enabled us to construct a small chapel and to rebuild the school-house at Favale.

INTERIOR.

"We pass from the *Italian* mission to the interior operations of the church, and we will point out what has been done in behalf of evangelization.

"The Table would gladly have stationed permanently a minister at Perier, but having neither men nor disposable funds, it was found necessary to restrict their expenditures to what seemed absolutely necessary. Consequently, a regular service was established for *Sunday afternoons*, during the fine season, and the pastors of three different parishes have alternately performed religious service.

"We have never forgotten that *Pragelas* was, a century and a half ago, closely united to the church by the bonds of the same faith, and that violence and craft, perseveringly employed, have alone been able to make them lose sight of the faith of their fathers. The time will undoubtedly come when it will be possible to evangelize them. While waiting for, and hastening with our wishes and prayers that blessed time, we have on two occasions during the past summer caused that valley to be visited and evangelized

by a minister and a student of theology, and by means of their instrumentality, we have sown a little of that good seed of the Word of life.

"The Evangelical Society of Geneva has consented to give our valleys as a field of labor for one year to one of its laborers, our dear countryman, Monsieur Fenouil.

"Article 38 of 'the Acts' of the last Synod, recommended that the administration should take immediate steps in the measures necessary in order to place the locality of a certain boarding-school under circumstances more suitable to its need and its development. Our generous friends in Holland have kindly defrayed that extraordinary expense.

"For a moment we hoped to be able to enlarge our college, but difficulties apparently insurmountable have induced us to defer the work to another season—perhaps during the coming summer we may accomplish that work.

"Nearly similar reasons have prevented our undertaking the construction of the parsonage of *La Tour*, which to the Waldense church will be a monument to the revered memory of Dr. Getty. But we have recently been authorized by one of the chief promoters of this work to commence it as soon as possible.

"In the midst of our want of laborers, it is particularly painful to us to see the ranks of our ecclesiastical body thinned by the premature retreat of the pastor of the church at Angrogne, and by the departure of Rev. Mr. Rora M. Murel. The latter is gone to the small Waldense colony of Rosario Orientale, in the Republic of Uruguay, South America. Let us not forget in our prayers the pastor and the flock, and let us ask of God that He may make them instruments in advancing His kingdom in a country where gross darkness prevails.

"Your sincere friend in Christ,
"J. P. REVEL."

HOME FIELD.

FROM A MISSIONARY IN AN EASTERN STATE.

Nine months in the field—labors performed for the Italian cause—the Canadians of Illinois—Industrial and Sunday Schools—Revival—interest in Foreigners—converts to Protestantism—Schools—Romanists changing their views in favor of Protestantism—the cause of the Society gaining ground, etc., etc.

The Missionary says :

"I have rendered but nine months' service within the last missionary year. Within that time I have addressed *thirty-three* public assemblies, on the Sabbath, in behalf of the Society, and taken a collection in aid of its funds whenever the Pastors have judged best to solicit one. I have attended more than *seventy* other religious meetings for conference and prayer, in which I have usually taken part, and in all suitable times and ways endeavored to present the objects of my labors to the sympathies and earnest prayers of all God's people.

"In the months of August and September I made the circuit of the entire County, for the purpose of introducing to the churches your 'Circular,' in behalf of the *Italians*. I called on the Pastors or officers of nearly every evangelical Church in this County, and presented them not only the 'Circular,' but a copy of Dr. Beman's *Anniversary Sermon*, and about *ten* of your best *tracts*, prepared for Protestants, and received a ready response from some of the smaller churches, in the form of a small contribution to the cause in Italy.

"Late in the Fall and early in the Winter, I gave *eleven* public addresses in behalf of the suffering French Canadians in Kankakee County, Ill., and had the pleasure of knowing that some *six or seven hundred* dollars in money and clothing, and bedding were sent to their relief from this County. I have circulated many more *tracts* this year than in any previous year, not only of those issued by your Society, but have been very

kindly and abundantly supplied from the Tract Societies at Boston.

"I have not carried Bibles and Testaments with me so much as usual the last year, but as I have found Roman Catholics destitute, and willing to receive either, I have reported them to those Christian brethren who have charge of the local Bible Depositories, who are happy always to supply them by sale or gift. I have recently sold one of your Sunday School Libraries, of *twenty-one* volumes; and when I find Roman Catholics who are willing to read a book which converts their doctrines, but are not willing to *purchase* it, I have adopted the plan of *lending* it to them, and am happy to say that several kinds are kept pretty well employed. I have obtained *eight* or *ten* new subscribers for the Magazine.

"In my intercourse with Protestant Christians, I have strenuously urged upon them (both in public and privately) the establishment of '*Industrial Schools*' for Roman Catholic girls, and am delighted to report that one was started last Summer which secured the attendance of *fifty* girls. At *five* other important villages, if Industrial schools are not already started, I have strong encouragement from various Christian ladies that an effort shall be made this Spring.

"*Revivals of religion* in this County have been of uncommon occurrence the past year; but in the towns of B— and W—, where they are enjoying this blessing, I was rejoiced to find that the *Foreign population* had not been overlooked by the Protestant Christians, but had shared largely in their prayers and sympathies. In their religious visits through the village the families of the stranger had not been passed by, but they were kindly received to their houses and allowed to talk and pray as freely as they chose, and in some instances received in return strong expressions of gratitude for the attention shown them.

"The Pastor of W— went out with me to visit some of the Irish Roman Catholic families. They received '*His Reverence*' with perfect cordiality, and mentioned that he had not called on them before. We gave them tracts, and some of them subscribed and *paid* for the *Tract Journal* and *Child at Home*. I think every family expressed a willingness to have their children attend his Sabbath School, and furthermore, to come to his church and hear him preach the Gospel.

"The direct cause of their favor toward him seemed to originate in a special act of kindness on the part of the Pastor, toward one of his Roman Catholic neighbors, who, with his wife, was driven from his burning house at 'dead of night,' into the open field, during some of the coldest weather this winter. The faithful Pastor was soon on the spot, and witnessing his condition, took part of the clothing from his own person, and placed it on the Irishman, and on the next Sabbath took up a collection in his church for the relief of this afflicted family. Thus by obeying the gospel law of love, he has found access to the houses, and we trust to the hearts, of a large circle of Foreigners.

"In the village of N— B— a young Irishman 17 years of age, a French Canadian mother, and two French Canadian young women (sisters) have been *hopefully converted* this year, not only from the errors of Popery, but to the love and service of the Lord. To this number should be added another young Irish Roman Catholic, in the town of N— M—, who was *hopefully converted* and united to the Baptist church in that place. I cannot speak of large numbers of Roman Catholic children who regularly attend Protestant Sabbath Schools, nor do I expect to till after 'Industrial Schools' have been fully inaugurated, though there are a multitude of Roman Catholic children who delight to study and sing, and associate generally with the children of Protestants. There is not a *single distinctive Roman Catholic school* in this County; nor do I

know of any one who desires such an one. Sure I am that many Irish people have told me they much *preferred* to educate their children in the *public schools*, with Americans; and of the 9,000 Foreigners in this County, I know not but as large a proportion attend the public schools as of an equal number of Americans alike poor, and compelled to put their children early to service in order to earn their daily bread. As it now is, the children of Roman Catholic parents are found in the Primary, Select, Graded and High Schools, and likewise in the Academies and the College. Every year renders it more apparent, that of these, a large number are waiting only to be free from parental authority, when they may exercise their own personal choice, and they will rush into Protestant churches, if only the power of American caste be broken or modified so that the terms of admission to good society shall be that of *personal worth*, rather than any *particular nationality*.

"And even Roman Catholic parents frequently admit to me that their impressions of Americans and Protestantism have been *greatly changed* since they left Ireland; when there they were told that Americans were a nation of '*Heretics*,' but that now they find good Christians in all evangelical churches.

"It has been my object in addition to the labors above mentioned, to spend several hours *every day* in *visiting* Roman Catholics at their own houses, trying in the simplest way to inculcate the great principles and doctrines of the gospel: and never, I can confidently say, with so much encouragement have I done this as during the past year. In many families, where a religious visit by a stranger excited only suspicion and distrust, or fear, a more intimate acquaintance with me has removed it all, and I am most cordially invited to call and talk, and pray, as often as I can, with the assurance that they believe the object of my visits is one of kindness prompted by the fear of God, and the love of souls. The number

of those who are willing to stop and discuss (in a perfectly kind spirit) the doctrines on which we differ, and who even seek enlightenment on the truths which condemn them, is greatly increased.

"With facts and assurances like these, I am greatly cheered, and the fatigue of labor, and inconvenience of a separation from my family greatly mitigated; I regard the last year the brightest, and most auspicious of any which has dawned on the Protestant world since the days of the glorious Reformation. At times my heart leaps with joy at the sublime prospects now full in view; and the ultimate success and heavenly reward which shall surely attend the faithful and well directed efforts of the AMERICAN AND FOREIGN CHRISTIAN UNION. In her service let me live, and labor and die."

IRISH MISSION AND SCHOOL IN NEW-YORK.

Mission-school increasing—one hundred children attend it—now in the heart of a Romish population—favored by one who at first opposed it—the children in the Bible class inquisitive—the Sunday-school flourishing—the instructress highly useful.

Mr. R. Hillas gives the following account of the mission with which he is connected in New-York.

"It gives me great pleasure to say that since our removal to Forty-second street, near the Tenth Avenue, the Mission has been in a more prosperous and encouraging condition than at any previous time, and our prospects for usefulness in the work of evangelization are proportionately increased in this vicinity.

"The attendance in our new school-room is daily on the increase. The number has run this week up to *one hundred children*. We have begun to think that a larger room will soon be required to meet the growing demands of the school.

"Upon the removal of our *School* to our present situation, I feared that the mission in general would suffer by the change, as it would bring us in close proximity to priests and Sisters of Charity, who are connected with the Forty-second

street Romish church. But, on the contrary, (thanks be to God,) it has acquired *additional interest and prominence*, and is being favorably spoken of even by many Irish Romanists, especially by those whose children attend the school.

"We feared persecution from one whose property joins the school-room, and who is an officer in the Forty-second street Romish church. In a conversation which I had with him a short time ago, he told me that he thought he might somewhat control our influence here.

"I am now happy to say that he, from whom we expected opposition, is now friendly to our cause, and tries to do us kindness in various ways. He told me but a few days since, that he was pleased with the enterprise; that we were doing a good work among the rude boys, (young devils, he styled them.) I rejoice to be able to state that through the influence of the *mission-school* very many doors of usefulness have been or are being opened to me, through which I have access to various Romish families which otherwise I never could have visited.

"During the month, I have had frequent conversations with fallen, *intemperate* people of both sexes, and, in some cases, have been in danger of personal violence."

Mr. Hillas here gives a narrative of things shocking in the extreme, which we prefer to pass over rather than to put in type. It illustrates, however, very forcibly, the need of the Gospel in the families to which the missionary is sent. In concluding his narrative, he adds:

"Many incidents of a similar character have come under my observation during the past month, but I trust those given will suffice to illustrate the power of Popery in this locality."

He then adds:—

"Notwithstanding these discouragements and trials, we have a good deal to cheer us and cause us to think that our

labors among the Romanists here are not in vain.

"The youth of our school are the hope of the mission.

"We have some very interesting and intelligent Romish girls in the *Bible class*, some of whom seem fond of and inclined to defend the doctrines of the Romish Church. Of course, they are not restrained. They are encouraged to enquire for and find out the truth. Some have refused to read in the Bible on '*saint's days or holidays*.' One of those girls said, 'she would read her *own Bible on holidays, but not ours, as there was such a difference in them*.' I told her that the difference was small, and pointed out the chief differences to her. However, I was not able to convince her. This morning I was somewhat surprised to find she had brought her Bible with her to the school, and was in the act of comparing her Douay Bible with ours. On careful comparison, she came to the conclusion that, after all, there was not such a difference between the Protestant and Roman Catholic versions as she had previously supposed.

"The *Sabbath-school* is also doing very well. The Superintendent is very regular and punctual in attendance, and he is deeply interested in its growth and prosperity. He has purchased Sunday-school papers for the children for some weeks past, and will continue to do so for the ensuing year.

"The Instructress of the day-school is very faithful, and is rendering very valuable services in her field of labor."

FROM A MISSIONARY IN A WESTERN CITY.

Scene in a tenement—the missionary abused, and retires amidst great clamor—all do not scoff—some read the Scriptures and listen to instruction—four Industrial Schools—200 children—the mission Sunday School—some families had no Bible—now have one and read it, etc.

"Since my last, nothing of special importance has transpired, connected with my labors in this field, with the exception of violent opposition on the part of the

more zealous Romanists. I will relate one instance such as I allude to:

"I visited a tenement building lately, which was occupied by about *twelve Irish Roman Catholic families*, and I requested the parents whom I first saw to let their children attend the '*Industrial School*.' Some how or other they all got together in a few minutes, and addressed to me the most abusive language.

"Upon my reproving them for the profane and vulgar language which they used, they replied in the presence of their children that 'it was no harm to swear or get drunk;' but it was a '*damnable sin*' to go about as I was doing, to seduce their innocent children from the '*true faith* and to lead them to the d—l and h—ll!"

"Not finding a suitable time in which to disabuse myself of their denunciations, I withdrew, but it was amidst a volley of opprobrious epithets.

"There is much vigilance on the part of Romanists, and they seek to withdraw children from us, so our schools have to be supplied with some new children almost every week. However, some Roman Catholic families pay good attention to my instructions, and they appear glad to have me visit them, and to read and expound the Scriptures in their houses.

"A family to whom I gave a Bible, and who at first hid it away through fear of persecution, now brings the Bible in sight, and reads in it to other Roman Catholic persons who visit them.

"In the four Industrial Schools which are now organized, there have been at least *two hundred children* instructed from time to time in *industry, morals, manners and religion*. But these schools are suspended for the present. This was done at the suggestion of the Rev. Mr. Rossetter. The mission Sunday School is, however, still in operation, and doing much good.

"With the exception of addressing our schools, my labors for the past month have been in visiting families, (mostly Roman Catholic) in reading and expounding

ing the Scriptures, singing, prayer and conversation, designed to stir up their minds to religious things. Some of those families, when I commenced my labors with them had no Bible, and appeared afraid to read when one was offered them, but now they will read the Bible boldly, and also religious tracts and papers.

"During this month I have made about one hundred visits and calls for communicating religious instruction. I have also distributed one hundred Sabbath School papers, mostly to Roman Catholic children."

LABORS AMONG THE FRENCH CANADIAN COLONISTS IN MIDDLEPORT, ILLINOIS.

REV. MR. BOURASSA, MISSIONARY.

The Missionary reaches his field—well received—the people anxious to hear the Gospel, though very poor—meetings held—Bibles and Testaments, etc., needed.

The Rev. J. E. Bourassa, who was recently sent to labor among the French Romanists in Illinois, and who will co-operate with the Rev. Mr. Beaubien there, wrote on the 14th of June, soon after his arrival at Middleport, as follows :

REV. E. R. FAIRCHILD, D. D.

"DEAR SIR : I now, by the grace of God, take this opportunity of informing you of my safe arrival in Middleport, Iroquois County, Illinois. I arrived here the 28th of May. My health has been good until now, and I have fully entered in the good work of my Master.

"I have the pleasure to announce to you and to the Society, that I have been well-received by all in this place, and I am in the way, if I mistake not, of doing considerable good. I have already visited from forty to fifty families of French Canadians, and I have preached for two Sabbaths past to crowded houses. They all appeared well pleased.

"It was truly gratifying to me to see them feel so, for I was afraid as I had not preached in French for so long a time, and as I was much fatigued by my long journey, that I would fail to do them

much good at first. But thanks be unto our God, the words of the Apostle were verified in me, 'For when I am weak, then am I strong.' I never saw a people hungering so for the bread of life.

"Their temporal condition is truly sad, many of them not having the necessities of life. Almost starved and naked, they looked to God and to his people for assistance, and I hope it will be given them.

"It is my intention as soon as possible to commence a Sabbath-school among them, and so to instruct them, old and young, in the way to heaven. I therefore ask an interest in the prayers of all Christian people.

"Bibles, Testament, and Tracts, I need very much; French hymn-books also. But as there are yet so many that do not know how to read among them, I would be willing to wait patiently till they are sent to me by some kind societies.

"I doubt whether much can be done here for the Magazine of the 'AMERICAN AND FOREIGN CHRISTIAN UNION,' as this is (this village) a very poor place, as is also its vicinity. There is no church here of any kind, yet there is preaching in a school-house near here by a Presbyterian minister, who is a missionary also, and preaches once every two weeks. But as the Society is not now well known here, I request that a copy be sent to me, monthly, and I shall do my best to obtain subscribers for it."

FRENCH MISSION IN DETROIT, MICH.

Families visited each week—preaching and prayer meetings—incidents of interviews—showing the ignorance and prejudice of Romanists—and need of missionary labors, etc.

The Rev. Mr. Pepin, the missionary in Detroit, labors especially for the benefit of Romanists; but as he passes through the streets, he offers a kind word to such as he meets, though they do not claim to be Romanists. In this report he gives but

a synopsis of his labors. Most of the details are withheld. He says :

"Another month has rolled by, and once more I am able to present you with some facts concerning my mission in Detroit. - I thank God it has been an encouraging month to me, and I trust the fruits will soon follow.

"The first week I visited forty-eight Protestant and *seventy* Roman Catholic families. There were thirteen at preaching, and eight at the week-day prayer meeting.

"The second week I visited *sixty-two* Romanist and *thirty-four* Protestant families. The number at preaching was thirty, and at prayer meeting, seven.

"The third week I visited *sixty-nine* Roman Catholic families, and forty-nine Protestant. There were eighteen at preaching and eight at prayer meeting.

"The fourth week I visited *eighty-four* Romanist and *fifty-four* Protestant families. Seventeen were in attendance at preaching, and seven at prayer meeting.

"Thus I have visited during the month *two hundred and eighty-five* Roman Catholic families, and spoke with them on the subject of religion ; besides preaching and attending prayer meetings, and calling on 185 Protestant families for religious ends.

"I have had, during the last month, the pleasure of distributing *eight* Bibles. Seven of them were accepted by Romanists ; I also gave *seven* Testaments to Romanists, and I have in the time distributed about *four hundred* tracts.

"I have had admission to *three* Romanist families for the *first* time, for prayer and reading the Holy Scriptures. I sensibly felt the presence of God while I was reading to those who seemed eager to hear the words of life, and I trust that God will bless his word to them, and everywhere where it is read.

"I have also read and prayed with *twenty-nine* families additional—*fourteen* of which were Romanists. Those I had before visited.

"During my visiting I met with a

Romish lady who asked me if *the Bible* was the word of God ? I spoke with her on the subject, and told her that by reading it, it would sooner bring conviction to her mind, than my talking. She accepted a Bible, and I left the house praying God to accompany his word to her dark and superstitious mind.

"Among those families I found an old man of *eighty years*, with his companion, and after having spoken with him a few moments, he abruptly asked me my name and occupation. 'You preach,' said he, 'ah ! and do you believe in God ?' I told him that I believed in God, and in him alone, as the author of life and salvation, and that heaven was obtained *only* through his son, Jesus Christ. 'And you, sir,' said I, 'believe in the *virgin Mary* ?'

"This brought on a very interesting conversation. We left each other in a friendly manner. It is my prayer that the words spoken may prove profitable to him and his house.

"In conversing with an Irish Romanist, he told me that I 'could not die a Protestant ! for my father had died a Romanist, and the Roman Catholic was my *first* religion, therefore, he thought it an impossibility for me to die a Protestant.'

"I informed him that God had assured me that I must be '*born again*,' or I could '*not see the kingdom of heaven*,' and that as long as I believed that, and also that there was only '*one mediator between God and man*,' viz : the Lord Jesus Christ in whom I trusted, I would surely die a Christian and a Protestant. I pointed out to him several passages of the Scripture on the subject of salvation, and left him.

"On entering one house, I found lying on the table a copy of the Bible. The woman exclaimed, as I took it up, that it was a book '*against our religion* !' I asked *what* religion she belonged to ? She said the *Roman Catholic*. Well, madam, said I, allow me to tell you that if your religion is not found in *this book*,

the Bible, it is not a good one. I proved to her that the Bible was the true word of God, and if she would read it, she would find therein food for her soul that would bring her to 'life everlasting.' I left her, I trust, with a different feeling toward the Bible than she previously had.

"In the afternoon of the third Sabbath of this month, Mr. Dolson and I

went into the country, and held a very interesting meeting.

"I have also visited the marine hospital, where I found several French Romanists; and the jail, where I held some interesting conversations with the prisoners. Although I often meet with discouragements, yet I feel resolved to press onward."

MISCELLANEOUS.

ITALY AS A MISSIONARY FIELD—WHO WILL HELP?

Things in Italy still look bright and promising for the cause of humanity and evangelical religion. The accessions already made to Sardinia now swell the population of that Government to about *twelve millions* of souls. Within its limits there are many large and interesting cities, such as Turin, Leghorn, Milan, Genoa, Bologna and Florence, a number of Universities, and many literary and scientific men.

The Constitution of the Sardinian State now extends over all the newly annexed territories, and consequently a large degree of religious liberty is enjoyed by all classes. Bibles and Testaments and religious tracts may now be circulated freely, and if conducted with moderation, and in a manner consistent with the spirit of the Gospel, meetings for religious worship and edification may be held without molestation or hindrance by the civil authorities. What a field is this for missionary enterprise! And what a moment the present for improving the opportunity for usefulness which Providence has offered to the friends of humanity, and the cause of the Redeemer!

Will not those who are entrusted by the head of the church with ample

means to support a missionary in Italy, send us something for that purpose? Now *is the time to aid them who are there struggling for religious freedom*. And if the Gospel can gain a foothold on the soil, so long reigned over by the "man of sin," all the rights of the people, we may be assured, will in due time be provided for. We long to see the *entire Italian peninsula* free, and in the unrestricted enjoyment of the Gospel and its ordinances.

THE FRIENDS OF ITALY AT WORK

A correspondent of *The New-York Times*, in writing from Rome not long since, said:

"Numerous religious books and tracts were translated from the French and English languages, secretly printed, and stored ready for use. Consequently, now that the long-desired opportunity is come, there is no lack of *ammunition* wherewith to attack the enemy.

"Even such men as compose the Council, of which Ricasoli is president, were frightened to see bibles imported so suddenly and numerous, and put a priest in command at the custom-house, to check a business which they suspected as semi-political. They must be less uneasy now, for I hear that twenty large boxes of Bibles came safely through the hands of the police, a few days ago."

GAVAZZI IN FLORENCE.

The Rev. A. Gavazzi, the Italian Reformer, who visited this country in 1858-4, will doubtless be remembered by many of our readers. He has returned to Italy. In May last he was in Florence, engaged in holding public meetings and delivering lectures on various topics designed to enlighten the people in regard to the errors of Romanism, and the nature of the Gospel. In a letter to a clerical friend in Dublin, Ireland, under date of May 18th, 1860, he says :

"MY DEAR FRIEND :—I am thankful for what you and your friends did for the cause. The help has been very useful, as I have to pay for everything, and very dear, owing to the prejudices of the country. But things look better. God has blessed the work. The room is always overcrowded, and many cannot enter for want of tickets, which are freely given, but according to the capacity of the room. All conferences are gratis, and without collections. It is the only way in Italy to avoid the imputation of traffic.

"My course is double. In the evening, thrice a week, I speak historically on controversy. Every Sunday and half holiday at 3 P. M. I make my regular services.

"The subjects already treated are—Divinity of Christianity, two Lectures on the Bible, three on the Pope, four on Auricular Confession, the next three on Transubstantiation, and so on (D. V.)

"The sermons have been on Justification by Faith, Necessity of Good Works after Justification ; "Jesus," &c.

"I speak, thanks to God, as freely as in England ; and this kind of new preaching pleases very much the Italians. Till now, no opposition from any quarter."

ENGLAND AND THE PAPACY.

We have been long accustomed to think of England as the stronghold of Protestantism on the European Continent, and in that relation as the

principal bulwark of civil and religious liberty.

As the descendants of those worthy men, who, when the Roman See was almost all-powerful, dared to meet the Papacy face to face in deadly conflict, and demand their rights—the enjoyment of a pure and evangelical christianity, and the observance of its ordinances without let or hindrance—we have read her history and marked her course, with the liveliest interest. With peculiar satisfaction, we have noted the immense annual outlay, both in funds and service, for the promotion of the welfare of the human race, which has been made by the English government, and by its individual subjects, and we have witnessed the happy results, in a vast variety of forms, and rejoiced in them, as the legitimate fruits of evangelical Protestantism. And we can not doubt, that in the providence of God, England will still retain her integrity, and continue to be a power for good, in the advancement of the Kingdom of the Redeemer in the world.

It is not to be concealed, however, that a mighty effort is now being put forth for her subversion, and that the Papal forces within her borders are extremely hopeful of success, while the Vatican is exultant, if not almost wild with joy, at the prospect.

Few of our readers, perhaps, apprehend the strength* which Rome now has in England, or the state of things among the Protestant denominations there in regard to it. That an intelligent view may be had of her force we give the following paragraphs from "*The British Standard*," of the 15th of June. Having exhibited the corrupt state of the University at Oxford, the editor, in a

letter to his royal highness the Prince Consort, says :

“ Your Royal Highness will please to ponder the following summary of facts as to the position and power of the Church of Rome at present within the three Kingdoms :

I. CHAPELS.	
Number of Chapels in England and Wales	749
Do. in Scotland	177
In all, in Great Britain	926
Do. in Ireland	2,254
In all, in Great Britain and Ireland	3,180

II. PRIESTS.	
Number of Priests in Great Britain, including Bishops and Priests unattached	1,322
Do. in Ireland, do	2,925
In Great Britain and Ireland	4,147

III. SCHOOLS.	
Number of Schools in Great Britain receiving separate Grants from Government	230
Do. in Ireland, do. (of which 87 are managed exclusively by monks and nuns)	5,838
In all, exclusive of Private Schools	5,568

IV. TEACHERS.			
	Male.	Female.	Total.
Number of Teachers in Schools in Great Britain receiving Grants from Government	881	718	1,044
Do. in Ireland	8,899	2,749	6,668
In all, exclusive of those in Private Schools, Convents, &c.	4,150	3,468	7,618

V. COLLEGES.	
Colleges in Great Britain, 1; in Ireland, 31; in all	42

VI. CONVENTS AND NUNNERIES	
Convents and Nunneries in Great Britain, 110; in Ireland, 220; in all	330

VII. MONASTERIES	
Monasteries (the very existence of which is a violation of the law) in Great Britain, 34; in Ireland, 1; in all	145

VIII. CHAPLAINS.	
Chaplains in the Army in Great Britain, 73; in Ireland, 36; abroad, 36; in all	145
Add Do. in Poor-law Unions in Ireland, estimated at	180
Do. in County Prisons, in do.	32
Do. in City and Convict do.	12
Do. in Lunatic Asylums, do.	12
Making in all, exclusive of those abroad	381

“ Your Royal Highness will not fail to mark the appalling progress indicated by these figures. Such a picture is enough to disturb the ashes of our ancestors! With a Popish party in Parliament re-

solved to sacrifice everything in order to accomplish their avowed object, which is the overthrow of Protestantism and the re-establishment of Popery in the country, with a vast machinery of chapels, colleges, schools, convents, monasteries, directed by a cardinal, archbishops, bishops, priests, monks, nuns, Jesuits, and other Popish teachers and emissaries, Rome is wielding at the present moment a most powerful and baneful influence upon the nation. She is sapping the Army with her doctrines, fanning into fury the superstitions of her people, undermining the education of the rising youth; she is sending out, week after week, and from month to month, avowedly and in disguise, publications and emissaries for disseminating her own errors, or diluting and undermining the great principles which form the very essence of Gospel truth and our national strength. She is filling every town of any importance with organizations, with the view of checking the influence of Protestantism. But this is not all. She is making steady progress among our peers, aristocracy, statesmen, even clergymen of England, and people, and is taking every advantage of our apathy to check resistance to her claims. All that is wanted to complete her triumph is to gain the Court, and lead captive our future King!

“ Rome is fast proportioning her means to her ends: she is receiving money from abroad, and even from the pockets of every Protestant in the land, through the folly and wickedness of Government endowments. The British Government at this moment gives annual endowments, of which the following is but a brief summary:—

For Schools in Great Britain, for 1858	£26,253 7 0
For Salaries of Teachers of do. in Ireland	114,139 12 0
For College of Maynooth	30,000 0 0
For Chaplains in the Army at home and abroad (1858)	7,230 0 0
Do. in Workhouses, Prisons, &c., in Ireland, say 156 at £23 (estimated)	3,500 0 0
For 6,075 Douay Bibles to the Army	451 10 1
For 700 Popish Prayer-books (the Garden of the Soul)	27 12 0
Making in all	£197,466 8 0

five of other Ponish grants in India, colonies, and at home, not yet ascertained; and thus it may safely be called that the British Government employs Popery every year in the amount of more than 200,000*l*.

! these are tidings which may well make the ears of Protestant Englishmen here to tingle. There are those who affect to laugh at the alarm of the world, but, by so doing, they proclaim their knowledge, but their ignorance; their prudence, but their presumption! They boldly deny that Popery is on the march! They resolutely shut their eyes and their ears, and shout, *No danger!* They do on a precipice, ready to be swallowed up by the abyss which yawns before them!"

THE SPIRIT OF ROME.

I take the following from the *Standard*. It discloses the character of the Romish system. The Catholic Professor of course speaks as he supposes Romanists will appear. Will Protestants read? We have no comments, but beg that the matter be examined. The editor of *Standard* says:

In the circumstances in which the world is now placed are serving to reveal the true character of the system and the way to work it. Among all the rabid journals in Ireland, the *Nation* is the least distinguished, and its contributors are worthy of itself. The theological Professor at Maynooth, up to the present Foreign Minister of France, tells us that he had read 'M. de Montalembert's letter several days ago, and that at a single glance he pierced the depth of his lies, his sophistry, his hypocrisy, his unchristian doctrine.' He speaks of the French Minister's 'brazen impudence' and 'malevolent significance,' 'unmeaning or half-meaning style.' 'The Emperor Napoleon and his faithful Ministers,' he declares to be 'the two greatest enemies and heaviest scourges

of the Church of Christ now living on the face of the earth.' The latter, Cavour, he calls 'that *filius perditionis*, that *primogenitus Satanae*'—that son of perdition, and first-born of SATAN!! 'Victor Emanuel is the Henry VIII. of the Church of England; Cavour is his Thomas Cromwell.'

"The same Professor pays the following compliment to our cotemporary the *Times*, which is no doubt duly grateful for the distinction:—

" 'The *Times* may rage, and stamp, and howl, till he chokes and blackens in the face. He may vomit out his thick clouds of lies and blasphemy till he darkens the whole intellectual horizon around him. I can stand by with folded arms, and look at the writhings and heavings of the monster with indifference, not unmixed with wonder at such prodigious energies for evil, yet so wasted, such sublime mendacity. Perhaps never were powers so great used with such utter, habitual, unblushing want of principle. I remember well that, at the period of the Concordat, the *Times* was for several weeks together in a state of downright frenzy—*shrieking, yelling, cursing, stamping, and frothing in the very agony of his impotent rage*. To this day the name of the good Emperor of Austria is hardly ever mentioned in that decent journal without a slander and a sneer.'

" 'This Maynooth functionary possesses the skill of an officer of artillery. He is a master of moral trigonometry. He knows how to take aim, and how to hit the heart of Catholicism. He says:—'I address myself only to Catholic feelings, and speak only on Catholic principles.' The reverend Doctor knows very well what is adapted to the meridian of the Poppedom. His inflammatory epistle contains the following:—

" 'The rebellion in the Romagna was a rebellion against legitimate authority, a deadly sin against God; and as such the Pope has denounced and condemned it. It was brought about, as has been over and over again demonstrated, by aliens, enemies of everything sacred and pure. It was brought about by the foulest means, by intimidation, by bribery, by slander of the blackest dye. With i.

rushed in a torrent of licentiousness, flooding the whole land and carrying before it every barrier of public decency and private morality. Does the correct nomenclature of men and deeds like these, belong, before all things, to the temporal order? Is Cæsar commissioned to teach the nations what is according to God's laws and what opposed to it?

"Our readers, we presume, are satisfied, and require no more. It behoves them, however, to remember that this is a sample of the spirit of Maynooth, that great school of Popery for which Englishmen are foolishly, wickedly, paying £30,000 per annum! They are sowing the wind, and if they alter not they will, in due season, reap the whirlwind. It would really seem as if nothing could awaken the people of England from their lethargy."

ARCHBISHOP HUGHES.

Archbishop Hughes seems intent upon keeping himself before the community, and in crowding Roman Catholic views and usages upon the people, notwithstanding the well merited though severe rebukes which he has repeatedly suffered. For many years he has been accustomed to lead the way in opposition to such measures of the civil government as were not to his liking as a Romish Prelate, or seemed to be at variance with the progress of Romanism in our land. Among the things on which he has especially distinguished himself by his pugnacious course, are "the public school system," "the reading of the Bible in the public schools," and the "church property question." His violence and long continued resistance to these matters, though intimately connected with the general welfare of the nation, and which, if we mistake not, the people of this land mean to sustain, we think are fresh in the memories of our readers, as are also his frequent discomfitures, and especially that most humiliating one which befel him, at the hands of the Hon. Erastus Brooks, when contending against the "church property bill," as passed by the Legislature of this State.

But he is not yet satisfied to allow the civil government to manage its affairs, and to render obedience to its requirements. He has commenced a spirited resistance to the law which requires of clergymen the registration of the marriages they solemnize, though all Protestant clergymen conform to it without debate, and as it is believed, with a strong conviction of its fitness and utility. How he will come out in this controversy remains to be seen. We presume, however, that the law will be sustained, and that the civil government will not yield its supervision of a matter involving so many and important interests as marriage, to the arrangements of the Romish "canon law," nor to the caprice of any class of men. The "*Metropolitan Record*," the Archbishop's organ, sustains the course which he has pursued. The editor says:

"Laws to be just—laws to be binding, must have certain anterior principles, on which they should be founded. These original principles of law are seldom questioned, but they sometimes come up. Neither need the people of New-York be surprised at a passive resistance to a foolish, useless, pernicious, expensive law of the Legislature.

"So it is, and so it will be, in reference to this marriage law, which the officers sworn to execute it have allowed to remain in abeyance for seven consecutive years from the period of its enactment. The people would not submit to it—the clergy could not fulfil its requirements.

"It is odious, partial, unjust and subversive to a certain extent, of domestic rights and social equality."

WHAT DOES IT MEAN?

It is understood that on the first Sunday of July, Archbishop Hughes, as a true son of the Romish Church, harrangued his people long and earnestly on the present condition of things with the Supreme Pontiff, and dealt in terms of severe denunciation, of all who had ventured to disturb the long established rule of the Papacy in Italy. Of this service and

the "address of sympathy to Pius IX." and the contributions of money which he asked, and proposed to have sent to his Holiness, the newspaper press has taken considerable notice; but we observe that it is far from that *complimentary* manner in which the Archbishop's doings are wont to be spoken of in certain quarters. What does it mean? Is it becoming patent that a Romish Prelate cannot be a friend of popular freedom? Is Romanism just beginning to be understood in its indissoluble connection with despotism? But we quote from two of the city papers. The "TIMES" says, and, as some think, very irreverently:—

"The Archbishop does not venture, like his brother Archbishop Cullen, to play the Sir John Crampton, and openly crimp for Papal recruits. He shirks the crusade of Peter the Hermit, and confines himself to the quest of Tetzels. It is money, not men, for which he prays—money to pay for men, perhaps, if not expended on the larder and laundry of the Vatican. Of course, there can be no objection to his collecting whatever sums he can persuade his people to disburse for the comfort of the spiritual chief whom they acknowledge. The laws allow this liberty to the apostles of Brigham Young, and it would be hard to refuse it to the ministers of Pius IX."

The Herald says:

"But for what purpose does he want this money? Is it to succor the Pope, oppressed by bad men and usurping monarchs? or is it to purchase bayonets and sabres with which to murder the Catholics of Italy, who have risen against a

worldly, ruthless and impious hierarchy, which now appeals to the highest and holiest feelings of our nature to aid them in sustaining their mis-used, selfish and corrupt temporal power? In a holy cause the Pope would only need to raise his voice within the walls of St. Peter's at Rome, and millions would flow into his treasury; but when it is, as it is now, to oppress and degrade our Catholic brethren in Italy, that an appeal is thus made to distant and deceived churches, we hope the hat will return to the Archbishop as empty as when he sent it forth among the people."

SICILY AND GARIBALDI.

The London Times of June 11th, concerning the campaign in Sicily, conducted by Garibaldi, says:

"There seems to be no mistake this time about the capitulation of the Neapolitan troops. On the 6th, Gen. Letizia returned from Naples, and the agreement was entered into by which the whole army, some 15,000 or 20,000 strong, are to embark for Naples, leaving the capital of Sicily in the possession of the insurgents. The victory may now be looked upon as complete. The only place of importance which holds out for the King is Messina, and this will, no doubt, be speedily invested. Garibaldi has established a regular government in the name of the King of Sardinia; in all but the extreme northern point of the island tranquillity will be restored as the result of the complete success of the insurrection, and we may expect that before the month of June passes away, no vestige of the royal authority will remain in Sicily.

"Garibaldi has constituted the government of Sicily as follows: Baron Pisano, Foreign affairs; Signor Crispi, Interior and Finance; Signor Orsini, (a Sicilian) War; Abbe Coligni, Public Worship.

"It is positively asserted that Garibaldi found £960,000 in the treasury."

BOOK NOTICES.

MARY BUNYAN: THE DREAMER'S BLIND DAUGHTER. A tale of Religious Persecution; by Sallie Rochester Ford—Author of "Grace Truman." New-York, Sheldon & Company, 115 Nassau street: Boston, Gould & Lincoln, 1860.

Well may we say with the author of the above narrative: "Two hundred years ago! Since then, what changes have passed over 'Merry England!'"

A tale of religious persecution! What

would think it—a family persecuted for their humble faith in Christ! Those were truly days of darkness, when men supposed they could bend the will of man to any class of opinions they chose. Thank God, that day is past. Men will read, and think, and judge for themselves.

The book referred to above, gives us many incidents in the history of John Bunyan and his family. It is a 12mo. vol. of 488 pages, neatly got up, with good paper and readable type—is deeply interesting, and will amply pay the reader for its perusal.

From the same house we have also received the following works, viz :

THE GOSPEL IN BURMAH; the story of its introduction and marvelous progress among the Burmese and Karens. By Mrs. Macleod Wylie.

Everything connected with missions to the heathen, as well as to nominal Christians, is assuming in these days a new aspect. Once men turned away from the missionary work with scorn, saying: "I do not approve of these things!" just as though they had a right to sit in judgment upon the wisdom or the expediency of the command of Christ to his disciples, to "go unto all the world, and preach the gospel to every creature."

This book gives a history of the work of missions by our Baptist brethren in Burmah. We rejoice in the publication of such works. We hail with joy any book that will tend to increase a missionary spirit among the members of our various churches. The above volume is a 12mo. of 350 pages, and we wish for it a large circulation. Let every family purchase it, and through its interesting details cultivate in the heart the missionary spirit, and in the life the performance of the duties which evangelical missions demand.

A POPULAR HISTORY OF ENGLAND: By Mrs. Thomas Geldart, author of "Truth is Everything," "Emily, the Peacemaker," "Stories of Scotland," &c.

This volume is the first of a series written, according to the language of the author, "for a reading book out of School, not so dry, it is hoped, as to drive the young student to a story book, nor so like a story book as to make wise mothers and teachers shake their

heads." The period of which this work treats is not so full of interest as some other periods, and yet a correct knowledge of it is essential in preparing the way for the successive volumes. This volume is a 12mo. of nearly three hundred pages. It gives a general outline of English history from 60 years before the Christian era to the year of our Lord 1087.

LETTERS FROM SWITZERLAND. By Samuel Irenarus Prime, author of "Travels in Europe and the East."

It is pleasant, nay, more, it is delightful to read a book of travels like this, where as is usual has not taken a guide book, and transcribed and published what has been published by thousands of travelers before, but a book where the writer thinks and sees for himself.

It is seldom that we find anything from the pen of "Irenarus" that we do not read with pleasure and with profit. The book of travel noticed at the head of this article is no exception. In reading the book, you seem to be a traveling companion, and see the same things and scenes that pass before his eye. We shall attempt no analysis of the book, but only say to our readers, purchase and read for yourselves. It is a duodecimo volume of 264 pages, got up in handsome style and well worthy of a place in the family library.

MEMORIAL OF THE LIFE AND SERVICE OF THE LATE REV. HENRY A. ROWLAND, D. D., Pastor of the Park Presbyterian Church, Newark, N. J., with the sermon preached at his funeral, by E. R. Fairchild, D. D. New-York, M. W. Dodd, 506 Broadway, 1860.

This is a neat 12mo. volume, of 191 pages, got up in inviting form, highly creditable to the publisher, and adapted in its mechanical execution to be very acceptable to the friends of him whose virtues it commemorates. The memorial, and also the sermon, are from the pens of those who knew Dr. Rowland well and give a very clear and just view of him as a man and a minister of Christ, and also as the various relations of life which he sustained. A perusal of the book cannot fail to impress the reader with a sense of the value to mankind of the Gospel's religion, as illustrated in the early conversion of the subject of the memorial, and the direction of his

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Cincinnati. 2d Presb Ch., Rev't W. Barnet, Esq. John H. Groesbeck, Esq., each \$30, to make themselves L. M.'s; Mrs. Judge Barnet, \$15, in part L. M.; Messrs. T. C. Butler, Jethro Mitchell, Hon. W. S. Groesbeck, each \$10, in part L. M. for each; Messrs. Neff, Barnet, Shilleto, Goodman, Gaylord, Pendleton, Hale, Rockwood, Wright; Mrs. Gaylord, Mrs. Dickson, Mrs. Dean, Mrs. Gibson, Mrs. Pulte, each \$5; C. W. Allen, \$4; Messrs. Fisher, Gould, Mayo, Mendenhall, Bradley, Mrs. Florer, each \$3; Messrs. Bush, McBriney, Davis, Breed, Neffcone, Swasey, Isham, Mrs. Durand, each \$2, Mrs. Roney, \$1.50; Messrs. Huntington, Newell, Donohue, Rankin, Boards, Austin, Wilson, Van Dusen, Mrs. Phelps, Mrs. Seymour, Mrs. Ogden, Mrs. Burt, ea. \$1.	225 50
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Errata.—In the July Receipts, under Madison, I read N. D. Slayton, M. D., instead of N. B. Slaughter.	—

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THE
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No. 9.

THE OLD IRISH, OR ERSE LANGUAGE.

There are not a few who think that the conversion of a Roman Catholic is a very doubtful, if not an impossible thing. Notwithstanding the myriads that left the church of Rome in the days of Luther, and the multitudes that have come out of Babylon since the Reformation; notwithstanding the thousands of Romanists in Ireland, France, Italy, Bohemia, and other countries, who have recently renounced their Popish errors and are now living witnesses of the power of the gospel; though hundreds in our own land, among the Canadian colonists, and scores of all nationalities represented among us, prove the efficacy of God's grace to renew the souls of the Catholics, and show "that God is no respecter of persons; but that in every nation, he that feareth Him and worketh righteousness is accepted with Him;" yet such is either the ignorance or the unbelief of some, that they can hardly be persuaded that the truth and grace of God can reach and change the heart of a Papist. It is sometimes conceded that a French or German Catholic might be converted; but for an Irish Romanist to become a true and sincere Protestant, is utterly out of the question.

It is affirmed that this class of our Papal population is so blinded by bigotry, prejudice and ignorance, that all efforts to bring them to hear and know the truth are vain and useless. These opinions and assertions are met and refuted by an abundant array of facts, to some of which we have already alluded in the reports of our missionaries. These facts show that God has a people even among the Irish Catholics; that they can be won by the truth spoken in love, and that there is also in their case a peculiar facility of access, by which many of them can be, and are actually reached; and *this access is gained by means of the old Irish, or Erse language.*

There are many in this country and more at home, who speak the Irish, and who love their native tongue with all the ardor of an Irish heart. They will listen to anything in their own native dialect; and the colporteur or Bible-reader who enters an Irish cabin, and reads God's Word in the Erse language to its inmates, will be sure to find attentive and delighted hearers. For nearly half a century something has been done in this way to introduce the gospel into the Popish districts of Ireland; and

within a few years, especially since the recent revival, the work has been prosecuted with renewed vigor and with marked success. Various evangelical denominations have entered into the work,—the Presbyterians of Ulster, the Wesleyans, the Irish Society of the Church of England, and other Protestant bodies, as well as our own missionaries have found the Erse language *the key that opens the heart of Papal Ireland*; and by this same instrument our missionaries find easy access to those who speak the Irish in our own land.

The Rev. Dr. Hanlan, a representative of the Irish Society, visited this country about a year ago, and made some statements illustrative of the power of the Erse over the Irish people. He was himself brought to the knowledge of the truth through a copy of the Erse Testament. He was the son of an Irish peasant, and designed for the priesthood. Some copies of the Irish Testament had been sent to the jail of the county in which young Hanlan lived, for the use of the prisoners. One of the inmates became deeply interested in reading this book in the old Irish, and begged the keeper to let him have it. The jailor gladly gave it to him. He took it to his home rejoicing, gathered the neighbors together, and read the book through on successive evenings, to a crowd of eager listeners. When the news reached young Hanlan, that some one was reading an Irish book in the neighborhood, he went to the cabin, and as he was a candidate for the priesthood, he had the honor of holding the rushlight while the man read. The young man was charmed with the book, and when the readings were over, the owner gave it to him. He

hastened home with his treasure, and began to read it for himself. He went on from the beginning until he came to these words, in 1 Tim. 2 : 5, "For there is one God and one mediator (or as the Erse expressed it, *one go-between*) between God and men, the man Christ Jesus." He was arrested by these words. "This," he said to himself, "cannot be true; for in my church there is no end of mediators." This troubled him greatly, and he sent to Maynooth for a copy of the Douay testament, and to his surprise found it teaching the same thing : *One mediator between God and men*. "Well," thought the young man, "this version is not authentic. I will get the Latin vulgate, and that will settle the question." He obtained the Latin version, and there to his confusion found : *Unus mediator, one mediator, &c.* In his great doubt and perplexity, he ventured to get a Protestant Bible, which he had been taught to regard as the Devil's Book, and looked to see what it taught on this point; and lo ! he finds in it the same thing, that there is but one mediator. Having examined the Protestant version with regard to this question, his curiosity led him to look further into it, and to compare it with the Erse, the Douay and the Vulgate. To his utter astonishment, he found in them all a substantial agreement. He felt at once that he had been deceived; and concluded not to go to Maynooth. He entered the Dublin University, and afterwards took orders as a minister of Christ in the Church of England. He has labored for many years in the work of giving to his deluded countrymen the Word of God, and the message of peace in their own beloved and beautiful language; carrying with him wherever

he goes the same little Irish Testament in which he found the blessed truth, that there is one mediator, the man Christ Jesus.

On one occasion as Dr Hanlan was passing, to reach a railway station, through a district full of men working on their small patches, separated from each other by a dyke and a ditch, he went up to a man and bid him the time of day in old Irish. The man expressed his surprise that a gentleman should address him in that tongue, remarking that he thought that language was only for common laborers like himself. Dr. H. added, "and I read it too." "What!" said the man, "do you read the old Irish?" "Sure I do," said Dr. H., "and I have a book,"—drawing out his Irish Testament and beginning to read. After he had proceeded a little the man stopped him and asked Dr. H. if he could stay a bit longer, and being told that he could, the Irishman mounted the dyke, whistled, and called out to the men within hearing to *come and hear a man read the old Irish; he had a book.* Whereupon the men in the fields left their spades and hoes, and gathered round the clergyman, who sat down against the dyke and read to the group. After reading to them for some time, he was again interrupted by the man whom he first met, with the inquiry whether he could stop a bit longer; and being answered that he had some time left, he asked Dr. H. whether he would go to the cabin, that the wife and childer might hear it too. The Dr. having assented to this, the man again mounted the dyke, and with a louder whistle and call summoned all the men within reach of his voice to come to the

cabin and hear a man read the old Irish; '*he had a book.*' Then they gathered at the cabin and filled it to overflowing, while the Dr. read to an eager throng until his time was exhausted.

When Dr. H. had reached the cars, he found seated opposite to him a Catholic priest, reading with a mumbling voice his breviary, and also half a dozen laboring men in the same car. After they had started, the Protestant clergyman took out his little Irish Testament, and said: "Well, I will read my breviary too;" and commenced reading with articulate voice the words of the gospel. The working men listened, and the priest went on with his breviary, until he reached the first stopping place, when he hastily left the car; and then the working men, taking off their hats, asked Dr. H. if he would please read more. They had heard, they said, "the likes of that before." The colporteur and the Bible-reader had been among them, and had given them a taste of the good word in their own tongue, and they desired more. Dr. Hanlan gladly read on until he reached his destination, and left his audience, who received the word so gladly, with many thanks for the great privilege they had enjoyed.

These facts show that the Irish speaking population of Ireland and this country are peculiarly accessible to any who will come to them in kindness and read to them in their own tongue. They love to hear any thing in the sweet language of Erin, and the missionary can attract them by this instrument and gain a power and a spell over their hearts more potent than that of the priesthood.

It will doubtless be gratifying to our readers to know that we have a number of missionaries who speak the old Irish with great fluency, and to this fact may be attributed in a great measure their wonderful success among this interesting class of our people.

THE HOSTILITY OF THE ROMISH CHURCH TO PROTESTANT VERSIONS—AS SUCH, A MERE PRETENSE.

There are some who think that the opposition of the church of Rome to the Bible is not owing to any objection on their part to the book itself, but to the Protestant versions of it. But the fact is, the hatred of this fallen church goes farther, and lies deeper. Believing a lie, she hates the book which exposes her falsehoods and overthrows her claims. Hence the conflict between the Papacy and the Bible—hence all the obloquy 'heaped on the holy volume—hence all the Bible-burnings and cruel imprisonment and slaughter of those who have had the courage to read the Book of God. The objection to the Protestant version is a mere pretense, made use of in Protestant countries to blind the people, and to hide from view the real issue. Rome hates the Bible in any, and every form. She taught the people of Ireland to call the Protestant Bible the *Devil's Book*, and she has often burned versions and editions published with the authority of the Pope. The Bibles, burned at Bogota a few months ago were Roman Catholic versions. 'There is enough in the Douay, or any other Roman translation of the Bible, to open the eyes of the people, and overthrow the whole system of the Papacy. All the editions ever published contain these words : " For there is one God and one mediator between God and men, the man Christ Jesus ;" (1

Timothy, 2 : 5.) and this text is sufficient to destroy the worship of the Virgin Mary, and to do away with the mediation of saints and angels.

The Reformation, which owes its origin to the Bible, and the spread of Protestantism, which is due to God's blessing on the word of life, have aroused the hostility of Rome to the Holy Scriptures, and led to divers decrees, anathemas and bulls against their circulation. Before the time of Luther many valuable editions of the Bible were published, under the auspices of the Roman Church ; but since the 16th century very little has been done by Popes or Prelates to publish and illustrate the Word of God.

Romanists have often acknowledged that the Bible was against them, and that their Church could find no support from Holy Scripture.

At the diet of Augsburg, (A. D. 1530) as the Bishop of Mentz was looking over the Bible, one of his counsellors said to him : " What does your Electoral Grace make of this book ?" to which he replied : " I know not what to make of it, *save that all that I find in it is against us.*" At the same diet, Duke William, of Bavaria, who was strongly opposed to the Reformers, asked Dr. Eck : " Cannot we refute these opinions by the Holy Scriptures ?" " No," said he, " but by the Fathers." The Bishop of Mentz then said : " The Lu-

therans show us their belief in Scripture, and we ours out of Scripture." An Augustin monk, when he saw Luther reading the Bible, said to him : " Ah, brother Martin, what is there in the Bible ? It is better to read the ancient doctors, who have sucked the honey of the truth. *The Bible is the cause of all our troubles.*" *

The Church of Rome well knows that no person of common candor and understanding can read the Bible, and not discover a strange discrepancy between its teachings and the doctrines of the Papacy. She has, therefore, done all in her power to hinder the study of the Word of God, in direct opposition to the command of our Lord, to "*search the Scriptures.*"

While the Council of Trent declared the Latin Vulgate to be authentic in all public discussions, and did not absolutely forbid translations into the Vernacular tongue, it prescribed such conditions and regulations as were calculated to limit and prevent the use of them. This Council also permitted the reading of the Bible ; but with such restrictions that the grant amounts to a virtual prohibition.

The fourth rule concerning prohibited books, which was approved by Pope Pius IV., begins in these words : " Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it ; it is, on this point referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar

tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented, and not injured by it ; and this permission they must have in writing."

The design of this rule was not to encourage, but rather to discourage and prevent the reading of the sacred volume. In harmony with this intention, Popish writers have given such representations of the Bible as were adapted to repress all desires and attempts to become acquainted with its saving truths. They have alleged that the Scriptures are very obscure ; and indeed so unintelligible that they cannot be understood without the interpretation of the Church. *They have affirmed that the Bible has no authority in itself ; and were it not for the authority of the Church it would not be more credible than Æsop's fables ;* that it cannot make men wise unto salvation, and is calculated rather to lead them astray, and to be the cause of all manner of errors and heresies.

When we consider that the Church of Rome claims to have a religion based on divine revelation, her efforts and arguments to prevent the reading and circulation of the Bible are so absurd, that they would never have been thought of, if there had not been some sinister ends to accomplish. " No man is displeased that others should enjoy the light of the sun, unless he is engaged in some design which it is his interest that others should not see ; and in this case, he would wish the gloom of midnight to sit down upon the earth, that he might practice his nefarious deeds with impunity. It is an interest contrary to the Scriptures which has impelled the Church of Rome to exert her power to hinder the circulation

* Michelet's *Life of Luther*, pp. 260, 261.

of them, and to open her mouth in blasphemy against the God of heaven, as if he had delivered to the world, as a rule of faith, a book so obscure that it cannot be understood, and so dangerous that if common people meddle with it, it will be at their peril. If that Church were convinced that her constitution and doctrines and religious rites were conformable to the Word of God, we cannot doubt, after what we know of her eager desire to establish a universal dominion, that she could not fail to display everywhere evidence so overpowering. No man will withhold, especially when his claims are controverted, the proof by which they are substantiated. When the apostate Church declaims upon the obscurity of the Scriptures, and the dangerous consequences of putting them into the hands of the people, we seem to hear Milton's Satan telling the sun how he hates his beams, because they remind him of the splendor from which he has fallen.*

The secret of the hostility of the Church of Rome to the Scriptures is found in the Bible itself, and not in any particular versions, as they would have us think. The Bible, in any language or form, whether published with the imprimatur of the Bible Society, or of Pope Pío Nono, is, according to the verdict of the Romish Church, full of heresy and of deadly hostility to its interests.

* Dick's Lectures on Theology.

Thus Dagon trembles and falls before the Ark of the living God. Papists would hide from us the reasons of their opposition to the sacred volume; but sometimes they have spoken very plainly among themselves. The Bishops who met at Bononia to consult for restoring the dignity of the Roman See to Pope Julius the Third, said: "Among all the counsels which we can give at this time, we have reserved the most weighty for the last. You must strive with all your might, that as little of the gospel as possible, especially in the vulgar tongue, may be read in the cities under your jurisdiction; the little which is in the Mass ought to be sufficient; *neither should it be permitted to any mortal man to read more*; for as long as men were contented with that little, all things went on well with them; but quite otherwise since more was commonly read. This book, above all others," they add, "has raised the storms and tempests with which we are carried away. And truly, if any man diligently examine it, and then consider the things that are practised in our churches, he will see that they differ very much from one another, and that our doctrine is altogether different from it, and often contrary. These sheets are therefore to be concealed with great caution and diligence, lest we should be involved in greater troubles and tumults."

WISDOM IN CONDUCTING MISSIONS.

It was our intention in this number to have prepared an article on the true theory of Christian missions, *and the principles that should govern the Church in her operations.* But in one of the numbers of "The World" we find an article corresponding so entirely with our own views, and the principles upon which we, as a Society, are acting, that we have con-

cluded to transfer portions of it to our own columns :

" The great principle of common sense, enforced by apostolic practice, that ought to guide our churches in all their missionary efforts should, it seems to us, be the aim as much as possible to make the gospel known to those countries, ~~to~~ those districts, and even to those localities, that possess the most influence, that have the greatest means and facilities for imparting the gospel to others when they shall have obtained it themselves. This we pronounce to be a principle which common sense sanctions, and maintain that it should be followed as far as practicable.

" It is the apostolic principle. When the Savior was about to ascend to heaven, he commissioned and commanded his disciples 'to go into all the world and preach the gospel to every creature.' But how did they execute that commission and obey that command ? The wide world was before them, and they but a handful of men. Let us see what they did.

" They 'began at Jerusalem,' according to the Savior's command, some of them spent their lives in preaching the gospel in their native land, and the countries adjacent. But soon the Savior intimated to them, both by his spirit and by his providence, that most of them must go to the 'gentile nations.' They went; and it is most interesting to see that they directed their steps (or rather their master did) to the nations that were the most civilized, that had the most cultivated intellects, the most wealth, the most science, the most literature and philosophy, the most commerce ; in a word, the most of everything that gives one part of the world superiority over another. They speedily carried the gospel to the great cities of the Roman Empire. Antioch and Damascus in Syria ; Tarsus, Ephesus, Miletus, Smyrna and others in Asia Minor ; to Philippi and Thessalonica in Macedonia ; Athens and Corinth in Greece ; Alexandria in Egypt ; Rome

and other great cities in Italy. And the result was that Christianity, gaining a foothold in these centres of influence, found the resources and means for its further extension ; and, spreading forth in all directions from these great centres, it spread to the remotest boundaries of the Roman empire in a little more than three centuries, and won its way, through ten bloody persecutions, to the throne of the CÆSARS ! Had the apostles gone to the barbarous nations that lay outside of the civilized world of that day, how long a time would Christianity have needed to travel up from the circumference to the centre of that civilized world, and achieved the conquest of the Roman empire, with its *one hundred and twenty millions of inhabitants ?*

" Our churches should imitate the apostles in all their missionary efforts, and direct their attention first of all to the great points, so far as they are accessible. For instance, in our country, how unwise to neglect or overlook our great cities. And yet this is often done. Take New-Orleans. We do not hesitate to say that if our religious 'Societies' and 'Boards' had done what they should have done twenty-five years ago, there would have been twice as many Protestant churches there, and twice as much Christian influence as there is at this day.

" So, too, in regard to the nominally Christian nations, many of which greatly need a better Christianity than they possess : how important that everything be done that can be, to impart to them the gospel of the apostles, whether those nations be Protestant, Roman Catholic, or Greek. How important that Sweden and other Scandinavian countries, as well as other Protestant lands on the continent of Europe, should feel the life-giving influence of a second reformation, as Great Britain has done within the last hundred and twenty-five years. How important that Ireland, France, Spain, Italy, Austria, Russia, Greece, all South America, Mexico, Central America, Lower Canada, should be regenerated by an effective

Christianity. Should not the Protestant churches labor and pray more for such a consummation? Does not loyalty to their principles require them to do so? Certainly, they cannot complain that the door is not open in many of these countries; and where it is, there should be no time lost in planting the truth at the most important points.

"The same principle of action is emphatically applicable to the mohammedan and pagan world. Why should not the churches direct their great efforts to the most civilized and important countries in the world, at least for the present, rather than send their missionaries to insignificant islands of the seas, where a French frigate can any day overturn what they have done, or to countries in the hands of savage and warlike tribes that are not yet subject to civilized and powerful nations? We have often been made sad to see the mistakes committed by European Christians. A few years ago, a noble effort was made to send the gospel to the people of Patagonia, in South America, which miserably failed, and now a second

attempt has nearly, if not entirely failed! Why should our British brethren overlook India and other great sections of the globe, over which the ægis of their own powerful government is thrown, and where they can labor in safety, and go off to obscure, poor, insignificant tribes? It is true that all men need the gospel, but we cannot now give all men the gospel. Let us therefore make the best use of the men and means we possess, and strike our blows where they will be the most effective.

"We have ever felt that in the present unsettled state of the Turkish empire, our American missionaries had better labor in the capital of that empire, or as near it as they can, for the present; for in this way alone, it seems to us, that they can find security to themselves, and what is quite as important, *stability and permanent success in their efforts*. We have not intended to *censure*, but to call attention to what we deem a great principle, in making these remarks; and here, for the present, we dismiss the subject."

FOREIGN FIELD.

SWEDEN.

Change in legislation—dissenters tolerated and acknowledged—the revival progressing—letter of a colporteur—instances of remarkable effects of God's Word—prayer meetings.

The religious awakening in Sweden has not attracted so much attention as the great revival in Ireland; but that there has been a great and marvelous work of grace in that land, is an undoubted and important historical fact. One, out of fourteen of the whole people, or 250,000 out of a population of 3,500,000 are reckoned among the converts. The same practical fruits have followed this outpouring of the spirit in Sweden as in Ireland, in an increased attendance on the means of grace, in an im-

proved state of morals, and especially in a decrease of intemperance. The following letter from our missionary, the Rev. Mr. Rosenius, shows that the work of the Lord is still progressing, and can hardly fail of being read with peculiar interest:

"STOCKHOLM, June 27th.

"REV. DR. FAIRCHILD, New-York.

"Before I set out for a journey to the northern parts of the country, I hasten to give you some brief accounts of the most important things which have taken place in the kingdom of Christ here, and attracted the attention and sympathies of Christians for these last weeks. The revivals, continually increasing, especially in some parts of the country, are, of course, one of these; and secondly, the

change in our legislation, by which legal religious liberty has been acknowledged to separated churches, as the royal proposition of a dissenter-law for these churches has been approved of the diet.

"This last occurrence has certainly been communicated to you by the political newspapers. I may, however, briefly mention to you that the new law for religious liberty, which now authorizes the members of the church of the State to go over to every other Christian confession and form a separate church, very much resembles the dissenter-law which has been valid in Norway these last years. There is only one paragraph of the new law which I fear will be an occasion for future difficulties, and perhaps even persecutions—namely, that paragraph which, though it gives to every one who has gone out from the church of the State and formed a separate congregation, full liberty for the practice of his devotion—it nevertheless forbids him to work upon the very members of the church of the State in order to engage them to go out of it. As I think that this very activity may be regarded as a duty binding on the consciences of some who have the idea that it is necessary for life and salvation to join their churches, and that Christ and the fidelity due to him requires that they ought to defy all prohibitions and persecutions, for the sake of bringing the members of the church to adopt their opinion. And of what effect are laws and persecutions in such cases? These are my fears; but the hand of the Lord is over all things, and time will show what He intends to do with us. If you wish to know the whole of the above mentioned dissenter-law, I will have it translated and send it to you.

"As to the revivals in our country, they are much increasing in certain places. We look at it in astonishment, and wish only to praise the Lord for his wonders among us, and pray that He who has begun a good work here, will also perform it to the glory of His holy name. The awakenings generally go on in a more quiet and reflecting spirit, nevertheless

we have now and then seen some more uncommon cases, resembling those in America, Ireland and Scotland. As a proof of these uncommon cases, I will only send you an extract of a letter from one of the colporteurs of the Evangelical Fatherland Institution, working in Ostergothland. He says: 'The prayer for the outpouring of the Holy Ghost over our country will not be without fruits. Last Sunday when I was summoned to preach the Word of God in the parish of G.—, I had occasion to witness this: The text was Acts 11, 17–21. When I had finished, we saw such an effect of the work of the spirit that twelve persons began to cry and to confess of themselves and their relations that they were in the broad way which leads to destruction. A young woman said, almost in despair, that the time of grace was passed, and that the devil would certainly come and take her. When I heard this, I said with a loud voice, 'He has no power of doing so, if you fly to Christ.' An old woman of sixty years stretched out her arms as much as she could, and said, with eyes staring up to heaven, 'Poor, great sinner as I am, I have mocked Jesus, I have crowned him with thorns, and drove the nails in his hands and feet! *But pardon me, pardon me, pardon me!*' was her anxious prayer.

"A child, a girl of eight years, began to pray with much eagerness, whilst the tears flowed down her face. Another clapped her hands with joy, and poured out her heart in thanksgivings and praise to Him who has rescued us from death with His blood.

"The people in general were moved by this work of the Lord. I went to a distant place to pray. I found there others before me upon their knees. They were praying. The assembly did not separate before late in the evening, as we ought to wait upon the work of the Lord.....'

"Another of the agents of the Fatherland Institution writes of similar cases which he has witnessed, and he finally remarks that the prayers of the newly

awakened seem to be one of the most effectual means of awakening others; that he had been obliged during the period of two weeks to preach and to have prayers every evening, in order to satisfy the great desire of hearing the Word of God among the newly awakened.

"It is rejoicing to notice that the more remarkable revivals during these last months have taken place as an answer to prayers for the outpouring of the Holy Ghost upon our country. In the beginning of this year a day was appointed to hold prayer-meetings for the progress of the kingdom of Christ here, and through our religious newspapers this resolution was communicated to the Christians in the country, and they were invited to take part in these prayers. Many of the accounts of revivals given to us after this time, state that the Christians joyfully consider them as evident answers to these prayers. The Lord is great and praiseworthy. With prayers and thanksgivings we may give all glory to Him.

"I have not much to say of my own work. Early in the Spring I made a little tour to Nerike. There I saw and heard many rejoicing things. Still more we heard through the many agents of the Evangelical Fatherland Institution, who have been working among the awakened in the country, and who, a fortnight ago, were assembled in Stockholm for the sake of the annual meetings of our religious societies. As the conversion of every soul is a miracle of the grace of God, such accounts as those which we then received, are highly animating, and are fit to give fresh verdure and flowers even to old and dry trees.

"Ahnfelt was also among us. He had just returned from a journey to Dalarna, and was very much satisfied with what he had experienced there.

"If God gives me a happy return from my intended journey, I hope to be able to give you some more news afterwards. I have been prompted to make this journey by many writings from the northern parts of the country, where revivals as well as

schisms give the Christians very much to do.

"May God bless you with his grace and peace."

THE JEWS IN HOLLAND.

LETTER FROM REV. C. SCHWARTZ.

Acknowledgment of letter and remittance—sickness and death of Dr. Da Costa—his patience under sufferings—Da Costa as a poet, patriot and Christian—his services and writings—his love of his Jewish brethren—his funeral—number of Jews in Holland and Amsterdam—their ideas of religious liberty—bigotry—assault on Mr. Schwartz—the French theatre a place of worship—converts—the Herald, a paper published for the benefit of the Jews—way in which the money sent was disposed of.

During the last year we received a legacy of between two and three thousand dollars from the estate of Michael Allen, Pittsburgh, Pa., deceased; one half of which he directed by his Will to be expended in missionary work in France and Italy, and the other half among the Jews in Germany and Holland. The part destined for Holland we sent to the Rev. Mr. Schwartz, and the following letter is his answer acknowledging the same. Though this contribution is not in the usual line of our labors, we have been very happy to have an opportunity to show our interest in the work to which this interesting letter refers.

"AMSTERDAM, May 30, 1860.

"TO THE REV. DR. CAMPBELL.

"DEAR SIR:—I must begin by asking your forgiveness for my long silence. Your letter came to hand at a very difficult moment, and perhaps it would have been wiser to write a few words then, and to send afterwards a more full statement. I did not think of it then, and anxious as I was to write a little more fully, I deferred writing till weeks had passed away, every day something new springing up to prevent me from accomplishing a task as pleasant as important.

"I received your letter with the inclosed bill of £177,4-3, from the hands of the American Consul at Amsterdam, who very kindly brought the letter himself, and to whom I gave a receipt at his desire. When your letter came, Dr. Da Costa had been ill for nearly four months, and it is impossible to describe what he suffered during these long and painful weeks. The two physicians that attended him regularly, declared that during many years of practice they never witnessed such suffering. He bore it with Christian fortitude, having been strengthened in a wonderful degree. His suffering lasted nearly *six months*; the first attack came on the 13th of November, and he fell asleep in the Lord on the 28th of April; but during these months he possessed his soul in patience, testifying of the faithfulness of the Lord to all that were permitted to see him at his sick-bed, magnifying the Lord by all he said, by all he silently bore.

"Till the very last day his head remained clear, and he took a lively interest in all that pertained to the kingdom of God, so that when I spoke to him of the large sum which we had got through your kind instrumentality, he could fully enter into the way it was to be employed. Of that I shall speak immediately, permit me only to add a few words more about our departed friend, and I am convinced that a few details will be very interesting to you.

"Dr. Da Costa was beyond a doubt the greatest poet Holland has produced in this century; and through his early acquaintance with a Christian poet, Mr. Bilderdijk, who was a Christian, a true friend of Israel, and a believer in the prophecies concerning God's ancient people, he was led to search the Scriptures and to find there of whom they testify. It is certainly very remarkable that his Jewish teachers in Hebrew introduced him when a lad of sixteen years to the Christian man, who encouraged the youth, took a fatherly interest in his early verses, recognized and cultivated his slumber-

ing talents. The more Dr. Da Costa began to study and to understand spiritually and really the books of the Old Testament, the more his poetical talent became developed, and when he at last found Jesus, the Savior was the theme and creator of his poetry. To Him all his great talents were continually devoted and by Him they were ever sanctified.

"Dr. Da Costa was a warm friend of the house of Orange, a real friend of his native land. He did not cease for a moment to be a Jew, he always gloried in the privilege of being a descendant of Abraham, but at the same time he loved fervently the Netherlands that had shown kindness in times of trouble to Israel, yea, whose history resembles not a little that of Israel itself. After the extended work of Mr. Motley I need not enlarge on that point.

"Dr. Da Costa was an eminent Christian. He has done great service to the church of the Netherland, having been raised up by the Lord to be a faithful witness in days of general apostacy, and to blow the trumpet when really all the watchmen have fallen asleep. Very shortly after his baptism he published a little pamphlet containing *complaints against the spirit of the age*, wherein he attacked with a clear head and a masterly hand, but above all with a heart glowing with indignation, all the errors of unbelief that had sprung up since, or with the French Revolution. That little book created an immense stir; the author was anathematized by all leading men, and the offence then committed was never forgiven. With all his great and acknowledged talents he never got any public employment in church or state.

"Very soon afterwards he raised a testimony against the lukewarmness of believing Christians, who used the fine and alluring name of love and forbearance, yet quietly endured the reproach that was heaped on the name, the work, and the word of the Lord. Stirring them up to take courage and to confess Him before

in the acquiring of money, or mostly different for religious development, but tend to believe in the Scriptures of Old Testament.

• There live at Amsterdam 28,000 Jews, forming more than the *tenth* part of the whole population, who still live close together in the so-called *Jodenhoek*, (Jewish Quarter,) though they are allowed by law to live wherever they choose. They are very much dependent on each other, and a great deal of *espionage* going on amongst them, so that the rabbies know it *immediately* when any of their people attend my church or visit my house. Many of them are very ignorant and necessarily bigotted, having the slightest idea of religious liberty. The government itself does not understand it. You are fully free in Holland to profess any religion, or no religion; before the law all are equal in the fullest sense of the word. But you must not be *proselytes*. Government will not directly hinder you, but they will not help you, they will not much assist you when attacked by those to whom you proclaim yourself against their will. Religious liberalism consists in this: that every one is free for himself, but he must leave alone his neighbor. Preaching, giving away of tracts is fully allowed by the law, but not that they are called to maintain the law not like any disturbance amongst the different denominations.

• In July, 1858, a Mr. ———, a merchant, I was told, in your city, visited with his two sons, Amsterdam. On Friday evening these gentlemen entered the synagogue and gave away one or two tracts. This exasperated the Jews so much that they were attacked, and had to flee for their lives; they escaped safely; but the fermentation lasted, and in August I reaped the fruits thereof. A son of fifteen years, son of the late Rabbi, was very much shocked at this desecration of the synagogue, and attributing the distribution of the tracts to me, though I just happened to be in Scotland, came to my church on a Sunday

morning apparently in order to listen. I had scarcely ascended the pulpit when he knocked forcibly at the door, and in a moment, whilst turning around to see what was going on, the assassin wounded with a long knife my left lung, so that I was very, very near death. Till this day I feel, more or less the effects of this wound. Very little did I expect this attack, through the well-meant distribution of a tract by a gentleman from New York, and just as little could I expect help from New York for my work here. Is this not very striking, indeed? Who can fail to recognize the hand of God in it?

“ The place where I now preach, was, till the year 1856, a *French theatre*, when we bought it at a public sale and changed it into a place of worship. The building is quite the same still, only the galleries are prolonged, and the pulpit stands on the spot where the actors used to declaim their fictions. It will contain nearly two thousand people, and is quite full on Sundays. Thus far the greatest part of the hearers are Christians, whilst Jews are usually amongst them.

“ I have been at Amsterdam ten years, and have baptized forty-two persons (two female, a mother and daughter, last Monday.) All of them are more or less consistent Christians. These forty-two are Jews that have resided at Amsterdam, and amongst them are few whole families.

“ We have distributed amongst the Jews in Holland nearly 40,000 tracts on different subjects, and I have reason to believe that they have been read by many, and been blessed to several persons. Since New-years I published a weekly paper called the *Herald*, which is now the most read of all Christian papers in the country. We send it *gratis* to twenty of the most influential Rabbies and teachers, and they have received it for the last two or three years, regularly. It is *exclusively* a religious paper, wherein the most striking parts, the origin and progress of the glorious revivals God has wrought in the midst of you, have been regularly and fully stated.

"This letter becomes so long that I must draw it to a close, promising however, that I am quite ready, should you desire it, to give you in a second letter some farther details about our Jewish work, and about the state of the country in general, as our paper is the organ of a great many that mourn over the present deplorable state of once Christian Holland.

"Your money will be spent in this way: £50 for liquidation of debt on my church, as I have still £200 debt, so that the sum was very agreeable, as I am anxious to wipe it off altogether. £50 for a colporteur, who has to travel much about in the provinces. I had long since the suitable man found, at a Seminary which we have here in connection with the mission. And £27 for the relief of a Jewish family that have suffered much for Christ's sake, and is leaving for the Cape.

"The remaining £50 will go for *tracts*, education of children of Jewish proselytes, and colportage. I shall give you then some further particulars as soon as the money is used.

"Will you kindly thank Dr. Baird for me for his confidence and kind letter. I hope to write him more particularly next time, D. V. At the same time I request of you the favor to thank heartily the friends of our generous donor for their gift, and that we can only remind them of the blessings promised to all that bless Abraham and his seed.

"As editor of a paper, I shall feel greatly obliged for any of your Christian papers you should kindly send me. Do write me an answer, put some question and I shall write soon again.

"With brotherly love and esteem,

"Rever'd Sir,

"Yours very truly,

"C. SCHWARTZ."

MISSION IN BROWNSVILLE, TEXAS.

LETTER OF MISS RANKIN.

The Seminary there—increase of pupils—their religious instruction—Bibles and other books sold—and the influence of the Word of God upon Popery, and its final triumph.

"BROWNSVILLE, Texas, July 16, 1860.

"REV. DR. FAIRCHILD.

DEAR SIR:—I have been aware for some time past that a communication from me was your due, and yesterday I was more forcibly reminded of the fact by receiving a letter from you accompanied by a remittance, for both of which accept my hearty thanks. However necessary the latter, yet the former was peculiarly welcome, for in it were contained words of encouragement which were truly a cordial to my sinking spirits.

"In the occupation of a field of labor like this, where difficulties and embarrassments so much abound, how comforting is the admonition, 'Be not weary in well doing, for in due season ye shall reap if ye faint not.' It is in the confidence of this and similar promises that I am strengthened in the arduous labor of trying to enlighten the benighted Mexicans. A people so long buried beneath the rubbish of a false system of religion presents a hopeless aspect to the eye of human reason, and was it not that the Gospel of salvation is to be extended to 'all the world,' well might we be disheartened in our efforts to benefit them.

"But, however dark and discouraging the aspect may appear, the promise is to all that are 'afar off,' and we may, in full assurance of faith, go on scattering the seed of divine truth, believing that in due time we shall reap a glorious harvest.

"My Seminary continues its operative influence, and, although we are suffering from the oppressive heat of mid-Summer, I still retain a goodly number of pupils. I do not give any vacation, and unless prevented by some unavoidable obstruction, my school is in operation the entire year. Thus far no interruption has occurred since the commencement of the year, and I trust there will be none to its close. During this year I have received into my school upwards of forty different pupils. Although the instruction of the intellect has been regarded important

yet paramount to this has been the object of imparting that instruction to these Mexican children calculated to make them wise unto salvation. However short I may have fallen in my efforts to accomplish this, yet I trust some lines have been drawn which counteracting influences cannot efface. I have experienced so much convincing evidence that this mission for the benefit of Mexican youth is of God's special appointment, that I am constrained to hope that very important results will yet be manifested in God's own time and way. I endeavor to do my duty and leave the consequences in his hands.

"During the three months past, I have sold upwards of fifty copies of the Scriptures, several of D'Aubigne's History of the Reformation, also several thousand pagos of other evangelical reading, in Mexico. I often feel the truth of these words, 'Behold I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name.' We ought not be discouraged

while our opportunity of spreading the truth in Mexico is becoming enlarged. So much of the spirit of Papacy has been compelled to yield before the light of Divine Truth, that we may well thank God, and and take courage.

"Every copy of the Holy Scriptures conveyed to Mexico is pleading for civil and religious liberty. Where God's Word becomes disseminated, the bolts and bars binding the human intellect and conscience become unriveted and dis-severed. In the desperate struggle now being made in that land where Popery has long held the supremacy, we see manifested the intense desire for religious freedom. Whether God's time has fully come for Mexico's redemption is still doubtful. One day we hear of the triumph of the liberals, the next day perhaps the reverse. Although victory may be delayed, yet truth will eventually triumph to the entire overthrow of error and priestcraft.

"For this let us labor and pray.

"Yours in the love of truth,

"MELINDA RANKIN."

HOME FIELD.

In prosecuting the missionary work in our own land, our Society has encountered, among our Protestant people, *serious obstacles*, hedging up our way. *One of these obstacles* (and the *only one* we shall notice at the present time) is a strong impression on their minds, that very little, if any good can be accomplished in the way in which we are operating. That the people are inaccessible—that in their families, however willing their servants may be to attend family worship, they are forbidden by their priests—that so many influences are thrown around them by these men, and such their surveillance, and such their own fears, that

very little can be done in imparting to them the word of life. Hence, when we make our appeal to them, asking their sympathy and co-operation, they turn away, withholding the former, and giving very sparingly of the latter.

Now, we do not mean to say that there are no difficulties in overcoming the prejudices of these deluded people, nor that the individuals who make these objections are not sincere and honest in their impressions and convictions. Still we must say that in our judgment they overlook the *facts* in the case, *facts* continually occurring under the labors of our missionaries, and that they themselves

are not accustomed to act on the same principle in reference to missions among the heathen.

Said a returned missionary, after listening to an address of one of our District Secretaries, in which he had spread out our work before his audience, pointing them to the thousands of children in our Industrial and Sabbath Schools, and where the people had responded in a meagre contribution, "*Ah, my dear brother, your work is too near home—you have not the romance of foreign missions. Could we only point to such results as the fruits of our labors, money would pour into our treasury by thousands upon thousands.*"

Alas, how many will give freely and generously to send the gospel to the inhabitants of some island where the whole population amounts to a few thousand, and at the same time withhold all efforts and contributions for the three to four millions of foreign population at their own doors, and some of them in their own houses.

But are these people inaccessible? Can they not be reached by the spirit of kindness and Christian love? Not long since, in attending family worship in the house of a distinguished clergyman, where all the members of the family took a part in the reading of the Scriptures, I noticed among others, an Irish servant girl, who read her verse in turn, and quite correctly. After the worship was over the clergyman said to me, "that servant girl is now a member of the Bible class in my church. Six months ago she was living with one of my excellent families. The lady of the house, a pious, devoted Christian, and whose life was a daily witness for Christ, said to her with sincerity: 'Bridget, I have long felt deeply anxious about your salvation, that you

should become a sincere Christian.' The girl looked into her face as though astonished, and said: 'What did you say, ma'am?' The lady then repeated her remark. The tear started in the eye of Bridget, as she said: 'I did not know before that anybody cared about my soul.' She then stated that she had long felt a desire to attend Protestant worship, and then said, 'she wanted to reserve one night in the week that she might attend meeting, and also that she might learn to read.'

A few days since, in calling on one of the prominent pastors of the city, as he entered the parlor where I was sitting, he said: "I have just been conversing with my Catholic servants. For more than an hour we have been comparing our views about Scripture truth, and they have conversed with me freely and fully, and this conversation has taught me the lesson that if instead of attacking their errors, we treat them kindly and in a Christian spirit aiming to do them good, they can be reached."

These people are not inaccessible. More than this, they need the gospel. And God in his providence seems to have sent them to this land that they might be brought under the very best influences calculated to do them good. And though some may not be benefitted, still the labors of our missionaries are not in vain. It is not possible that thousands of these children should go into our Industrial and Sabbath Schools from week to week, and there be taught the way of salvation through Christ, and all prove of no effect.

But were more proof wanting, we can point to the reports of our missionaries that reach us from month to month.

Extracts from some of these reports we here subjoin. A missionary in our own State writes thus :

"In the past month I have had, as in other months, opportunities of trying to do good, in preaching the gospel and in visiting from house to house, and I am thankful to God that he has been pleased to bless my labors. In the ———, about a week ago, I found seven persons who profess to have received good through my preaching. I convened them together for religious exercises, and exhorted them to keep together as a body, to which others may unite themselves. Although they are not all Romanists, yet they have been less or more connected with the system, some by marriage, and some otherwise. At the ——— station, two persons whom I recommended to the Church, have been received as members ; there are others attending the services at the mission whom I hope soon to introduce into that or other churches. I have preached often this month among the seamen ; many Romanists attend and hear the gospel attentively, others come to scoff ; however, we have got along so far without any disturbance. Some have been benefitted, having, as they said, received new thoughts and feelings about religion. In my visits from house to house I am generally very warmly received by the young persons, and not often unkindly by their parents, but they are sometimes under very strict surveillance by order of their priests, which makes them timid and reserved.

"This month I have distributed 527 tracts, 7 testaments, and 50 Sabbath-school papers, copies of the Banner ; preached 19 times ; conducted Sabbath-school 5 times ; made 274 family visits ; visited the sick in their houses as often as I had opportunity, all of which visits have been, I think, highly appreciated."

Another missionary from Kentucky writes as follows :

"Although the weather here has been very warm, yet in no former Summer

season have our schools continued so large and so flourishing. Strangers who visit us are astonished to see so much good accomplished from such elements.

"Our schools average every Sunday over two hundred children—a larger number than in any previous Summer *at this time*. I have distributed, during the month, three Bibles, about six hundred pages of the Society's tracts, and a large number of religious pamphlets and newspapers, given me by the ladies here.

"During this month I have made about two hundred visits where religion, the necessity of a new heart, and an interest in our Savior were freely discussed, and by many admitted and appreciated. Prayer is always held with those families who love the Savior, and admit him not only to their houses, but their hearts."

Another missionary, in Indiana, writes as follows :

"The cold, heartless indifference of Romanism toward their poor is evidence of their want of Scriptural piety. A sickly lady, enfeebled by old age, and supported by the county, in answer to the inquiry why she did not apply to the priest for assistance, replied that he would not do anything for her ; that the dollar she obtained partly by selling rags, the priest took for masses to be said for her deceased son. A Romanist family, the parents of which I had frequently solicited to let their children attend our schools, with but little success, were overtaken by sickness and poverty. The father, an inebriate, the mother sick, and without food for her babe and other children, and entirely neglected by their own church, were, through the benevolence of Protestants, saved from starving, and kindly cared for. The lively gratitude exhibited by this lady toward the friends who visited and relieved her in the hour of her destitution, contrasted with her own church, which left her to suffer, may be seen in the cordial welcome and confidence with which she meets those who relieved her in the time of her poverty. She now, without any solicitation on our

part, sends her children to our Sabbath-school. In a former communication I stated that three of our Romanist scholars had professed faith in Christ. Since then, and quite recently, a Romanist fifteen years of age, who has been constant in his attendance in our schools for over two years, has been converted to Christ, and connected himself with one of our churches. This young man promises to become a useful member of Society. During the past month I have made about 200 visits. In these visits I have distributed some Bibles and tracts, and endeavored to press the necessity of personal religion. Our schools are in a prosperous condition.

REPORT OF M. E. JOYCE, OF CINCINNATI.

Mr. Joyce has but just entered on his field of labor, having been employed only one month, yet he writes most encouragingly, having received the cheerful co-operation of a number of the clergymen, and members of the churches. We shall hope to see abundant fruit on that field to the glory of God.

He thus writes :

"I have been six or seven days preparing rooms for the accommodation of my bible class. Your indefatigable Secretary, Rev. Mr. Rossiter, has aided me materially in furnishing and fitting them up. I have also received material aid from several Christian ladies, in the shape of carpets, &c., so that my rooms are now almost completed. I have, notwithstanding the time occupied in fitting up these rooms, collected on every Sabbath afternoon, eighteen adult Roman Catholics into my Irish Bible Class. Two young men have left Popery since I commenced, and openly avowed Christ as the only mediator between God and man. I have induced twenty-six Roman Catholic children to attend a Sunday School which is now under our auspices. On every Sabbath, I have visited six sick Roman Catholics, and

prayed with them. One of them, a Mr. R——, I was requested to visit, and as I entered the room, I found it crowded with women. Several asked me what was best to be done, and what doctor I would recommend. After looking at the woman for a few seconds, I told them that there was a physician who was my best friend, and who never failed in curing all those who came to Him. They all wanted to know who he was and where he was. I told them that he was Christ Jesus who was born of the Virgin Mary, and that He was now in the house. I told them His charge would be *free*—and I would like very much to have them all pray to Him with me that he might direct us and do what seemeth best to Him. They all knelt except one. I prayed earnestly that God might give us His Holy Spirit. While we were thus supplicating the throne of grace, the Rev. Mr. ———, a Roman Catholic priest, entered to assist the woman. He remained silent until I was done praying. The poor women were very much frightened. What may result from this I know not. I visited 110 Roman Catholic families and prayed with 42 of them. Not one of the above families has a bible. I intend starting a semi-weekly social gathering, of both sexes, after the next week, when I hope to be able to work more effectively. The Rev. Dr. Goddard has done all in his power to make myself and rooms comfortable. I can never forget his kindness. May the Lord preserve his life until he sees the results of his exertions bring forth fruit as hundred fold. The Hon. Judge Storer has also been very kind and helped me with his means and prayers. May the Lord reward him! In fact I have the sympathies and prayers of all the evangelical Christians of the city.

"There is one fact connected with our mission which may not prove uninteresting to you, and it is this. When I first opened our Mission rooms, some thirty-eight Roman Catholics visited the house for the sake of a 'house warming.' I told them that I was willing to give the

'house warming' in an American Christian style, saying that it was an old proverb 'when you go to Rome, you must do as Rome does,' and when in America, we should do as Americans do. I had at this time a large table in one of the rooms with plenty of bread, butter, tea and meat, and called them all in, but before we sat down to the table, I told them that this was the American house warming, and that before we would partake of the bounties of God, we should first offer him thanks for the benefits we were about to receive. We all knelt and prayed that God might prosper, bless, and protect us, and give us a true knowledge of the Savior, and that whoever was in error, his eyes might be opened so as that he might worship God aright. They all seemed well pleased, and after partaking of supper, I read them the 3rd chapter of St. John's Gospel in the *Irish language*, and tried to explain it as well as I could. Ever since that time I have not once been insulted. Last Sabbath, Miss Givens, the female whom Rev. Mr. Rossiter is about engaging, had a class of ten females in the rooms. She read to them several chapters in Irish. To the 'Friends' Bible Society' of this city, I am very much indebted for seven Irish Bibles and two testaments, also three English Bibles. Also to the publishers of the 'World,' New York City, for a copy of their daily paper, gratuitously, for one year for the use of our rooms, and also the daily and religious papers of our own city. I forgot telling you that a very wicked Irishman was specially delegated to break up my class by some of the Romish clergy here, but after reasoning with him some time, I turned his wrath to kindness. He is now one of the most zealous men I have in my class.

"Very truly your friend and Bro.,

"——— ———."

REPORT OF REV. MR. MCKEE, OF MILWAUKIE.

The work advancing there—increase in the school of teachers and scholars—distribution of tracts—influence on one family.

"REV. E. R. FAIRCHILD, D. D.,

"DEAR SIR:—I now write you my Report of labor for the month of July.

"Our Mission Sabbath School continues to prosper. We have both an increase of teachers and scholars. I may here state as an instance of the interest felt in its prosperity, that a working man with small means, and a member of one of the Congregational churches in the city, recently has paid \$5,00 towards obtaining Sunday School papers for the scholars. He has also become one of our teachers. In my visits from house to house, I frequently have an opportunity of recommending the cause of temperance. I see and hear of many of the evils which are produced by the use of alcoholic drinks, and in all such cases, I urge upon both men and women the importance and necessity of total abstinence from every thing of an intoxicating nature.

"Having heard soon after I came to the city, that some of the more active Romanists were using every Jesuitical means that they could conceive to get weak-minded and ignorant Protestants to become Papists, and that in several instances they had succeeded, I have made it part of my business to inquire and find out any that I could learn, who were thus being wrought upon. Within the last few months, I heard of a somewhat interesting family where such efforts were being put forth. I went and found out the family. I was cautious not to say anything I had heard in relation to the matter in question, but I dwelt upon the leading features of the Gospel, and contrasted it with Popery. I left with them the Tract entitled 'Protestantism the old religion, and Popery the new.' Subsequently I called and prayed with them, and besides 'speaking the truth in love,' I gave them the tract entitled 'A Tract for all.' Yesterday, I called again, and both husband and wife seemed much pleased to see me, and spoke with much commendation of the last tract I had given them, and of the interest and

pleasure they had in its repeated perusal. They then told me of the efforts which had been used to get them to unite with the Romanists. But they have now, I believe, got their minds enlightened, and judging from what I saw and heard, I have no doubt, they will not unite themselves with that apostate church. It is difficult, frequently, to tell what amount of good is accomplished by the missionary in his visits among the ignorant Romanists. From various and obvious reasons, they are frequently more willing to hear than to speak upon religious topics. Their minds are, however, being more and more enlightened, and their prejudices removed in proportion as they hear of the 'great salvation.'

"For two or three days I was quite unwell, and unable to perform any missionary labors, and consequently my visits have been fewer than they otherwise would have been. During the month, I preached 4 times, visited 62 families, distributed 228 pages of Tracts, and made 7 calls, besides addressing the Mission Sabbath School, and performing other Missionary labors.

"I am, Dear Bro.,

"Yours truly,

"———."

THE REV. W. D. ROSSETER.

The Rev. W. D. Rosseter is one of the District Secretaries of the Society. He has labored with great diligence and success for several years. The following letter from him will disclose something of the working of the Society, and its value to the public. He says :

"It was my happiness at my last annual review of this district, to be able to state that the year then closing had been one of great prosperity with our cause. With *as much* gratification and truthfulness, I can at the close of this financial year, record a similar statement.

"The number of churches in this valley of the Central West which contrib-

uted to our cause when I was called to the position I now occupy, as near as I can now ascertain, was *fifty*, and a large proportion of these were the smaller ones. The number for the last year, not including those who would have contributed if visited by me, (having done so the few past years when called upon) has been *one hundred and forty*, and these of our largest and most important churches. And what we regard as a sure evidence of the growing appreciation of the nature, necessity, and value of the work of our society, is the fact, that IN EVERY ONE of the large cities within this District, where the Roman Catholic population so largely concentrates itself, your representative has access to nearly every Protestant congregation within them, to present the claims of the Society, and solicit funds and other forms of co-operation in its behalf.

"But this is not the only indication of the growth and progress of the AMERICAN AND FOREIGN CHRISTIAN UNION in this district. During the year now closing, we have been called by the Providence of God to inaugurate in the midst of this great and growing valley, *nine new mission stations*. One each, at Lawrenceville and Birmingham, Pa.; one each at Newport and Covington, Ky.; one at Cincinnati, O.; one at St. Louis, Mo.; and one each at Madison, Indianapolis, and LaFayette, Indiana; thus, *during the past year*, extending our work beyond any effort it has before been called to make in this district of the Great West, and giving us *thirteen* such mission stations under our care therein.

"The progress of the cause is also seen in the increase in the number of our *Industrial-schools* for the girls, (otherwise, in the main, untaught,) in which Christian ladies of different evangelical denominations freely or without fee or reward, devote a portion of time, weekly, to the instruction of such youth, in singing, sewing, habits of correct demeanor, etc.

"During the last year, we have had under our auspices and care, TWENTY-

THREE of these nurseries of neglected female youth, fourteen of these having been commenced since my last report, and through which in the aggregate, not less than three thousand girls have passed during the year. I do not mean to assert that these have all been the daughters of Papists, for we have adopted the theory in our work in the West that, for obvious reasons, it is not best to limit ourselves to such in the schools we organize. But for this preparatory agency many a Papist family would have been entirely unreached by any evangelical influence whatever.

"The growing appreciation and progress of our effort in the West is still further seen in the increasing number of Christian co-laborers, chiefly females, though not entirely, who in all these nurseries of industry, intelligence, and morality, are engaged in assisting in our work.

"There cannot, we think, be less than two hundred and twenty-five Christian ladies, who during the last year, in our Industrial-schools alone, have been thus engaged. To furnish sufficient force for these schools, however, we need to have DOUBLE this number. Some of these schools are by no means as flourishing as they might be, had we an adequate number of prompt, regular, and persevering teachers.

"Should the eye of any unemployed Christian female, resident either in Pittsburgh, Alleghany, Lawrenceville or Birmingham, Penn.; or in Springfield, Marietta, or Cincinnati, Ohio; or in Covington, Newport, or Louisville, Ky.; or in Madison, Indianapolis, LaFayette, or New Albany, Indiana; or in St. Louis, Mo.; fall upon this statement, I beg them to consider if 'the Lord hath not need of them,' in this noble, blessed, though humble sphere of service.

"In my last annual report I stated that we had introduced a new feature in our missionary work in this district, viz: that of schools for the street and news-boys in our cities and large towns, for their in-

struction, an hour a day, in manners, music, and the mere elemental branches of an education. While sustained, they did well. We do not mean to lose sight of this thing, but, as soon as possible, it is our purpose to introduce them at all our stations.

"The *itinerating* missionary effort which I also suggested in my last annual report, so far as tried in this district, has worked well. The Rev. J. M. Sadd was appointed early in the year to an itinerating mission in the State of Indiana; and already, as one result of his labors, we have Mission stations and Industrial schools at Madison, Indianapolis, and La Fayette, in that State. His labors have otherwise been greatly blessed. A similar agency is much wanted in the great and needy State of Ohio.

"And in this connection, let me add that almost the only hindrance to our full tide of success lies in the few laborers we have hitherto been able, solely for want of means, to employ.

"It was this want of men, that suggested the *itinerating* missionary work in my last annual report, with the hope that through such an agency, some little might be done to prevent the growth and spread of error and delusion, and to scatter a few rays of light or seeds of truth, in those places where a permanent agency could not be employed.

"It seems important to the readiest accomplishment of the objects of the society in this district, if not indeed throughout the land, that there should be an effort to train men for our *peculiar missionary work*. It is not every good man or woman that is fitted for it. It requires peculiar temperaments; minds directly adapted to this one work, men of genial dispositions, good common sense, large and accurate acquaintance with the manners, habits of thought, prejudices, etc., of those classes for whom the AMERICAN AND FOREIGN CHRISTIAN UNION has been organized, in order to do anything successfully. We need a kind of Normal School for training such minds. Shall

we not have such a school? What say the friends of Christ,—aye, the friends of humanity? When everything in the condition and aspect of the Papal world is so indicative of the speedy downfall of that system, and when hundreds in a *single colony* in one portion of our own land, and hundreds in the land of Erin, are turning from Mary as their Savior, to the Lord Jesus Christ, and rejoicing in the faith that saves, O, is it not a time when *every appliance* should be brought to bear, and every instrumentality put into prompt requisition to prepare the way of the Lord among the thousands and millions of the deluded followers of Anti-Christ?

"To meet some of the wants hinted at in this report, let me suggest to the Board, in closing, the desirableness of employing *female missionaries* at some of our most important mission stations.

"We know what the Romish Church effects through her various orders of females throughout the world. Why should not Protestants, and the *great Protestant Society of the United States*, be as wise? Why should not the Society have *female missionaries* devoted to the work of visiting the hospitals and almshouses, the jails and houses of refuge, consoling the un-

fortunate, and pointing them to Christ! Also visiting the garrets and cellars of our cities, conversing and praying with the sick, abandoned, deluded, and dying!

"If Roman Catholic females can do it successfully, *why* cannot Protestant females? One such, we now have employed in this district. Will not the Board take the matter under advisement, and see if such labor cannot *extensively* and successfully be employed in our work? But I must close.

"Since the first of April, 1859, I have preached *ninety-eight* sermons, delivered *one hundred and ninety-eight* addresses, addressed two hundred and nine congregations, and visited *sixty-four* others, which I did not address. I have also visited *one hundred and thirty-one* Sabbath schools.

"This labor has been expended in *thirty-nine* cities and towns, to do which I have traveled *nine thousand eight hundred and eighty-nine* miles, in *ten different States*, and called upon *four thousand eight hundred and nine* families, in the *sole prosecution of my labors*. In addition, I have written during the same time, *six hundred and seventy-four* letters."

MISCELLANEOUS.

AMERICAN CHAPEL IN PARIS.

Dr. McClintock and family arrived safely in Paris on the 28th of June. He commenced his labors in our chapel there on the 8th of July, under the most favorable auspices. His residence in Paris is 42 Rue des Ecuries d'Artois; but his address for letters is, care of John Munro & Co., 5 Rue de la Paix.

By letters received since the above was written, we learn that he is more and more encouraged in his work. "The signs," he writes, "are full of promise. Our morning congregations are increasing. The pray-

er-meeting is growing in interest. There were thirty-five persons present last Monday night, which, for the summer, and in Paris, may be considered a large number. With the blessing of God, we hope to double or treble it during the year."

We have received letters from various sources in reference to Dr. McClintock's salary, arising, doubtless from an article in one of the papers, stating that it was \$5,000. To these letters we would reply that the expectation is that the residents in Paris who attend upon his ministry will make provision for his sup-

port. Dr. McClintock expects from his people no such salary as the sum specified above, but only, that such provision be made as will render him and his family comfortable.

**ORDINATION OF THE REV. N. P. GILBERT,
AS A MISSIONARY FOR SOUTH AMERICA.**

We have repeatedly called the attention of our readers to South America as a field of missionary labor, and it is with great pleasure that we now announce to them that we were permitted to attend the ordination of Mr. Gilbert who has chosen that land as his home. The Rev. Mr. Trumbull, of Valparaiso, one of our missionaries in that field, has labored most successfully, and though his church is self-sustaining, he still retains his relation to us. He has long and earnestly besought us to send additional laborers, to reinforce that mission, and we are happy in furnishing him an assistant in Mr. Gilbert, who is a graduate of Andover Seminary of the Class of 1859. The last year he has been preparing himself especially for his work by the study of the Spanish language, and of Medicine.

The Council that ordained him convened at Rutland, Vt., July 18th. His examination was thorough, and evinced clear and consistent views of divine truth. The several parts of service were performed as follows :

“ Invocation and Reading of the Scriptures by Rev. Mr. Grosvenor of Clarendon ; Prayer by, Rev. G. L. Hovey of Greenfield, Mass. ; Sermon by Dr. Kirk of Boston ; Ordaining Prayer by Dr. Walker ; Charge and Instructions to the Candidate by Rev. Dr. Campbell, secretary of the AMERICAN AND FOREIGN CHRISTIAN UNION ; Right Hand of Fellowship by Rev. Mr. Kingsbury, of

Brandon ; and Concluding Prayer by Dr. Aiken. The exercises were all of a highly interesting character, and seemed fully appreciated by a large and attentive audience.

AN EFFORT IN BEHALF OF ITALY, CHEERING AND ENCOURAGING.

The church and congregation in Bloomfield, under the pastoral care of the Rev. Mr. Newlin, have long been known for their readiness to every good work pertaining to the kingdom of Christ. A few Sabbaths since, in presenting the claims of our Society in that church, and after speaking of Italy as a field of Missionary labor, and the noble and self-denying efforts of the Waldenses, and that three hundred dollars would meet the expenses of a colporteur, *it was proposed that the church should sustain one on that field.* This met with a ready response from the pastor and people, and I came away with the assurance, on Monday, that the work *would be done.*

In this connection, may we ask the reader to read the article that succeeds this, “ Protestantism in Florence,” and see if he cannot do something to help forward the glorious work in that land.

PROTESTANTISM IN FLORENCE.

“ Various sects of Protestants are busily at work disseminating their doctrines, and exhorting the lower classes to search the Scriptures, which are now freely distributed through the country. Among these expounders of the Gospel in Florence, is Alessandro Gavazzi, of European celebrity. The room in the Palazzo Quaratesi, in which he preaches to and prays with the people several times in the week, is always crowded with hearers, chiefly of the lower orders, on whom the powerful and simple eloquence of the preacher, rich in familiar illustrations and skillfully pointed with the shrewd proverbs which the Tuscan so dearly loves, produces an immense impression. A great number of the artisans, who with their families are constant attendants at

these meetings, bring their Diodata Testaments in their pockets for reference during the discourse. The Waldense and the Italian Evangelical Churches have likewise their regular places of worship and week-day lectures. In short, the present aspect of Italy, intellectual and moral, may be characterized by the statement that on every hand, and in every class, is springing up the lavish manifestation of an intense life, proportioned to the numbness and sterility of the centuries of death which went before."

THE NATIONAL COMMEMORATION OF THE TRI-CENTENARY OF THE REFORMATION, AT EDINBURGH.

This great national commemoration takes place in August. Noblemen and eminent Protestants from all quarters are expected to take part in the proceedings. The foundation stone of the Protestant Institute of Scotland will also be laid. This institution is designed to be a living monument of John Knox and the glorious Reformation, for ages to come. At this interesting and important Convention, the bearings and aspects of Popery in this and other lands will be discussed, and public conferences held from day to day in regard to the various papers read, and on the relative duty of Protestants.

MARONITES.

The late troubles in Syria have led many to ask the question, "Who are the Maronites, and what is their belief?" We give the following items from Appleton's Cyclopaedia.

"The Maronites are a body of Christians in Asiatic Turkey, who recognize the supreme authority of the Pope, and therefore form a part of the Roman Catholic Church. They chiefly inhabit Mt. Lebanon, its declivities and valleys, between Tripolis, (Tarablus,) Tyre, and

the lake of Gennesareth. In smaller numbers they are also found in Aleppo, Damascus and several other places in Syria, and in the island of Cyprus. Their chief seat is in the district of Kesrawan, which is inhabited almost exclusively by Maronites, while every where else they live mixed with Jacobites, Greeks, Druses, and others. The *Notizia statistica delle missioni Cattoliche* (Rome 1843, p. 170) gives their number as about 500,000, but according to other authorities, it does not amount to more than about 150,000. They were originally Syrians, and still use the old Syriac language in their worship; but their conversational language at present is the Arabic. They enjoy a kind of political independence, being governed by native sheiks who only pay an annual tribute to the Ottoman Sultan. The supreme government is in the hands of four chief sheiks, who are also their leaders in war. As they are accustomed to go armed, from 30,000 to 40,000 men are always ready to march. Formerly they lived in peace with their neighbors, the Druses, but in 1841 a national war commenced between the two tribes, from which especially the Maronites suffered greatly, and which is not yet entirely ended. The derivation of their name, and the time when their independent ecclesiastical organization commenced, have not yet been established with entire certainty. The prevailing opinion is that they were called after a hermit, Maro, who lived in the fifth century, or after their first patriarch, John Maro, who lived two centuries later. The Maronite writers maintain that the Maronites always professed the orthodox faith; and a few Roman Catholic writers have supported this view. But most historians, Catholics (Baronius, Renaudot, Le Quien, Richard Simon, and others,) as well as Protestants, are of opinion that the Maronites were Monothelites.*

* They were a sect called first Monophysites, and afterwards Monothelites, and held that Christ had but one nature and one will.

until 1182, when their patriarch with several bishops entered into a union with the Roman Catholic Church. A permanent union of the Maronite nation with Rome was effected in 1445. In 1584 Pope Gregory XIII. founded in Rome a Maronite college, from which they have since received most of their priests. Clement XII. in 1736, prevailed on a national synod to accept the resolutions of the Council of Trent. The Popes have permitted the Maronites, as well as the other Oriental sects which have accepted a union to retain a number of old traditional usages; thus they receive the Lord's Supper in both kinds, their priests are allowed to marry, etc. Their liturgy they derive from Ephraem Syrus. As a church, they are governed by a patriarch, who lives in the convent Dair al Shafee on Mt. Lebanon, and always bears the name Peter and the title patriarch of Antioch. Every tenth year he has to give an account of the condition of the Church to the Pope. The Roman almanac mentions moreover an archbishopric and six bishoprics. (See Schem's *Ecclesiastical Year Book*, New York, 1859, p.33.) Several bishops also reside with the patriarch. The number of congregations is about 150. The clergy are mostly very poor but highly esteemed. Convents were formerly very numerous. In the district of Kesrawan alone more than 200 were counted with about 20,000 members, all following the rule of St. Anthony; but in consequence of the recent wars with the Druses many convents have perished."

THE DRUSES.

The question is often asked: *Who are the Druses, and what is their system of belief?* The history of the Druses, like their religion, is involved in great mystery. They are one of the off-shoots, or heretical divisions, that left the orthodox Mohammedans at an early day. Like the Metaevileh, they claim also to be the followers of

Aly, who married Fatima, the favorite daughter of Mahomet. In the year 996, Hakim, an insane and fanatical Khalif of Egypt, ascended the throne, and became the founder and deity of the people known as the Druses. They take their name from Mohammed Eben Israel, surnamed *El Derazy*, which is the name by which an individual Druze is now known; while the plural form of this Arabic word, *Deruz*, is given to the whole people. From this we get the word Druses. El Derazy was a missionary from Persia, and became the expounder of the Druze religion, which is a compound of Mohammedanism, Christianity, Judaism, and of Persian and Egyptian Paganism. They pay divine honors to Hakim, whom they regard as an incarnation of the Deity. They keep their religious worship a profound secret, and no one is allowed to enter their temples or see their religious books. They have an esoteric and an exoteric system of religion, the former designed for the common people, and the latter for the Akal or the initiated. They regard it lawful to dissemble their faith. They practice neither circumcision, praying, nor fasting. Polygamy and incest prevail among them. They are the Mormons of Syria. At one time the Druses were masters of Lebanon, including Beirut; they are scattered in towns and villages on the slopes of Lebanon and Anti-Lebanon, and the region round about Damascus and Aleppo. They are a brave and warlike people, numbering about 100,000.

For many years they have been at variance with their neighbors, the Maronites, who have at times treated the Druses with great cruelty

and treachery. Led by Jesuitical and papal influence, the Maronites and Greek Christians united in an attack on the Druses; and this assault has provoked the latter in revenge to spread devastation over Lebanon, and put to death nearly 8,000 Christians. Among these were a few Protestants. The Druses in this civil war have had the support of the Turkish Pashas, and the Moslem authorities in Syria; and this fact should lead the Christian powers to unite in bringing the Ottoman Empire to a strict account for these terrible outrages, and in compelling that government to conform to the requirements and usages of modern civilization.

PARIS AS A MISSIONARY FIELD

There is not a city in the whole world which presents so important a Missionary field as Paris.

At the beginning of this century there was not one evangelical Protestant minister in Paris. Indeed, there was but one of any description! There has been great progress since 1830, and especially since 1848.

It is a Roman Catholic city so far as it is a religious city at all, still the number of places of worship, churches and chapels, for French Protestants, is eleven, in four of which German Protestant congregations assemble at other hours of the Sabbath. There are also, at least, six churches and chapels in which English and American Protestants worship.

The number of evangelical Protestant ministers of all nations, in Paris, is not less than thirty, possibly thirty-five. There are several Sabbath-schools, and perhaps one hundred teachers. There are not far from eight hundred children and youths in the mission schools. There is also a city missionary society, which last year had an income of \$1,640, and employed five missionaries, who made

fifteen thousand visits, and distributed five hundred copies of the Scriptures, and thirty thousand religious tracts. Everywhere they were well received in their visits—at least, the exceptions were very few. The number of Protestants residing there (of all nations) cannot be less than 50,000; the visitors in the course of the year will nearly count as many. Of the native population, fully one-half are infidel or indifferent. There is no Sabbath in that city, in our American sense of the word. The religious people observe the day; the irreligious and indifferent devote it to labor or amusement. But a better day for Paris is coming.

THE FRENCH ROMANISTS OF CHICAGO.

We take the following article from the *Boston Recorder*, and sincerely hope that the appeal made for aid to help them in the erection of a place of worship will meet with a cordial response from churches and individuals.

"The collision between Father Chiniquy and the Romish Bishop, in which the new movement began, originated in Chicago, though the most considerable part of the work is now at St. Ann's and at Kankakee. But perhaps no part of the field is more important, in the view of its being susceptible of cultivation. There is in Chicago a population of about ten thousand who use the French language, including Canadians, French, Swiss, and others. And these are virtually one people, with common national sympathies. And this whole field is free for Protestant cultivation. The past collisions with the Irish bishop have wholly disaffected them and repelled them from the Romish hierarchy. There is not now a single Romish priest among them. And the more intelligent and the leading minds among them say that they will attend Protestant worship as soon as a church can be procured for them. When Father Chiniquy contended with the bishop, one hundred and twenty-five

families openly espoused his cause, and now fifty families are decided and intelligent Protestants. Between forty and fifty persons have been hopefully converted among them since last January.

"When Father Chiniquy connected himself with the Presbyterians, the act was premature, so far as these people at Chicago were concerned. They know little of Presbyterians, or of any other Protestant sect, and so knew not what was involved in the transfer. They were afraid lest it should be a change from one popery to another. Hence there was a revulsion against Presbyterianism, though not a break with Father Chiniquy—who still takes an interest in them, and in matters in general has their confidence. They are under the more particular care of Rev. Mr. Beaubien, a young minister of French Canadian origin, and a recent graduate of Bangor Seminary. They have chosen to adopt an independent form of church government, and so for the present to have organic connections with no sect. We do not understand that their organization has taken a very specific form. But their preacher is decidedly evangelical. They meet for Sabbath worship in a school-house a part of the day, and a part of it in Dr. Rice's church. Their Sabbath-School is under the care of Dr. Bogue, a dentist, who speaks French with ease, and who is generally an effective helper in the work. The ladies regularly sustain a female prayer-meeting.

"But they do not enjoy the whole labor of their minister. Besides that he is now abroad for the purpose of collecting aid to build a meeting house, much of his time is needed to be spent in the Canadian settlements—for he is a very important helper of Father Chiniquy in St. Ann's and Kankakee. And then the settlement at Ottawa, and still others, stand in similar relations to that in Chicago in regard to Presbyterianism—preferring to be independent. And these, especially look to him for guidance. These in Ottawa

are made up in part of the descendants of the famous Oberlin.

"What is needed in Chicago is a house of worship. For this, they are seeking to raise \$2,000 abroad, and expect to raise the rest among themselves. Our Congregational brethren in Chicago endorse their application to the Christian public. But they are not in a condition to give them much material aid. They have so many infant enterprises on their hands, and these so expensive infants, that their utmost resources are in requisition. We think that there are few calls for aid to new institutions at the West more deserving to be heard than this."

PRIESTS AND THE SCRIPTURES.

A Roman Catholic once remarked to the writer:

"We had a noble discourse yesterday from Father D."

"Upon what subject?" I inquired.

"Upon that beautiful chapter in Genesis wherein God reproves Abraham for his harsh treatment of the stranger who refused to call upon Jehovah before partaking of the refreshments which the patriarch had provided for him."

Great was the astonishment of the speaker when assured that there was no such chapter in the Bible; that the "chapter" he alluded to was a composition written by Franklin, or some one else, in imitation of the Scriptures.

The subjoined is an instance no less glaring:

In a panegyric lately published in honor of the Immaculate Conception, a Jesuitical writer says: "The whole Bible speaks of nothing but Mary!" Such is one of those impudent lies which would not be uttered if the Scriptures were better known. What, the whole Bible speaks only of Mary! But after the Book of Acts (1:14) her name is not even written in the New Testament. Neither St. Paul, nor St. Peter, nor St. James, nor St. John, although this last apostle received the mother of Jesus into his

own home, said a single word about Mary, and this Jesuit affirms that the Bible, the whole Bible, is full of Mary!

CORRESPONDENCE OF THE OFFICE.

"YALE COLLEGE, July 29, 1860.

"DEAR SIR:—Please accept the enclosed \$1, for your work's sake. If I live to preach and persuade men, I will try and convince them that the number who begin *at all* to give *according* to the *Scripture plan* is *very small*. Oh! why will *business men* forego the *pleasure* of giving *liberally*, of drawing from the Lord's treasury a large amount, frequently, the result of little sums laid away; a certain per cent. of their income as often as they receive it. I am struggling with poverty to fit myself for my Master's service. Yet I *must* give, and I love it too.

"Your Bro. in Christ,

"— — —,"

"Blessed are the dead which die in the Lord,"—"their works do follow them." We are cheered and encouraged by the perusal of the following letter, and we doubt not but our readers will be also:

"WARREN, R. I., July 30, 1860.

"MR. EDWARD VERNON, Treas. Am. & For. Christian Union.

"DEAR SIR:—Enclosed I send twenty dollars as the dying bequest of Miss Margaret Patten to the Society in whose interest you labor. Miss Patten was an assistant of mine for several years in the Warren High School, and from a moderate salary saved some hundreds of dollars to bequeath to the purposes of Christian charity, besides giving liberally during her life. She exhibited a noble specimen of Christian energy, and has left behind her a memory and an influence that are a constant benediction.

"I am, very truly yours, &c.,

"ISAAC F. CADY."

The *Metropolitan Record*, the Roman Catholic organ in this city, announces

that there is in contemplation an assemblage at Rome, of distinguished delegates, administrative or deputized, from every Roman Catholic power in the world. The body, when organized, is to constitute a commission of inquiry into the actual condition of temporal affairs in the States of the church, and having collected calm and unprejudiced statements on every topic, draw up a report suggesting to his Holiness what amount of popular reform is really required and should be granted, as well as what portion or portions of the demands of his subjects be refused.

MISSIONARY ITEMS.

JAPAN.—The late visit of the Japanese to this country, has doubtless awakened and deepened in the hearts of many a desire for their spiritual benefit. According to the recent treaty between our country and Japan, Americans in that land are allowed the free exercise of their religion, and for that purpose to erect places of worship, which will be under the complete protection of the law; but they must not injure the Japanese temples, nor interfere with the ceremonies, nor offer insult of any kind to their gods. How far this provision may be interpreted to allow or prevent the preaching of missionaries, its future operations alone can disclose. The missionaries already sent out by the Presbyterian and Dutch Reformed churches have found no difficulty in establishing themselves in that land so long closed against Christian teachers. Two temples were cleared of their idols and rented to them. The mayor of Nagasaki visited the missionaries, and asked them many questions about their religion, and accepted a copy of the New Testament in Chinese.

GERMAN MISSIONS.—The Moravians were the pioneers in the work of modern missions; and they are still pursuing their labors with great zeal. Many of their brethren of other denominations in Germany have caught their missionary spirit, and there are at present, according to the Mission Friend, 400 Germans laboring in the different foreign missions, in various parts of the world. The Moravians have 168 missionaries in 75 stations, with 73,000 natives under their care.

The Basle (Lutheran) mission has 70 laborers in Western Africa, Western East India and China. The Rhenish mission has 36 missionaries in China, Borneo, and South Africa. The Leipsic (Lutheran) mission has 11 missionaries at 8 stations in East India, with 5,000 natives under their care. The North German mission of Bremen has 15 missionaries at six stations in West Africa and New Zealand; and the Hermannsburg mission has sixty missionaries among the Zulus, Caffres, and others.

BOHEMIA.—A great religious movement is going on in Prague and other cities of Bohemia. It is stated that conversions to the Gospel have been numerous. Roman Catholic parish priests preach the pure Gospel. The Bible is extensively circulated. The people demand with earnestness the celebration of worship in the vulgar tongue, and events seem to show that Bohemia, that ancient focus of reform, where four centuries of persecution have not been sufficient to put out the light of the gospel, is about to make a new advance in Christian truth.

THE METHODIST.

This is the title of a new weekly religious paper, edited by Rev. George R. Crooks, D. D. It has now reached its fourth number; and from the specimens we have received, this periodical appears to be conducted with great ability, and with a genial and Catholic spirit, and promises to be a valuable accession to the religious press. May its efforts to diffuse light and truth be crowned with rich success.

BOOK NOTICES.

THE PSALTER RE-ADJUSTED IN ITS RELATIONS TO THE TEMPLE SERVICES AND THE ANCIENT JEWISH FAITH. By Eleazer Lord. New York: Anson D. F. Randolph, No. 683 Broadway. 12 mo., pp. 280. 1860.

The Book of the Psalms is a precious record of pious experience, and dear to every child of God as an aid to private devotion. The church in all ages has employed its strains in public praise. Every thing that tends to illustrate this portion of God's word is welcome and valuable. The author of this work has used the common version, with an occasional substitution of Dr. Horley's and Dr. Alexander's translation. He has arranged the text according to the Hebrew metre and in strophes. The order in which the Psalms are adjusted is according to the routine of the temple services and the relation of these songs of Zion to the Messiah. Mr. Lord treats the Psalms as testifying of Christ—of His sufferings, glory and king-

dom, and holds that the Messiah is personated by the Psalmist. The introduction is a full and clear exhibition of the principles, according to which the order of the Psalms is arranged. This work is well worth a careful study.

SEED TIME AND HARVEST OF RAGGED SCHOOLS. By Thomas Guthrie, D. D. New York: Robert Carter and Brothers, No 530 Broadway, 1860. 16mo., pp. 264.

Dr. Guthrie, the author of this volume is a well known and beautiful writer. His plea for the Ragged Schools of Scotland and England is earnest and eloquent. This book shows the power of Christian philanthropy, and the adaptedness of the Gospel to reach the lowest grades of society, and to bring the outcasts to the fold of Christ. As these schools had many Roman Catholic children in them, an effort was made to exclude the Bible from them. But at Edinburgh and elsewhere, after a warm contest, the Word of

God was allowed to have free course in these institutions. We commend this book to all who love to do good and to labor to seek and save them that are lost.

THE MORNING AND NIGHT WATCHES; AND THE MIND AND WORD OF JESUS; AND THE FAITHFUL PROMISER. By the Rev. J. R. Macduff, D. D., author of "Foot-steps of St. Paul," "Bow in the Cloud," "Family Prayers," &c.

These little volumes are handsomely published by the Carters. They are valuable and convenient manuals of devotion and aids to spiritual meditation. As the prayers and reflections are arranged under appropriate texts of Scripture, they help to elucidate God's word, and to bring the mind and heart of the reader into fellowship with the words and mind of Christ. These precious little books will doubtless contribute to the comfort and edification of multitudes.

THE JEWISH TWINS. By Aunt Friendly. "Pray for the peace of Jerusalem; they shall prosper that love thee." New York: Robert Carter & Brothers. 1860. 16mo., pp. 216.

This story illustrates the position and peculiarities of the Jews residing in a Christian land, and points out the obligation of the followers of Jesus to lead them to the true Messiah. It shows how their high regard and reverence for the Old Testament may, with kind and prayerful efforts, and with the Divine blessing, result in their reception of the Gospel. This little volume will do much good, if it will lead us to labor and pray more for the salvation of the scattered and blinded children of Abraham.

A BRIEF TREATISE ON THE CANON AND INTERPRETATION OF THE HOLY SCRIPTURES, FOR THE SPECIAL BENEFIT OF JUNIOR THEOLOGICAL STUDENTS; BUT INTENDED ALSO FOR PRIVATE CHRISTIANS IN GENERAL. By Alex. McClelland, Professor of Biblical Literature in the Theological Seminary at New-Brunswick. New-York: Robert Carter & Brothers. 1860. 12mo., pp. 336

Dr. McClelland is one of the most gifted men in our land. He writes with great clearness. His style is racy and spirited, and his masterly logic is tempered with a happy admixture of quaint humor. The former edition of this work was favorably received, and read by many with great satisfaction. In this enlarged treatise, he gives a clear view of the canon of the Scriptures; and the principles of interpretation which he lays

down are those which are maintained by the best writers of this and of former ages. This work, which is marked throughout by good common sense, and sound reasoning, is valuable to every minister and theological student, and will prove also a great benefit to the Sabbath School teacher and the private Christian.

THE VOYAGE OF LIFE: MANHOOD; ITS DUTIES AND RESPONSIBILITIES. By W. W. Everts, author of "Life and thoughts of Fetter," "Bethel," "Pastors Hand-book," "Bible prayer-book," "Bible Manual," etc. New York: Sheldon & Company. 1859. 12mo., pp. 343.

The title and subject of this book seem to have been suggested by Alston's celebrated picture of the Voyage of Life. This volume brings us to the third stage in the journey, and treats of manhood. Its duties and responsibilities are set forth in a manly and vigorous style; the claims of patriotism and of philanthropy are exhibited with fullness and force, while those of religion are urged with an earnestness worthy of the theme. The chapters relating to the city, and its dangers and temptations, deserve special notice. This volume is written in a pleasing style, and the subject made attractive by a variety of illustrations drawn from history and biography. As in all the publications of Sheldon & Co., the typographical execution is excellent; and the spirit and style of the work render it worthy of all commendation.

AMERICAN HISTORY. By Jacob Abbott. Illustrated with numerous maps and engravings. Vol. I. Aboriginal America. New York: Sheldon & Co. 12mo., pp. 288.

This volume relates to the *savages* and *flora* of this continent, and to the several races of American Indians,—their arts, habits, and customs. The origin of these races, now fast disappearing, is discussed, and many tales and legends are narrated, which make this book quite attractive. It is illustrated by seventeen neat engravings.

THE PRICE OF SOUL-LIBERTY, AND WHO PAID IT. By C. Fish, D. D. "Freedom of conscience, unlimited freedom of mind, was, from the first, the trophy of the Baptists."—George Bancroft. New York: Sheldon & Co., 1860.

This little volume of 152 pages aims to identify the Baptists with the heroes and martyrs of liberty in the past ages. The author traces their origin to the Mennonites and the Anna-Baptists, and through the Wal-

denses to the Donatists of the fourth century. Whatever may be the historical proof of this lineage, it is very clear that the world is largely indebted to the modern Baptists, and especially to Roger Williams, for its present

views and practices on the subject of religious liberty. The volume is full of anecdotes, illustrating the subject and showing the faith of many who sealed their testimony with their blood.

R e c e i p t s

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JULY TO THE 1st OF AUGUST, 1860.

VERMONT.			Rochester. A friend in the 1st Presb. Ch.,	100 00
Manchester.	M. B. Goodwin,	5 00	Harlem. Ref. Dutch Ch., Dr. Lord, to make	
Hartford.	Cong. Church, Rev. B. F. Ray,	15 00	Richard Ackerman, L. M.,	51 09
St. Johnsbury.	2d Cong. Ch., to make Rev.		Troy. 1st Presb. Ch., Dr. Beman, add.,	33 00
	E. C. Cummings L. D.,		Clarkstown. Ref. Dutch, Ch., Rev. P. J.	
	per E. C. Reddington,	101 53	Quick,	10 38
Berlin.		1 00	Whitehall. Presb. Church, Rev. W. H.	
Cromwell.	Cong. Society, towards L. M.		Corning,	37 00
	for Rev. A. A. Baker,	8 00	LeRoy. 1st Presb. Ch. to make Rev. Elijah	
Burlington.	Baptist Church,	5 00	Whittier a L. M.,	30 00
Pittsford.	Congregational Society,	22 25	Niagara City. 1st Congregational Church,	5 75
Middlebury.	Cong. Society, to make Rev.		Lockport,	5 55
	Sam'l W. Boardman, L. M.	47 51	Niagara Falls. 1st Presb. Ch., to make Chas.	
Bellows Falls.	Cong. Society, Rev. J. S.		H. Symonds a L. M.,	33 00
	Perry,	8 00	Kortright. Kortright Benevolent Society,	
Hartland.	Congregational Society, bal.,	1 00	per John Murdock, Treas.,	4 00
Rupert.		2 00	Fairport. Balance,	1 25
Rutland.	Cong. Soc'y, to make Rev. Nor-		Baldwinsville. Presb. Church,	4 55
	man Seaver, L. M.,	45 00	" Meth. Epis. Church,	2 90
New Haven.	Cong. Soc'y, towards making		Auburn. 2d Presb. Church,	22 00
	Rev. C. B. Hurlbert L. M.	20 50	Lyons. Presbyterian Church,	27 90
MASSACHUSETTS.			Coila. Un. Presb. Church, Rev. Henry Gor-	
			don, part L. M.,	19 26
Salem.	Mrs. Elizabeth Phillips, to make her-		" John Shiland, part L. M.,	10 00
	self L. M.,	30 00	Cambridge. Un. Presb. Ch., Rev. William	
Housatonic.	Cong. Church, by Dr. Picket,	4 10	B. Short, part L. M.,	11 00
Ashfield.	2d Cong. Society, Rev. H. L.		North White Creek. Meth. Epis. Ch.,	3 44
	Howard,	8 00	Newark Valley. Presb. Church, in part,	6 32
W. H. Wley.	Cong. Society, Rev. J. B.		" Meth. Epis. Church,	1 50
	Baldwin,	7 33	NEW JERSEY.	
Greenfield.	2d Cong. Society, to make Dea.		Newark. 6th Presb. Church, per Hon. H. J.	
	C. J. J. Ingersoll and Dea.		Pointer, Treas.,	37 53
	Sylvester Maxwell, Jr., L. M.	60 62	New Durham. Ref. Dutch Church, Rev.	
Middlefield.	Cong. Society, in part, to make		Wm. V. V. Mabon,	50 00
	Rev. Lewis Bridgeman, L.		West Bloomfield. Presb. Church,	50 10
	M.,	19 83	Bridgeton. Commerce-st. M. E. Church, in	
Buckland.	Cong. Society, Rev. Chas. Lord,	15 61	part of L. M. for Rev. J. B.	
Montague.	Cong. Society, in part, to make		Dobbins,	25 29
	Rev. Francis B. Perkins L. M.,	14 50	Millville. 1st Presb. Ch., in part, to make	
So. Deerfield.	Monument Ch., a friend, to		Rev. N. McConaughy L. M.,	17 12
	make J. C. Arms a L. M.,	30 00	PENNSYLVANIA.	
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	Cady, Esq.,	20 00	Nashville. Christian Church,	20 00
CONNECTICUT.			" Individuals,	63 50
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New London.	A. M. Frink, of which \$10		for 2d Industrial School,	2 70
	for Kankakee,	15 00	" Messrs. Everts, Smith, Lemon,	
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	Newman,	7 00	Tyler, each \$5; Mrs. Speed,	
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	McEwen, by R. Chaney,	111 13	\$2.50; Miss Stone, \$2; Mr.	
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	Fairfield, per H. T. Curtiss,		each \$5; Dr. Peebles, \$3; Dr.	
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A CORRUPT FORM OF CHRISTIANITY MOST MISCHIEVOUS
IN ITS RESULTS.

If the question were asked: What has done the greatest damage to the cause of Christ, and put the most serious obstacles in the way of the progress of the Gospel? we would unhesitatingly answer: *a corrupt form of Christianity*. The true religion of the Bible is the salt of the earth, and the light of the world. It is the bread of heaven and the water of life. As no greater physical injury could be inflicted on the human race, than to poison the bread and water on which we depend for subsistence, so no greater spiritual calamity can befall mankind than to have the Christian religion corrupted and counterfeited. A false and vitiated form of Christianity, by whatever name called, whether Greek, Roman Catholic, or Protestant, is the most mischievous and corrupting of all the elements of evil. It misrepresents and perverts the Gospel, and makes what was intended to be a savor of life unto life, a savor of death unto death. It misleads the multitudes under its seductive influence. Its teachers are blind leaders of the blind. They shut up the kingdom of heaven, and neither go in themselves, nor suffer those who

are entering to go in. They compass sea and land to make one proselyte; and when he is made, they make him two-fold more the child of hell than themselves. A false and formal system of religion abandons the Word of God, and cleaves to the traditions and ordinances of men. It makes the Gospel of no effect, and, as far as possible, keeps the Bible out of sight. As it relies on human might and temporal power, rather than on the Divine Spirit, it becomes carnal and worldly, ambitious of civil power and covetous of wealth and glory. It becomes the source and stay of despotism, and flourishes best in the midst of the deepest darkness. It sows to the flesh, and of the flesh reaps corruption.

It was a corrupted form of the true religion which brought the fierce judgments of God upon His ancient people; and the warnings of the prophets were chiefly aimed to recover them from their apostasy. Our Lord and His apostles directed the minds of those whom they addressed to the evils and dangers that had arisen and would arise from a departure from the truth and a perversion of the Gospel. These words of solemn

and inspired admonition plainly show the immense importance of guarding against the evils resulting from a corruption of Christianity, and point out the perils that such a perversion would occasion; and the history of the world proves that there was a Divine wisdom and mercy manifested in thus bringing prominently to view the terrible evils which an impure and perverted form of godliness would inflict upon the world.

A corrupt system of true religion has shed the blood of millions of martyrs, from that of righteous Abel down to that of the last victim of intolerance and persecution. It was this which crucified the Lord of Glory. It was a corrupt and Paganized Christianity which brought on the Dark Ages. While the Latin Church in the West enslaved and blinded Europe, the Greek and Oriental Churches brought bondage and gloom on the Eastern world. Romanism, by its intrigues and usurpations, and by its intolerant resistance of human rights, has involved the nations in endless and bloody conflicts. Almost every war in Europe since the Reformation may be traced, either directly, or indirectly, to this prolific and ubiquitous source of mischief. It was a false and pretended Christianity which led to the exclusion of the Gospel from China and Japan. The idolatry and image-worship of the Church of Rome has intensified Mohammedan hatred of the religion of the Cross. The Reign of Terror and Infidelity in France was brought on by the misrepresentations of Christianity which Romanism had made, and to the despotism which it fostered and sustained. To come down to still later times, the Crimean War was occa-

sioned by the desire of the Russian Autocrat to protect the corrupt Christianity of the Greek Church, and the late Italian conflict had its origin in Papal jealousy and oppression. The present commotions in Mexico are traceable to the same cause, and the horrible massacres in Syria were the result of Jesuitical intrigue and treachery. Such are the sad and fatal fruits of a corrupted form of Christianity.

The Gospel, in its purity, promotes freedom, diffuses light, seeks after peace, and contributes more than any thing else to human progress and happiness; but a false and impure system forges for its subjects chains of iron, and plunges into darkness deeper than that of Egypt. Of all the forms of corrupt Christianity, Romanism is the most powerful and dangerous. It claims one-fifth of the world's population. It holds the mightiest empires and kingdoms under its sway, and is aiming at the mastery of every government on the earth. Its claims to infallibility and Catholicity, its intense proselyting spirit, its hatred of light and freedom, its unscrupulousness in the use of means to secure its ends, its intrigues and compromises with all parties, its duplicity—now clamoring for the largest liberty, and now praying for and aiding the most cruel of all tyrannies—conspire to make this false system of nominal Christianity the deadliest foe which the cause of Christ and humanity has to encounter.

The presence and success of pure and evangelical religion provokes its jealousy and wrath; for the flesh lusteth against the Spirit. The new wine of truth and freedom bursts the

old bottles. Bourbon and Hapsburg dynasties tremble and fall when truth enters into their dominions and reaches the hearts of the people. By its light they discover the error and tyranny by which they have been misled and subjugated; and whenever they have the opportunity, they rise to claim their independence; they break their chains, and dethrone and drive away the despots who oppressed them.

A corrupt and paganized form of Christianity has trampled under foot the rights of man and the laws of God. It has shorn the Gospel of its life and power. It has entered into alliance with the kingdoms of the world for its own aggrandizement, and now holds them under the power of its fascination, and writhing in its fatal folds. It has generally gone a little too far, and, by overstepping the bounds of prudence and forbearance, has given rise to reformatory reactions, and revolutions, and is preparing for itself a just and terrible retribution, and a final overthrow.

The signs of the times clearly indicate that this power is hastening to its downfall. God is bringing many out of the bondage of this corruption, and blessing the means employed to lead them to the truth. He is opening a path for His Word among the subjects of the Man of Sin, especially in Italy and France; and his throne trembles and his altars are falling before the light of a pure and living Christianity.

The practical lesson which we

should derive from a view of the dire evils arising from a corruption of our holy religion, is this: that it is our great duty as Christians to cast the leaves of the Tree of Life into these bitter waters, that they may become sweet and salutary. By fervent prayers and earnest efforts to purify the corrupt and unevangelical portions of Christendom, we take the best possible means to keep ourselves in the truth, and to open the way for the more extensive spread of the Gospel. There never was a time, since the Reformation, when the subjects of the Papacy were more open to missionary efforts, than at the present moment. The advocates of a false and fatal system were never more active and zealous in sustaining and propagating their destructive errors. The tottering of its temporal throne has given intensity to the struggles of the Roman hierarchy to extend its spiritual dominion. But the prestige of infallibility is gone; a spirit of inquiry has been aroused, and multitudes in Ireland, France, Italy, and in other parts of Europe, and in our own land, are ready to leave their blind leaders, and to put themselves under the guidance of God's Word. Let us be up and doing while the day lasts, and we have the opportunity of showing, by our practical and seasonable beneficence, that we are, by the blessing and grace of God, among the number of those who are the light of the world and the salt of the earth.

DR. HAGUE'S SERMON.

In the June number of the Magazine, we gave a brief outline of the sermon preached at its annual meeting, on Sabbath evening, May 6th, by the Rev. William Hague, of

this city. We have not been able before this time to give the sermon entire to our readers.

It is an able and well-written sermon, and the thoughts and principles it develops are

well worthy the serious and devout attention of every Christian. God is preparing the way for His church to accomplish great things in the name of Christ. The door is now open for Christians to lavish fortunes in

scattering Bibles where, seven years ago, the Pope had supreme control. "Let us then read and sow the seed, that we may reap a glorious harvest in the salvation of souls."

GOD'S COVENANT AGAINST PAGANISM; OR, THE SECRET OF OUR STRENGTH IN THE GREAT BATTLE.

"The secret of the Lord is with them that fear him; and he will show them his covenant."—Psalm 25 : 14.

The word "secret" denotes something withheld from common observation, and is used in this Psalm, as it often is in the language of common life, to designate the hidden clue by which we may explain some particular plan of operation, or some course of action.

One or two examples of its application may not be amiss. Whenever we look upon a combination of agencies, of which we do not see the cause or end, we ask: What is the secret of its movements? Whenever a national government is observed to be making great preparations for a military enterprise, while there are no signs of hostile invasion, the question arises: What is the secret of this mighty display? When Napoleon was baffling the old war-tactics of Europe, and confounding the calculations of sage experience by his brilliant victories, all men asked: What is the secret of his success? When a merchant of established reputation for wisdom adopts measures which oppose received opinions, and which, nevertheless, prove to be prosperous, it is a common inquiry: What is the secret of his counsels? For the last half-century the American Union, composed of many States, embracing great diversities of climate, of races, and interests, has been a profound mystery to the sages of the Old World, and they have often asked: Where lies the

secret of its strength? The secret of its strength! Evidently, it would be difficult to impart a clear view of this to any distant observer, who has no sympathy with the cause of Freedom—no generous desire for human progress—for, after all your explanations, he would continue to wonder that such a government should not fall to pieces at once, when touched by the breath of popular tumult; so that after all your efforts you might truly say: The secret of its strength is with them who love its free spirit, and they know "the hiding of its power"

These illustrations, by means of the analogies which they suggest, shed some light, perhaps, on the truth brought to view in the text. The Kingdom of Heaven upon the earth, established by our Lord and Savior in the hearts of men, has exhibited an array of moral forces which, in every successive age, has seemed inadequate to the achievement of the ends proposed; nevertheless, it survives the wreck of persecuting dynasties, derives new strength from apparent defeats, and moves onward to the realization of its great ideas, in spite of all the brilliant triumphs of hostile principalities and powers. Long ago a Pagan sovereign of Rome supposed that he had crushed it with his iron heel; and, since then, more than one of his mitred successors on the throne of Rome has pronounced its doom, and joined in singing its funeral-dirge.

But it lives to-day. It is still progressive. The breasts of its friends throb with new hopes. Their eyes "beam keen" with quickened courage. They boldly proclaim their design to win for Christ not only the broad realms of Boodh and Bramah, which are the inherited seats of the primitive Paganism, but also those lands of both the Old and the New Worlds that have long been ruled by a transformed Paganism, baptized with a Christian name, and flaunting the banner of the cross in the van of its embattled hosts. Never were those whose rallying-cry against it is, "The Bible alone," more hopeful than they are now. Never did the moral conquest of the nations seem more sure to them. Where, then, is the "secret" of their strength? Why are they not cast down after centuries of disaster? Why are they now concentrating their energies around the old central thrones of power, as well on the banks of the Tiber as of the Ganges, and of the Irrawaddy? Why does the future destiny of this darkened world glow in their sight with attractive hues? The answer is enfolded in the promise of my text: "The secret of the Lord is with them that fear Him, and He will show them His covenant." As the finest picture which human genius ever wrought may appear miserably confused to the eye of one who surveys it from a point of view different from that occupied by the artist himself, so, the whole landscape of God's Providence in human history may seem to be "without form and void," to the eye of an observer who regards it from any other point of view than the one set for us by that gospel which came from the lips of Him who was revealed as "God manifest

in the flesh," as "the First and the Last," and who "spake as one having authority." But he who truly hails Jesus as his master, sits at his feet to learn of Him, and regards the moral scenery of creation and Providence in the light of our Messiah's teachings, will see order springing from chaos—beauty from deformity—the ultimate triumph of truth from temporary defeats—and by the joyous experiences of his own heart will be qualified to adopt the lines of the text as the fitting strain of a triumphal song: "The secret of the Lord is with them that fear Him, and He will show them His covenant."

Underlying the declaration of the text is an acknowledged truth, viz.: that there is a cloud of mystery overhanging the moral economy of the world; and the positive assertion of the psalmist is that God has revealed a covenant ("well-ordered and sure.") which furnishes to the faithful soul a firm ground of trust touching the destinations of the future.

Let us proceed, then, to consider the truths here suggested:

I. There is a gloomy mystery enveloping the government of God, in relation to the religious aspect of the world.

II. The teachings of the Bible furnish to the Christian a point of view that discloses the lifting of this veil of mystery.

The proper use of these truths as encouragements to go forward in promoting the great work to which this Society is committed will then readily suggest itself.

I have spoken of the darkness that enshrouds the government of God as a *gloomy* mystery, not because the idea of gloom is necessarily associated

with everything that is mysterious, but because of those emotions of awe, of terror, or despondency, which the moral aspects of the world awaken in every thoughtful soul.

Mystery is a word often applied, according to usage in common life, to anything that seems obscure; but, speaking strictly or philosophically, it is used to denote any fact or series of facts, standing forth by itself unclassified by any known law, and seeming, perhaps, somewhat incongruous with the laws already known. Familiar facts, that now have their place within the realm of science, once were *mysteries*. The eclipse veiling the sun at mid-day—the earthquake shaking mountains from their base, or burying cities in ruin—the meteor shooting athwart the sky like some great falling star, were mysteries once, but are not now, only because they are seen to be facts whose proximate causes are disclosed, and which are known to be parts of one grand, harmonious system.

The magnetic needle, offering its aid to guide the voyager's course across the trackless sea, while sun and stars are hidden, was once a mystery; not, however, awakening terror even in the breast of conscious ignorance, but inspiring faith in the beneficence of the Creator. Every newly-discovered fact which greets the eye of Science on her sublime march, is invested at first with an aspect of mystery, (not always, indeed, of portentous gloom, but rather, often, of dazzling brightness,) inviting the curious mind of man with fearless gaze to penetrate its depths, and touch another link in the great chain of cause and effect, which, *proceeding from the throne of God,*

circles through the created universe.

But after we have surveyed the physical government of the Creator, resplendent as it is throughout with signs of wisdom and goodness, if we pass to his moral government in the world of humanity, what are the great leading facts that first disclose themselves—that loom up in startling magnitude, and break upon our ear in those plaintive wails that call forth sad echoes from the depths of our own spiritual nature? Are they not sin and misery? Are they not the errors that spring from sin, and engender miseries? Do not these meet us at every turn? Have they not a universal presence? Are they not embodied in mighty institutions, in oppressive governments, in narrow-minded priesthoods, in degrading ecclesiasticisms? And here, under the rule of a wise, good, and Almighty Being, are they not mysteries—profound, gloomy, and terrific?

Yes; there are moments when the chill sense of this awful mystery comes upon us with overwhelming force. Familiarity with the state of things wherein we live, may, however, blunt our sensibility to the evil that is around us. The disclosure of similar evils in another race of rational creatures would shock us thoroughly. If, for example, on some clear evening we let our thoughts go forth to the survey of "the spangled heavens;" if we avail ourselves of the aid of a telescope to bring apparently nigh to us one of the larger planets, it may be Jupiter, and observe its adaptation to be the abode of sentient creatures like ourselves, we cannot avoid the conclusion, *sus- tained by manifold analogies, that it*

the residence of a high order of intelligences. With this conviction, while we gaze upon that glorious sphere, how readily does the quickened imagination project upon its surface races of celestial form, and invest them with traits of moral beauty that command our admiration. And, if a voice of authentic testimony could be heard declaring that on shining orb is inhabited by angelic beings, lovely and beloved, each one of them blest in himself, and loving his neighbor as himself, surely, we should say that in such a constitution of things there is no dark moral mystery jarring against the harmonies of Jehovah's government, but just what the signs of goodness throughout the realm of nature would lead us to expect, and just what would seem worthy of His perfections.

But if, on the other hand, we should see that amidst all the splendid scenery which the hand of Omnipotence had fashioned, the population of that beautiful planet were divided into antagonistic and warring races—that the strong were banded together to enslave and oppress the weak—that falsehood and deceit pervaded their social intercourse—that very dwelling was provided with locks and bars, as a protection against rapacity—that the more enlightened clans or communities lavished their highest gifts of intellect on schemes of conquest or defence—that the majority sought no communion with the Supreme Creator, but worshiped as gods deified creations of their own, or offered prayers to poor mortal creatures, canonized into a pantheon of patron saints, with a virgin as their ruler—O, how changed would then be the aspect of that glittering

sphere; what a stain and blot would it seem to be upon the face of the overarching firmament; what a dark mystery would then be enfolded in its very existence! Yet this imaginary picture of a distant world is all realized upon this earth which we inherit and call our home.

The gloom of this mystery is deepened, certainly, by the apparent failure of all the plans of amelioration that have awakened hopes of a brighter future. A pure religion, springing from a true theology, is the great conservative element of individual character, and of the public welfare. But a pure religion, or a true theism, however clearly revealed, never had universal rule over a single generation, and has with difficulty been transmitted to a chosen few through successive ages. The religion of Eden, and the religion of Adam's family, after the exile from Eden, were revelations from God; yet, how soon did Adam's children break their bands asunder, following in "the way of Cain," filling the earth with violence, until they provoked exterminating judgment. A pure religion was revealed to the family of Noah, but we have seen that after the lapse of a short period the majority of mankind became the devotees of a vile idolatry, and that the worshipers of the living God were but a small and neglected remnant.

At last, in the fullness of time, the Messiah came. Heralded long before as the Desire of Nations, He sent forth a gospel adapted to man universally, and addressed alike to the people of every kingdom, republic, tribe, or clan. Since then more than eighteen centuries have passed away, and still the great mass of our species are the slaves of mean and de-

basing superstitions, the majority yet pagans, disowning the God that made them, while throughout the broad realm of Christendom the corruptions of Christianity have despoiled it of its vitalizing, or renovating power, and blasted its palm of excellence.

Far and widely, even now, an oppressive *Churchianity*, a persecuting ecclesiasticism, has usurped the name and place of the primitive Christianity, and robbed the common people of the legacy which Jesus left them—the gift of Sacred Scripture. “My kingdom is not of this world,” saith the Lord. “My kingdom is of this world,” is truly the sentiment of the Papal hierarchy, and here lies the difference. The only consistent view of this church is that of a political establishment, employing, indeed, religious terms and denominations, but only as the pretext and color of an inordinate pursuit of secular and temporal objects. Read its history as that of a Christian church; you stumble at every step, and every period shocks you with the greatest incongruities; read the same history as one of the kingdoms of this world; all is natural and easy, and the various proceedings and events are just what you are prepared to expect. The papal supremacy was conceded by an earthly monarch; all its interests have varied with the fluctuations of human affairs; and when the princes of this world shall withdraw their support it will fall, and “great will be the fall thereof.” The bishops of Rome have ever pursued, under the guise of religion, some earthly advantage; and thus Pope Leo the Tenth exclaimed, most appropriately: “*O how profitable has this been!*”

As now from our higher “mount of vision” we look over the broad landscape of the past and the present, who can wonder that the heart of piety should faint—that hope should flag—that the soul should lift itself heavenward, not in praise or prayer, but in the desponding cry of the Psalmist: “O God, wherefore hast thou made all men in vain?”

And who can wonder that the poor infidel soul that has no God, no throne of refuge, no heavenly oracle whereat to wait until the light break forth, should be tempted in those days of darkness that come to all, to despair of Humanity—to despair of himself—and to exclaim, as did Voltaire, in an hour of mental gloom: “The whole world is a vast field of carnage and contagion, and I wish that I had never been born!”

But although the retrospect of this world's religious history is covered with a dark cloud of mystery—although the philosophy of nature suggests no hope of a brighter future—yet, “blessed be the God and Father of our Lord Jesus Christ,” his revealed word affords a point of view wherefrom a new gleam of light is seen to rest upon the landscape.

Never, perhaps, did the review of the past or the prospect of the future appear less hopeful than in that age when the lines of the text were written. Yet these celebrate a covenant—a divine arrangement upon which Faith may repose—wherein it may find grounds of trust, and from which it may derive incentives to action.

Is it not a wonder? Think of it. In the broad range of ancient history one great fact looms up like a mountain of verdure in a desert waste;

towers like the peak of some sheltering haven in a stormy sea, flinging out from its lofty beacon-light a welcome radiance over the distant wilderness of waters—that fact is the covenant of the Messiah revealed to Abraham.

Lift up your eyes—behold, and remember this “thing of old.” At a time when moral darkness covered the whole earth—when the signs of a pure worship offered to the one God were nowhere seen—when the spirit of idolatry had contaminated almost every family—when, to a reflecting mind, it must have seemed as if the early hopes of the Messiah were all extinguished, and as if this globe had been left to roll in its orbit as “a wandering star,” abandoned by its Maker—THEN God mercifully interposed, selected one man as the agent of his design, bade him go forth from his Chaldean home in order to become the Father of Nations, and established with him a covenant, of which the chief promise was that through him true religion should become a universal blessing: “In thee, (that is, in thy seed, which is Christ,) shall all families of the earth be blessed.” (Gen. 12 : 3.)

That covenant was never forgotten. It was for ages the hope of Israel. Amidst dark and agitating scenes it often loomed up like a benignant star, shining through broken storm clouds; it called forth the plaintive prayer: “Have respect unto thy covenant, for the dark places of the earth are full of the habitations of cruelty.”

No wonder is it that ages after its announcement the poetical mind of Isaiah should regard this event as the leading era of human history, and should see in it a pledge of vic-

tory for the truth. How vividly does he represent the spirit of heathen idolatry as taking the alarm, and its hosts of votaries continuing to thwart the aims of that glorious covenant. Harken to the fine strains in which the old prophet celebrates the historical significance of the first covenant with Abraham: “Keep silence before me, O islands, and let the people renew their strength: let them come near; then let them speak. Who raised up the righteous man from the East, called him to his foot, and gave the nations before him, and made him to rule over kings?”

“He gave them as dust to his sword, and as driven stubble to his bow. He pursued and passed safely, even by the way that he had not gone with his feet.

“Who hath wrought and done it, calling the generations from the beginning? I, the Lord, the First and the Last, I am He. The isles saw it and feared: the ends of the earth were afraid, drew near and came. They helped every one his neighbor, and every one said to his brother: ‘Be of good courage.’ So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil, saying, it is ready for the soldering. And he fastened it with nails that it should not be moved.” (Is. 41.)

But see! In the prophet’s view these counsels fail; for he cries exultingly in the name of God: “Fear not thou worm, Jacob, and ye men of Israel! I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and make the hills as chaff. Thou

shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and glory in the Holy One of Israel."

Men and brethren, as if the old prophet had risen from the dead, and had uttered this inspired poem as the dirge of Paganism in our ears to-day, let us open our hearts to the appeals of this stirring strain. It was written in a day when the gates of hell seemed to have prevailed against God's kingdom. It was written for those whose faith could soar above sense. It is as true now as ever. It is as appropriate to our times.

For the old Paganism of the Roman Empire, which gave way before the sturdy onset of the early Christians, having inhaled new life from the Buddhism and Brahminism of India, has long since, under a Christian name, enthroned itself anew in Rome, and now sways an iron sceptre over the millions of Christendom. There the old Pontifex Maximus, the Pagan high-priest, still lives and reigns, adored as the Supreme Pontiff; there the old Pantheon, once dedicated by Agrippa to Jove, and all the gods, still stands, re-dedicated by Pope Boniface IV. to the Virgin Mary and all the saints. There it stands, as really an idolatrous temple as it ever was; the difference being, in fact, a deterioration; for as the celebrated Middleton has well said, it is more noble to give divine honors, with ancient Rome, to the founders of empires, than with modern Rome, to the founders of monasteries. Modern Romanism, now struggling for its life in Italy, is virtually the old heathenism, with a new garb and a new name.

And yet there are many who are

all alive to the calls of Providence, to go forth and battle with Paganism in Hindostan, Burmah, and China, who are rather indifferent to the work of this Society in extending the knowledge of God's Word among the Romish nations that profess to glory in the Cross, while they hate the Crescent. But we may fairly ask: "Is not this distinction without any solid grounds? Who that receives the words of the New Testament 'as spirit and life,' regards Romanism in Italy as realizing the ideas of Christianity? Who does not know that through it the name of Christ is blasphemed among the heathen? Who does not know that Mohammedanism is, to many of the intents and purposes of life, superior to it? Who does not know that the heathen Empire of Japan threw off a moral incubus when she banished its priests from her realm, and stands higher to-day in the scale of national greatness than either Italy, or Portugal, or Spain? The work is great and urgent; for, if we would ever see the Paganism of old Asia effectually subdued, we must see the baptized Paganism of Europe abandoned, and the Christian peoples brought back to 'the simplicity that is in Christ.'"

Let it be known, then, and let it be remembered, that the AMERICAN AND FOREIGN CHRISTIAN UNION, although not occupying positions in the fields of Eastern Paganism, has been doing a great and glorious work, even when it seemed to be doing little. It has been quietly preparing the elements of a mighty moral force, for the development of which Divine Providence is daily furnishing more ample scope.

The history of its operations in the Papal countries of Europe somewhat

resembles those of the American Board of Commissioners for Foreign Missions within the bounds of the Turkish Empire. Twenty years ago, many intelligent men of truly Christian sympathies were wont to ask touching those expensive missions, of which Constantinople was the moral centre: "To what purpose is this waste? Why lavish so much money and strength upon fields so unproductive?" But now it is seen that all those labors have been like the bread-corn of the Egyptian husbandman, scattered upon the overflowing waters of the Nile, for "many days" lost from human view, at last rising in waving harvests, to cheer the eye, and fill the capacious garner. The Scriptures, that were long read in seclusion, are now revolutionizing public sentiment, and the word that was "spoken in the ear in secret" is now "declared upon the house-top."

Does any one question this statement, or doubt the assertion that the signs of the times indicate the favor of Heaven towards us in our line of work? Let him call to mind the opening of the year 1853, when thousands were gathered together in a great meeting, that was held in this metropolis, for the purpose of requesting the American Government to exert its influence with the Government of Florence, on behalf of Francesco and Rosa Madiai, who were then incarcerated in the Capital of Tuscany for the alleged crime of distributing copies of the New Testament, and conversing with their neighbors on the truths of the Gospel. The Tuscan Government could not then respond favorably to any appeal for religious liberty; but where now is that Tuscan Govern-

ment? It is "like the chaff of the summer's threshing—flour which the wind driveth away," while its persecuted victims are going forth freely on their errands of mercy, singing as they go: "The word of the Lord is not bound."

At that time where was Sardinia? We have hailed her as the defender of Constitutional Law, and the Rights of Conscience. Where was she then? Quailing before the thunders of the Vatican, and of the Austrian artillery. Where is she now? Now, Sardinia is Italy!

Yes; Sardinia is Italy, by the grace of God, and "the decree of the people." And now, to the Waldensian Christians, whom Sardinia has protected, a voice like the voice that spake of old from Patmos reiterates the message: "Behold, I set before you an open door that no man can shut."

Surely, then, at this time we may adopt with a new emphasis of feeling the saying of John Wesley: "The best of all is, God is with us." This faith is the secret of our strength. Let us remember his covenant. Let us lay to heart the lesson that *patient endurance*, in accomplishing the life-work assigned to us by our Master, is the highest wisdom.

For the command of God to Abraham was: "Leave thy father's house, thy flocks and herds, thy Chaldean wealth; seek thy good in the service that I commit to thee; so shalt thou be blest, and be made a blessing." He obeyed. He did not repine at the sacrifice, nor ask: What availeth it? He did not say, There is no hope, because the experience of ages has proved that true religion can never triumph over sin. He believed. He acted without delay. With him

began the religious movement against Paganism that prepared the way of Christianity ; and now in the battles and triumphs of Christianity we are called to share in the exercise of a kindred faith.

And shall we falter because that triumph lingers ? God forbid ! As in the processes disclosed by geology, there seem to have been far-separated epochs, tardy pauses, through which nothing was done to fit the earth for any grand design, and these were followed by *sudden changes*, whereby

all was renovated, so that ocean-fires, convulsions, the uphearing of granite rocks from lowest depths to mountain-heights, were made to subserve the wants of man ; so, in God's spiritual kingdom, the grand results that Faith and Hope would realize may appear long-deferred, baffled and reversed ; yet the great consummation will be one which God himself will pronounce good—in which he will take delight—and every faithful co-worker in heaven and earth shall gladly celebrate.

FOREIGN FIELD.

ITALY.

The recent movements in Italy have thrown a heavy burden of responsibility upon the Waldensian Church. The Christians of Piedmont realize the magnitude of their mission, and enter upon their work with a zeal worthy of our emulation and support. Shortly after the annexation, they sent a minister to Milan, where the godly Ambrose once preached, and have recently concluded to remove their Theological Seminary from its mountain site at La Tour, to the city of Florence. This change will give to our brethren in Italy a great advantage ; but to occupy it successfully, they must have more abundant means, and we trust some of the friends of Christ will be disposed to endow a scholarship, as Dr. Revel requests, and thus aid in the work of preparing Gospel ministers for Italy.

It is hoped, also, that some of our churches and benevolent Christians will do as the church in Bloomfield, N. J., to which we alluded in our *last number*, has done, and respond

to the call of Dr. Revel to supply means to sustain a colporteur in this important field.

How soon the work of evangelization here may be interrupted by war, we know not ; but while the field is yet open and full of promise, it becomes us to occupy it to the full extent of our means and opportunity. Let us, then, cheer the hearts and strengthen the hands of our Waldensian brethren by liberal and timely gifts in support of the Italian Mission.

The following letter from the Rev. Dr. Revel will be read with interest:

LA TOUR, July 31st, 1860.

"HONORED SIR AND DEAR BROTHER: I reply with promptness and with joy to your last kind letter of the 29th June. Events around us press with such rapidity that we find it difficult to follow them and render you an account of them. Politics—social and national questions—are those which seem to absorb all thoughts, and demand the activity and noble energies of every one. We see all the youth of Northern and Central Italy hastening to enroll themselves under the

banner of Garibaldi. I remarked, lately, among 2000 of these volunteers who were about to embark for Sicily, that there were many boys under 14 years of age, who were no less enthusiastic than the rest. Meanwhile, in the midst of all these mighty social movements, reflecting persons agree in acknowledging that the religious questions are those which really move the agitated nations; and in proportion as events are developed before us, the true and profound necessities of the human soul are brought to light, and demand more special attention. It is certainly a surprising thing, that in this Italy, but yesterday hermetically sealed against the pure light of the Gospel, it is now permitted to spread the Word of God every where, except at Rome and its environs, where the so-called Holy Father is making his last efforts to shut it out. The Bible colporteurs who are now going through the Sardinian States, exceed thirty in number. We give to our colporteurs and Bible-readers from 80 to 100 francs per month: that is, from \$192 to \$240 per year. If our friends in America would be disposed to aid us in this particular work, by contributing the salary of one or more colporteurs, they would certainly render us an essential service. Do you not believe, dear and respected Dr., that there are among your friends, members of the American and Foreign Christian Union, some who would be disposed to devote their gifts of Christian charity to the procurement of scholarships for some of our students in Theology, who are not able, from the resources derived from their families, to meet the expenses of their education which they would be obliged to incur in such a city as Florence? We will have during the coming winter at least six of these young men, who will be destitute of means sufficient to pay their board, as this will be raised to \$200 a year.

"The Gospel is certainly making progress in the midst of the Italian nation; and there would be much more manifest good effected, if the men whom God

vouchsafes to employ in accomplishing this Divine work would not paralyze the influence of the Spirit, who works in and by the Word, by mixing with it their private views, their follies, their sins, and their errors. But as these things belong to our feeble human nature, we must accept them, while we lament and deplore them. It is true that parties have been formed amongst those who have left the Church of Rome to attach themselves to the Gospel. But this division has not arisen as the result of different views, occasioned by the inward and regular development of the Christian life. Foreigners have intervened directly to give direction to a religious movement on which they have impressed their own sectarian spirit and tendencies. This has taken place the more readily, since the new converts are but little advanced in knowledge and in spiritual life."

AMERICAN CHAPEL IN PARIS.

In our last number of the magazine we announced to our readers the safe arrival of Dr. McClintock and family in Paris, and his entrance upon his work. In this number we give the following letter from him, showing his views of the importance of the field, and the encouraging prospects opening before him, which can hardly fail, of being read with the deepest interest.

"PARIS, August 4th, 1860.

"I have now been here a month, and have received my first impressions of the AMERICAN CHAPEL, its usefulness and its prospects; and I can not better express my own feelings than by saying, in the language of Dr. Kirk, in his admirable sermon at the conclusion of his labors here, September 6, 1857, that American Christians, in building this church, have erected a monument in the capital of continental Europe: not a monument to the glory of our republican institutions,

that would be out of place ; not a monument to our great names and great achievements, those are appropriate to our own land ; but a monument to the glory of God our Maker, and of Jesus Christ our Lord and Saviour.' It stands, to-day, in its modest, yet beautiful proportions, a symbol of the essential unity of American Evangelical Christians in all points of the common faith. It affords a place of worship for all American residents of Paris, where they can gather, on every Lord's day, and join in the simple worship to which they were accustomed at home, and can hear the same blessed Gospel preached. It opens its doors to all American travelers, inviting them to shut their eyes, on the holy Sabbath, to the manifold violations of God's law in the pursuit of pleasure which this worldly city offers, and to come into the house of the Lord to pray and worship. There can be little doubt that, during the last three years, many souls have been saved from falling into sin, through the temptations incident to travel, by the faithful preaching of the Word from the pulpit of the American Chapel. And many true followers of the Lord Jesus have been edified, comforted and strengthened, by hearing 'the Lord's songs in a strange land,' and by joining in the solemn services of His worship in this place.

As you are aware, the Rev. Dr. Prentiss closed his valuable labors here on the first Sunday in June. Your board, as well as the American people here, are greatly indebted to him for the self-sacrificing devotion to the cause of God which led him to remain here so long in the service of the chapel. His name will long be remembered here, and the fruits of his faithful preaching will be gathered, I trust, not only in the immediate results visible here, but also in the harvests of the better land above.

It was not possible for me to reach Paris in time to take charge of the chapel at the precise date when Dr. Prentiss was compelled to leave the city. But Providence supplied the gap by al-

lowing me to secure the services of the Rev. Andrew Longacre, of Philadelphia, who arrived here on the 15th of May, and took charge of the chapel on the 4th of June. He at once obtained favor in the eyes and hearts of the people, as, indeed, he never has failed to do with any people that has been blessed with his ministrations. I am very glad to say that he will remain with us during the coming year. With his assistance, I hope to be able to do all the work of the chapel, preaching and pastoral, in an effective way.

The congregation of the chapel is made up of two elements, namely : residents in Paris and travelers. The residents are mostly absent from Paris at present, for the summer vacation, so that I am not able to speak accurately of the size of our regular assembly. About the middle of July there were many travelers, and our congregation, in the morning, numbered about three hundred ; in the afternoon from one hundred to one hundred and fifty. We have not, I think, gone below these figures thus far ; and the probability is that in the autumn we shall count four hundred, or even five hundred. There are many Americans in this city who have not yet taken any interest in the chapel ; but we hope that before the year is out the number of this class will be very small.

For some weeks past we have kept up a Thursday night prayer-meeting, and it has been very successful, both as to the numbers who have attended, and the spirit of the meetings. There are, I think, some flourishing churches in New-York in which a congregation of thirty to forty persons at the week-night prayer-meeting in July would be considered good ; and we have had that number in Paris. I have good ground to hope that we shall see a large increase in this gathering by September or October, and that we shall see the usual spiritual results of faithful prayer, in the growing piety and devotion of the people.

We have been greatly gratified recently, by visits from some of our American

ministers. Dr. Murray, (Kirwan,) of Elizabethtown, preached to us last Sunday in the demonstration of the Spirit. It was, indeed, a most earnest and effective sermon, and just adapted, in all respects, to the place and time. The Rev. Dr. Jenkins, of Philadelphia, was also with us on Sunday afternoon, and took part in the services. He has promised to preach in the chapel on his return to Paris a few weeks hence. Dr. Thornwell, of South-Carolina, is to preach next Sunday. Both branches of the Presbyterian Church have thus been recently represented in our pulpit. The Rev. H. D. Ganse of the Reformed Dutch Church, and the Rev. W. P. Corbit, and Rev. I. P. Newman, of the Methodist Church, have given us their paternal salutations on their way to Switzerland; and we hope to see them and to hear them on their return. The Rev. Dr. Hardenburgh, of the Reformed Dutch Church, was here some weeks, but his health was not adequate to pulpit labor. He is now better, and has gone to Germany, whence I hope he will return fully restored. Among lay brethren who have shown a great interest in the chapel, I mention with pleasure, Mr. George H. Stuart, of Philadelphia, Mr. John A. Wright, of Lewiston, Penn., Dr. Beadle, of your own Board of American and Foreign Christian Union, who sailed for America in the Arago, and Mr. L. Edgerton, of New-York, who left us on Monday, by the Adriatic, to return here in the fall.

Among our recent accessions to the church is Mr. I. McCreery, now settled in Paris, in business, who has taken sittings for his family, and whose firm (Hamilton, Easter & Co., of Baltimore,) sent me last week a contribution of five hundred francs towards paying the floating debt of the chapel.

I wish to say to all American Christians who may visit Paris, that I shall be glad to receive visits from them at my house, to see their faces in the American Chapel, and to call on them at their hotels. Make this invitation as widely

known as possible: it is most cordially and earnestly given.

This letter is, from necessity, somewhat general in its statements. My time has been completely taken up, as you may naturally suppose, during the month of my residence here, in finding a home and settling my household, as well as in making the acquaintance of my flock, and in ascertaining the character of the work to be done. In future letters I hope to be able to refresh your readers with good news of the work of God in the chapel, and also with statements of the condition and working of the agencies of the American and Foreign Christian Union in France generally.

Yours faithfully,

J. MCCLINTOCK.

SOUTH AMERICA.

We give to our readers the following interesting letter from the Rev. Mr. Trumbull, who for fifteen years has been laboring in Valparaiso, Chili. The facts it develops clearly show that liberal sentiments are making rapid advances. Only let there be an open Bible, that men may read in their own language the great plan of redeeming mercy through the Lord Jesus Christ, and we have no fears in reference to the final result.

“VALPARAISO, July 16, 1860.

“REV. E. R. FAIRCHILD, D.D., SEC. &C.

“MY DEAR BROTHER: During the last year, I have printed seven pamphlets on questions pertaining to the Gospel as distinguished from Romanism:

	Copies
“1. The Vindication of Bibles of the Bible Societies, . . .	2000
“2. Sermon on the Death of the Governor, (shot,) . . .	1000
“3. El Arca, reprint of a sermon from England, . . .	3000
“4. Jerome's Epistle to Paulinus,	

- A.D. 400, showing the true books of the sacred canon, 4000
- "5. Translation of a Letter showing the distribution of Scriptures in Constantinople, . 1000
- "6. Which are the inspired books? giving extracts from Jerome's Epistle, 4000
- "7. Results of Reading God's Word. Case of an American Banker. (From *Missionary Herald*.) . . . 3000

"Besides, two pieces are now ready for printing—one giving the origin of the name Protestants, and the Protest itself; and the other a short notice of Bible results in the case of one man in France.

"Regarding the Scriptures, I can tell you good news. A native whom I have long known, but only as an object of charity, has commenced an effort to circulate the Scriptures. He takes these pamphlets and gives them away; then he takes Bibles and Testaments. First, he went with three Bibles; once, twice, thrice. Sold them all. Then he asked for six copies, and Testaments besides, two or three times. Sold them all. Reported that the friars were angry with him, and had called him hard names. Others had advised him not to go about with the books. But he wanted a bag to take them away in, and would like a dozen Bibles and as many more Testaments. He has taken, in all, more than forty Bibles, and upwards of twenty-five Testaments; and I believe he has sold them all, at prices that cover the expense of getting them here. It has rained now for four days, during which time seven inches of water have fallen; so I have not seen him since Thursday. But the first clear day he will come, feeling his way along to my door with his stick; for you must know he is blind, and has to feel his path. He is often told the books are prohibited, but answers: 'Are they bad?' Some say we may not read the Bible without notes. 'Go, then, and buy those large volumes

having notes,' he says; 'they only cost ten dollars; but every body can not afford to pay that, you know.' Last time he came, he told of a man, who had bought a Bible, and had left off going to the ale-houses on Sabbath, staying at home to read God's Word to his family, as well as alone; so that his wife said it seemed as though an angel of God had sent him the book. Of the pamphlets published here, he has taken one or two hundred and scattered them far and wide, and tells me they have met with decided acceptance, and some of them have made a good impression.

"Intellectually, this man is himself on Protestant ground. His life, too, I believe, is correct and honorable; though I do not dare hope his heart has given its allegiance to Christ. But you will certainly join me in being glad that such a helper has been raised up, as well as in praying that others may be.

"My own heart has been very much drawn out towards the native population of late, and often I have wished there might be agencies through which to reach them. I do believe good work may be done here. But it needs a man who can devote his whole time to it, and who need not fear lest he may compromise another cause. My case is this: my own congregation is about 300, all told, to be cared for, (though never more than 150 attend at one time.) Sabbath-School, 100 children, and 15 officers and teachers. Now, after preaching to this flock and attending to their wants, I have not much strength left for outside work. Besides, there is the supervision of the seamen's colporteurs, and the beginning of the home for seamen. So you may see that for Papists I can not do much more than one of your city pastors could for those Papists, or Jews, or what not else around him. True, they are close by him. His heart may yearn for them. But can he do much for them in his own person, without neglecting his own people? And this is my case

"Besides which, we are not here with our own church by law. The law is against us. I built our meeting-house under and after a distinct notice served on me by the authorities, that if it *was* for Presbyterian worship, (which I never for a moment denied, but they strained a point to ignore,) then they would have me know it was illegal. Of course, at any moment, the law is therefore on their

side if they attempt to stop me. Whether I *would be* stopped is another question. I would not, without force was employed. But in any event, you must see that the interests of my present congregation would or might easily be compromised. And though I now use the press, yet you may perceive I am very careful what I print, for this very cause."

HOME FIELD.

The Church of Christ has a great work to perform in relation to the foreign population; and right nobly some branches of the church are coming up to that work. Twenty-five or thirty years ago almost nothing was doing by any English-speaking church in this land for the foreign population, as a distinct class of our people. The necessity was not then felt as it is now. The immigration was not great. Widely different is the case now. Within the last twenty-five years, well nigh, if not quite five millions of people have immigrated from Europe to our shores. They have come in great numbers from Ireland and Germany; in considerable numbers from England, Scotland, Switzerland, France and Italy; in less numbers, but to an extent quite appreciable, from Sweden, Norway, Portugal and Holland. All the countries in Europe have contributed more or less to our population, excepting Greece and Turkey. Even distant Russia sends us a few people from her Baltic provinces and Finland.

But let us see what has been done, and what is doing, to meet the demands of this vast foreign element. Passing over what our Bible and Tract societies have been doing to

supply those that can read with the sacred Scriptures and religious books, let us look at the efforts of the churches to supply them with the preaching of the Gospel.

So far as population of Irish origin is concerned, which is in fact very large, there has been but few efforts made of a distinctive character, excepting what has been done by the AMERICAN AND FOREIGN CHRISTIAN UNION, and that especially for the Roman Catholic Irish. What has been done for the Irish has been done in connection and in common with our American population. There are among us few, if any, churches that are composed entirely of people of Irish birth or descent. Tens of thousands of emigrants from Ireland have been brought into all the English-speaking branches of the one true Church of Christ among us. The same thing is true in regard to the emigrants from England and Scotland.

Widely different has been the case of the emigrants from all the other countries of Europe. These have come to us, for the most part, ignorant of the English language, and it was no easy matter for our American churches, which, with the exception of the Lutheran and German Re-

formed, used no language but the English in their religious services, to reach them. Even the Dutch and Swedish languages, which once were used to some extent, had ceased to be used twenty-five years ago. Owing to recent emigrations from Holland and Sweden, both languages are again used in our country, and the latter more extensively than at any former time. It was absolutely necessary to find men who could preach in German, French, Norwegian, Welsh, Italian, Portuguese, etc. To do this it was necessary, in most cases, that the good work should begin in the countries in Europe which are represented by these "nationalities" among us. And this has been the case. The revival of religion in Switzerland and France has given us, either directly or by way of Canada, the laborers among the French-speaking people among us. This was so with regard to the religious teachers among the Dutch, Swedes, Norwegians, Portuguese and Welsh; or, rather, these teachers came with the people of their respective nations, and their number has since been increased by immigration, or by conversion and training among ourselves.

These very interesting and important remarks we take from the *World*, and we proceed to give a few extracts from some of our missionaries as illustrating how they are reached by means of the Irish or the old Erse language. The missionary writes thus:

"I will give you an instance of the love of those people for their own language. A few evenings ago I was invited to an 'Irish wake.' (I presume I need not tell you what an Irish wake is, and

what they do at those places, as almost every American has heard and read more than I can relate with reference to them.) I left my rooms at about half-past nine o'clock, P. M., and reached the house where the 'wake' was held. I remained at the entrance about five minutes before I was recognized, and was just on the eve of leaving, when one of the friends of the deceased made his way through the throng to where I was, and then very politely took me by the hand and introduced me to the company. They all with one accord gave me a "*cead mille failtha*," (or, as we have it in English, a hundred thousand welcomes.) In course of a few moments afterwards, the *mourners* stood up—six women and three men—and went over to where the corpse lay, and shouted out, crying at the top of their voices. During the crying, which was in the Irish language, the praises of the deceased, and all the achievements which he ever performed, or those of his friends for centuries past, were spoken of and decanted upon in a most thrilling and (to those who could understand the cryers) affecting manner.

"This scene continued for about fifteen minutes. After this was over, the *whiskey decanter* was taken from the closet and handed, first of all, to your missionary. I took it in my hand, and requested the person who handed me the decanter to give me a plate, which he did. I then took a little paper and lit it, and applied it to some of the whiskey I poured out on the plate. It burned with a most sickly, bluish light; and then I handed the decanter to the man from whom I received it, and spoke to them on the light produced, and asked them if they knew that that new stuff would not in like manner have the same effect on their vitals, and thereby shorten their days here on earth, and finally destroy their souls. I asked them what they thought of a man who would go before the Lord in a drunken fit. I then spoke of the deceased—for I knew him

while living—and wanted to know if it was treating his memory right to get intoxicated, even in his inanimate presence. I spoke at least an hour and a quarter without being once interrupted, even if it was an 'Irish wake.' When I had finished speaking, it was just half-past twelve o'clock. I was then asked if I had any Irish books. I told them I had, but none with me. Then one of the company immediately volunteered to go for the books, if I would entrust them with the keys of my room. I told them I would. I wrote them an order for a copy of the Irish Testament, which I had in our Mission Rooms. They went immediately and brought me the Testament. I read to them the account of Christ raising Lazarus, and the 'widow of Nain's' son. I then read them the 14th chapter of Paul's First Epistle to the Corinthians, where Paul said that he would rather speak five words with understanding than he might instruct others, than five thousand words in an unknown tongue. I hope what I read and said that night may be the means of doing some good. I leave the result with Him that has called me, I trust, to this work. Next morning after the 'wake,' some of the priests were informed of my being at the 'wake,' and speaking and reading to them. He grumbled, and told them never again to send for me, or admit me to their wakes; but they said it was such a long time since they had heard any one speak in Irish, that their hearts could not let them keep away; and moreover, that I said nothing but what they heard the priests say often before, in the old country and in this."

FEMALE MISSIONARIES.

In our last report, we stated that we were trying what could be done by female missionaries in visiting from house to house; and here we give some extracts from the letter of one of them:

"During this month, I have visited two hundred families or more, obtained

the names of seventy-five girls who have *never* been to any of the Industrial Schools, and some thirty that had been a few times and dropped off. These are all bright, happy-looking little girls, and many have been induced to fetch one of their companions, receiving a printed card with a text upon it for a reward. One of the schools is supplied with efficient and permanent teachers, and bide fair to be the blessed instrument of much good to this class of neglected girls, whose parents seem to have no idea of their own responsibility, and they are left to come up from childhood to youth, without the remotest idea of the great design of life, or of the worth of their immortal souls. It is an arduous task to go through these lanes and alleys, often in a filthy, forbidding state; enter damp, dark cellars; climb loose, rickety stairs, not often finding a seat on which to rest. But when we make known our errand, and gain their attention by our sympathy and kindness, and see the anxious looks of the little girls as they listen to hear the answer of their mother whether they may come to school, we are made glad, and go on encouraged and rejoicing. We have met with but few refusals, and those were because the priest had made them promise not to send their little ones to a Protestant school. We leave such with a feeling of pity; but often think if *we* were as faithful to our dear Saviour, we should better adorn the Christian profession. Many things to us have been very interesting, and our sympathies have sometimes been so worked upon that our feeble nature has been nearly overpowered. This is a vast field of labor; and in looking over the moral desolation of this great city, we realize that it is already white for the harvest; but truly, the laborers are few. In our daily visits and conversations with the adults, we fully realize that all hope of making inroads upon Romanism is in sowing the good seed among the rising generation; and, by the grace of God, and the influence of His precious Holy

Spirit, it may spring up and bear fruit an hundred fold."

These extracts, it will be seen, are from our missionaries laboring among the Irish population. But our missionary work is by no means confined to these. We have missionaries preaching in the German, French, Italian, Spanish, and Bohemian languages, extending their labors from the St. Lawrence to the Rio Grande, and from the Atlantic to the States on the western bank of the Mississippi. We have not room in the present number to present to our readers the interesting reports from our missionaries among the Italians and the Canadian French. Still, we can not let this number go out without a word about our mission in Chicago, under the care of the

REV. MR. BEAUBIEN.

For some time past, he has been abroad trying to raise money to erect a small building suitable for a lecture room and Sabbath-school room, and to be occupied for the present as a place for his preaching services. But the demands of his people called him home, and we most cordially unite in the following appropriate remarks from the pen of the editor of the *Boston Recorder*:

"As Providence has called him away, we propose that our churches shall save the necessity of his returning, by sending in spontaneous donations. It is a great loss for him to be taken at all from the field in this time of harvest. If he were not wanted at St. Anne, there is a pressing need of his presence and labor at Chicago, among his own people. There is a population there of ten thousand French-speaking people, entirely sundered from Romish connexions, and open to welcome his labors, and destitute of any religious influence except that under

his direction. And it would seem that he ought not to be taken off from his labors there, to be employed in soliciting funds for building his church. We have therefore felt constrained to make the experiment of soliciting in his stead, so far as we can do it through our columns. We propose that he shall send us an account of his collections, as far as he has made them, that it may be known how much is needed to be raised now. This we will publish, and then from time to time acknowledge receipts that may come in, till the sum is completed. Considering the importance of the work to be done, and the rare opening for the accomplishment of great good, we have a strong assurance that this appeal to the benevolence of our people will not be in vain. We invite ministers to present the subject to their people, and all friends of the cause to send in their contributions. We will take the trouble to forward and acknowledge any sums, however large or small, which any may contribute. If we could convey to all our readers our own impressions of the importance of the object, we are sure that the sum would be completed."

To this appeal we add our most cordial amen. We shall be most happy to receive contributions for this object, and will also acknowledge and forward them to the committee in Chicago.

BOOKS ON ITALY.—During the past eighteen months, about a thousand books and tracts have appeared in Europe and the United States relating to Italy, and all more or less bearing on the question of the temporal power of the Pope. Three hundred of these books and pamphlets have been published since the first of January last. The facts show the vast interests that are involved in the Roman question, and the strong hold it has upon the public mind of the civilized world.

MISCELLANEOUS.

THE REV. PASTOR FISCH, OF THE TAIT-BOUT CHAPEL, PARIS, FRANCE.

This highly esteemed brother in Christ has just arrived in this country, as a delegate from the Evangelical Society of France. In the present deeply interesting state of affairs in that land, so intimately connected with the kingdom of Christ, he comes bearing the Christian salutations of our Protestant brethren, asking our sympathy and coöperation in their great and good work.

The "Evangelical Society" which he represents, was formed in the year 1833. It is purely missionary in its character, aiming, by means of missionaries, and colporteurs, and school teachers, to extend the blessings of a pure Gospel through the length and breadth of that land.

The labors of these brethren have been eminently successful. Having no connection with the State, and the government—Roman Catholic—affording them no sympathy and hardly toleration, they have labored under very great disadvantages. Still they have not turned back. "Cast down, but not destroyed; persecuted, but not forsaken," they have pursued their work steadily. Their churches, principally missionary in their character, have done nobly in the work of evangelization.

For years the churches in this land and in Great Britain have sent them aid. Still, the present aspect of affairs in that land, and their intimate connection with Italy, have induced them to send one of their pastors, who is also one of their Board of Directors, to this country, in the hope of exciting more interest and sym-

pathy in their behalf, that they may enlarge their work at home and abroad.

The present state of things in that country, and the late recent decision in reference to their schools, loudly calls for such assistance. This recent decision is of vast importance to the cause of Protestantism in that kingdom. The facts are so interwoven with the operations of the society for which Pastor Fisch comes as a delegate, that we give them to our readers. They are well stated in a recent article of the *Methodist*:

"Fifteen years ago, a number of Protestant schools were organized in the department of the Haute-Vienne. Many children of Romanists attended them. In a few years the fruit appeared: Protestantism began to bring its usual blessings to the people, and they were rapidly leaving Rome. The priests took the alarm, and the prefects were badgered until they suppressed the schools. Since that time no Protestant schools have been authorized in that region. But the Evangelical Society of France kept some of its teachers and colporteurs in the district, who went from house to house, wherever pupils could be had, and instructed them around the firesides of their parents. This work grew, until the number of pupils under instruction in this way greatly exceeded the number that had attended the schools before their suppression. Here was a new trouble for the priests. Their grievances were intolerable, and they again appealed unto Cæsar. Last spring a case was brought to trial. M. Jusnel, one of the teachers employed by the Evangelical Society, (whose school was in the number of those suppressed,) received at his own house the children of several families in turn, taking those of one family at one hour, and of another family at another.

etc., thus giving instruction without opening a 'school.' The tribunal of Bellac, before which the case was brought, held that M. Jusnel had, in fact, opened a school without authority, in violation of the law of March 15th, 1850. That law obliges all persons who design to give 'public instruction, to make certain declarations and obtain a legal authorization, before opening an establishment.' The tribunal condemned M. Jusnel to a fine, and put an end to his teaching. He appealed to the Imperial Court of Limoges, which confirmed the decree of the tribunal of Bellac. He finally appealed to the Court of Cassation. The case was fully argued and considered. There was a report from counselor Bresson, and the *avocat-général*, M. Guillot, argued the question for the priests. M. Jusnel's side was advocated by the Count Delaborde, a convert to Protestantism, and one of the ablest pleaders now at the French bar. The court decided that 'by public instruction is understood instruction given in common to a number of children, in a place specially devoted to the purpose: but that a teacher who gives lessons to children of the *same* family, whether in the house of their parents or in his own, gives *private* instruction, and therefore does not need previous authorization, according to the law of March 15th, 1850.' The decrees of the courts of Limoges and Bellac were accordingly reversed. It is to be hoped that this decision will settle the question finally, not merely in theory, but in practice.

"In the present aspects of French Protestantism there are many very encouraging facts. It is believed that there are now about 1,600,000 Protestants in France—an increase of perhaps half a million since 1800. This increase is largely made up of converts from Romanism. Pastor Boucher states that some time since, at the opening of a new chapel, he detained the people after service, and asked them, individually, whether they were born Romanists or Protestants. Out of 247 communicants present, only 43 were born Protestants;

all the rest were converts. There has been a great change in the attitude of the literary men of France toward testantism within the last few years. One of the addresses of the 300th anniversary of the French Reformation last year, was delivered by Prof. Hilaire, an eminent historian, and a convert from Popery. The *Revue des Mondes*, perhaps the greatest journal in the world, has recently advocated the Protestant cause as religious liberty is concerned. Its great vigor, boldness, and ability in the same thing is true of the *Journaux Débats*, the foremost of the daily papers of Paris in point of the literary character of its writers. On the recent retirement of M. Paradol from the *Débats*, it was filled by the selection of M. de Falloux, a Protestant, who now writes the articles in that great newspaper. Another important convert is M. Fournier, a member of the Polytechnic, who, notwithstanding his high official position, is an earnest and devoted Christian. He frequently writes in *l'Espérance*, the *Archives du Christianisme*, and other important journals which are well known to our readers. Another daily journal of opinion, *l'Opinion Nationale*, which is gaining influence as the organ of democracy, and which, though little more than a year old, already has 25,000 subscribers, gives frequent articles on the general question of religious freedom, and on its special relation to Protestantism. 'Let us not forget this journal in a recent issue, 'that to the French Reformation we owe the triumph of the great principles which form the firm foundation of modern civilization, and that this triumph was purchased by the brave endurance of persecution, tortures, and butcheries. It is the part of the Reformers, the real fathers of liberty in France.' "

TURKEY.—A college is about to be established at Constantinople, under the patronage of Rev. Dr. Hamlin. This institution is not to be connected with any mission, nor to plant any of the Christian schools in operation.

THE GREEK AND PAPAL CHURCHES.

The following article, translated from a late number of the *Star of the East*, a Greek newspaper published in Athens, presents an outline of the chief difference between the Roman and Greek Churches.

"I. Concerning the Supremacy of the Pope.

"The Papal Church holds that the Pope is the only head of the Church, the successor of the Apostle Peter, and the Vicar of Christ on earth, having the keys of heaven and hell, so that whatsoever he looses or binds on earth shall be loosed or bound in heaven; thus he is regarded as infallible, and his decision upon disputed points has more authority than the testimony of the Holy Scriptures themselves.

"The Greek Church, on the contrary, maintains that Christ did not leave any special vicar on earth; but that all bishops are representatives, and that the Pope is only a simple bishop.

"II. Concerning the Procession of the Holy Spirit.

"The Papal Church holds that the Holy Spirit proceeds not only from the Father, but also from the Son. The Greek Church, on the other hand, maintains that the Holy Spirit proceeds only from the Father.

"III. Concerning the Unleavened Bread and the Giving of the Bread only to the Laity.

"In the celebration of the Communion, the Papal Church uses unleavened bread, and permits the laity to partake only of this; the Greek Church uses leavened bread, and gives to the communicants both the bread and the wine, in remembrance of the death of Christ.

"IV. Concerning the Rest of the Saints, and Purgatorial Fire.

"The Papal Church holds, that in the future world there are three conditions: 1. That of eternal happiness for the righteous; 2. That of eternal punishment for the wicked and the impenitent; 3. An intermediate state for the souls

of those who have repented; but not in time to show their repentance in the present life by good works. This last condition is called the fire of Purgatory, or the fire which, in a limited time, purifies souls from the defilement of sin, and thus prepares them to enter into heaven. In other words, this condition is one of temporary punishment, inflicted by the Lord upon the souls of those who have repented before death, but have not time to perform good works, and limited to a certain duration, at the end of which he permits them to enter into everlasting mansions. The Greek Church, on the other hand, holds that there are only two conditions; that of those who are saved, and that of those who will be punished. And in regard to those who have repented, but have had no opportunity to perform good works, on account of the intervention of death, the Greek Church declares that they are wholly forgiven at the very moment of confession, and that there remains nothing for them to expiate after death. The Papists, however, in defence of their own Church, say that the Greeks reject the name, and still retain the thing. For they make offerings to the priests, in order that they may pray for the dead, and perform masses, and make supplications to God, and give alms on behalf of the souls of the departed, which signifies that they believe their souls are in torments, and that they can by these means better their condition; that is, deliver them from punishment, and introduce them into heaven; which is the same with the Purgatorial fire of the Papal Church.

"Besides these principal differences, which were the cause of the separation of the two Churches, there are also the following secondary ones:

"V. Concerning the Celibacy of the Clergy.

"The Papal Church imposes the condition of celibacy on all its priests; the Greek Church leaves them free to choose a married or an unmarried life. Indeed, at the present time, so far as we are

informed, in free Greece, license is given to no one to be ordained a priest, unless he is married.

"VI. Concerning the use of Graven Images, in Churches and in Private Houses.

"The Papal Church, as it is well known, use in churches and in private houses, graven and molten images of Christ, of the Virgin, and of the saints and angels; the Greek Church uses only pictures.

"VII. Concerning the Holy Scriptures.

"The Papal Church not only hinders the distribution of the Holy Scriptures among the people, but also punishes those who read them, in the States of the Church, in Naples, and in Austria, with imprisonment, and other civil penalties; and in other kingdoms, where it can not use the temporal sword, it uses spiritual weapons for the same end. The Greek Church, however, both exhorts the people to read the Holy Scriptures, and herself distributes them among her spiritual children. It is true that there were some even in the Greek Church, who have declined from the right way, and who 'Romanize' in respect to this subject; but the usage of the Greek Church is in favor of the Holy Scriptures."

THE PROTESTANT ASSOCIATION OF ENGLAND.

The twenty-fifth annual meeting of this association was held in Exeter Hall, in London, on the 20th of May. It was a meeting of great interest. Among the speakers was Major Stuart, who in the course of his remarks made the following statement:

"Having been in Ireland, he could speak of the immense success which had followed the publication of the Douay Bible in that country in a cheap form. In one month 3,000 copies were sold amongst the Roman Catholics, and in six months the sale had extended to 8,000

copies; and subsequently he heard that it had got into the hospitals and other institutions. The priests, who had been induced to issue this publication, in consequence of what had been stated in the *Catholic Layman*, by Protestants, now found they had made a false move, and had placed a weapon in the hands of the Protestant missionaries which they were using most effectually. Formerly, when the missionary spoke to the people, and appealed to the Scriptures, they were met by the argument, 'That is not our Bible; our priests tell us that our Scriptures are different.' Now, however, they replied to this: 'Turn to your own Bible, and you will find what we tell you is there also.' The title-page bears the names of the Roman Catholic Archbishops and Bishops of Ireland, authorizing its perusal by the people, and bearing witness to the correctness of the version. Some priests, however, finding their people have taken to read it, have the unblushing effrontery to tell them that it is a Protestant work, and the title-page a Protestant forgery."

We hope the time not far distant when we shall have tracts showing what the Douay Bible teaches on the subject of justification, what a sinner must do to be saved. And still more, that we shall have a class of excellent tracts translated into the old Irish or Erse language, that we can give to our missionaries to distribute in their visits from house to house. In this way we have little doubt that great good could be effected.

CONVERTS FROM ROMANISM AT BRISTOL.—On Wednesday morning, July 18th, no less than seven converts from Romanism openly renounced communion with the Church of Rome, and were received into the fellowship and communion of the Church of England. This interesting and so-

lemn event took place in St. Margaret's Chapel, immediately after the morning service. The converts were received by the Rev. Edmund Clay, incumbent, having been previously addressed by the officiating clergyman. These are some of the happy results of the labors of the agent of the Protestant Reformation Society.

**DR. LEYBURN'S LETTER ON PARIS
CHAPEL.**

In addition to the interesting communication of Dr. McClintock, in relation to the Paris Chapel, we lay before our readers a few extracts from an excellent letter of Dr. Leyburn, editor of the *Presbyterian*. After some remarks on the Sabbath desecration in that city, and the Romish mummeries practised there, he says :

"From such spectacles as this, and from the godlessness and gayety every where around us, it was refreshing to turn our steps to the American Chapel, where, with our fellow-countrymen, and in our own tongue, we could unite in a truly Christian worship. On this our first Sabbath in Paris, the Rev. Dr. Prentiss, of New-York, who had been acting for some time as minister of the American Chapel, was officiating in his closing services before giving place to his successor, the Rev. Dr. McClintock. The chapel is a neat stone building, capable of seating, perhaps, four hundred. There were probably about two hundred and fifty present this morning. As we arrived rather before the hour of service, I stepped into the vestry-room, from which I had heard the voice of singing, and found there a little Sabbath-school of some ten or a dozen children. Earlier in the season, I believe, the attendance had been somewhat larger, and those in charge of the school expressed the hope that during the next season they would be able very considerably to increase the number. Certainly all Christian parents

whose lot may be cast here, should feel it a privilege to have their children brought under such nurture, instead of having them exposed to the Sunday associations into which they will probably otherwise fall, amid such surroundings. This chapel, as the reader is probably aware, was got up on the union principle. In order to embrace all evangelical denominations, and especially in order to secure the coöperation of Episcopalians, here are both liturgical and extemporaneous services. The afternoon is extemporaneous, and in the morning a portion of the liturgy from the American Episcopal Prayer Book is used. The only alterations which Dr. Prentiss made, so far as I could notice, were the interpolation of the Emperor, Empress and Prince Imperial, in the prayer for the President of the United States, and the change of the prayer for the 'bishops and other clergy' to 'all ministers of the Gospel.' At the conclusion of the sermon an extempore prayer was offered. The communion was also administered on the same morning, some thirty or forty persons participating. Dr. Prentiss's discourse was full of the Gospel, and very edifying, and I am sure from what I heard, that he is parted with, with much regret by the Christian brethren here, to whom he has been ministering."

In another part of his letter, Dr. Leyburn alludes to the difficulties growing out of a commingling of liturgical and extemporaneous services in the worship of the American Chapel. We are happy to be able to say that the services, since the arrival of Dr. McClintock, have been arranged and adjusted by the representatives of the various denominations connected with the Chapel, in such a way as to remove all objections on this score, and to give satisfaction to all concerned. The morning service of the American Episcopal Prayer Book is read at a quarter past eleven A.M. After this, at

twelve o'clock, the usual hour of morning worship at Paris, the regular service begins. This and the afternoon service at half past three P.M., is non-liturgical, and differs in no respects from the mode of worship usually adopted in non-Episcopal churches.

Dr. Leyburn closes his letter with these appropriate remarks :

"It is of great importance to the religious interests of Americans in Paris that it should be in every respect well sustained. This is the favorite European resort of our fellow-countrymen, and not a few who are church-goers at home are prone when they come here to cast aside this and other of their wholesome home habits. Many church-members even forget what manner of persons they profess to be, and are drawn into the great vortex of gayety and worldliness, which is so powerful here. The office of minister to the Americans at such a point is worthy of the very best talent which can be put into it. No little self-denial must be endured, and no small discouragement encountered, but the end is worthy the most earnest effort. The mere work of ministering to the sick, dying, and sorrowing of our fellow-countrymen here, where they are far removed from the kind offices of their accustomed spiritual counsellors and comforters, is itself a sufficient reason for keeping here one or more faithful ministers of the Gospel from our own land."

THE FEJEE ISLANDS.

These islands lie in the South Pacific Ocean, east of the New Hebrides. They are 154 in number, 65 of which are inhabited, and contain a population of nearly 140,000. The climate is delightful, and the soil yields all manner of productions in tropical luxuriance. But the people have been noted for their cruelty and cannibalism.

They have long been a terror to mariners, and vessels in the Pacific have always given them a wide berth. But a great change has been wrought by the Gospel in some of the islands of this group, which present a striking contrast to those which are still in the darkness of Paganism. After showing that the Gospel has gradually advanced in these important islands of the South Seas, until sixty thousand of the people have embraced the religion of Christ, and eleven thousand are members of the Church, the Rev. J. Malvern writes under date of February 17, 1860, as follows :—"But there are 40,000 still heathen, still cannibals, widow stranglers, infanticides, parricides, matricides ; who burn the aged alive, and commit every other Fijian abomination ; ever quarrelling, fighting, killing and devouring one another. Enveloped in Pagan darkness, these souls, having no missionary or teacher to proclaim to them the Gospel (which would disperse their gloom) and direct them to the Saviour, are, day by day, with their sin and corruption, passing into eternity, and going down to eternal death and woe. While we would not forget other portions of the mission field, we are constrained to beseech the Church of God still to 'pity poor Fiji,' which has shown such great willingness to receive truth."

THE POLITICAL PROSPECTS OF EUROPE.—Clouds of trouble are rising in the political horizon of Europe. There will be great difficulty in getting through the Italian question without another war. It is evident that nothing less than "Italy for the Italians" will satisfy the patriotic party in that country ; and that

party now embraces three-fourths of the male population from one end of Italy to the other. The entire nation of Sardinia—we mean the people under the sceptre of Victor Emanuel—are full of this sentiment. The intelligent classes of the States of the Church, of the Kingdom of Naples, as well as Venetia, partake largely of this feeling. The King of Sardinia in the North shares it as fully as Garibaldi in the South. The political atmosphere of Italy is fast becoming aglow with this absorbing patriotic feeling.

It is impossible that the present state of things can long continue. A tremendous outbreak will soon come—*unless* Louis Napoleon and Lord John Russell can do an amount of political engineering, of the most delicate and difficult nature, that two men have rarely ever accomplished. Will they succeed?

RELIGIOUS TOLERANCE IN SPAIN.

The fundamental principle of universal *religious liberty* barely failed of being fully established in the new constitution in 1855—the final vote, after many days' discussion, being 99 to 103.

A member of the Cortez said:

"There can be no doubt, gentlemen, that the religious sentiment has always decayed wherever there has been intolerance, because it produces religious indifference. Among other things, evidence of this is seen in the number of churches built in these parts of Spain within the last half century. Not one! Among the nations where most intolerance exists, there is least belief—faith dies." Senor Lafuente, (the historian of Spain, and one of the adherents of the cabinet,) although unwilling to admit *religious liberty*, inveighed against the *Inquisition* in unmeasured terms, reprobating it as

warmly as any Protestant could have done.

Among the indications of the liberal feelings then pervading the Cortez and the kingdom, were the noble sentiments expressed at the grand banquet given in Madrid, after Espartero's party had gained their victory about six years ago, and the speeches and writings of distinguished statesmen at that time and since. That this spirit is not diminished, is shown by the policy of the Queen or her councillors, in their refusal to send any troops into Italy to support the tottering throne of the Pope. In 1849, 5,000 Spanish soldiers landed on the Roman coast; but now not a man is sent, although the Pope is in far more need of friends than he was then. The editors of the liberal newspapers made a conspicuous figure at the great banquet above mentioned, which was given in celebration of the temporary triumph of the liberal party. They are highly intelligent men, and are treated with marked respect by the first noblemen and statesmen of the country.

AN OPEN DOOR IN CANTON.—Rev. Mr. Turner, an English missionary in Canton, says that the facilities for propagating religious truth in that city are almost as great as can be desired. The preacher can proclaim the Gospel to listening crowds in the open places, and every where finds those willing to converse about the new doctrine. Hearers will come to the chapels, children can be collected into the schools, the hospitals are popular, and religious books are eagerly received.

THE LAND OF HUSS.—Bohemia, famous for its "Reformers before the Reformation," is re-awakening. A great religious movement is going on in Prague and other cities. Within thirteen years past, a considerable body, nearly or quite one thousand in number, have seceded from the Romish Church and become

Protestants. The people demand with earnestness the celebration of worship in the vulgar tongue. Huss and Jerome, the old Bohemian martyrs, are yet alive in the hearts of the people. What a spectacle it would be to see the old battle-field again opened, and the hosts of the Lord in victorious motion upon its desolated plains!

A GREAT CHANGE IN FRANCE.—In France, the most prominent men of letters, hitherto nominally Catholic, and for the most part really Infidel, are now advocating the historical, literary, missionary, and theological claims of Protestantism. Some of these writers, though brought up in the bosom of the Romish Church, avow fearlessly the superiority of Protestantism as a system of religious faith. A great revival has taken place recently among Roman Catholics near Vesoul. In two or three villages nearly a thousand souls have left the Roman Catholic Church and turned to evangelical Protestantism.

LIGHT BREAKING IN.—While the political power of Popery is on the wane in Italy and Austria, and while in Bohemia, and Sardinia, and Ireland, great numbers have embraced the truth, we rejoice in learning that the work extends to England.

A remarkable movement is in progress among the Roman Catholics in Manchester. An address which has been extensively circulated among them, denounces the judicial character of the confessional, as an abhorrent assumption of the priest, and expresses the desire to form an "Associational Membership for earnest private prayer in each other's houses, that God will, of his grace, remove these, and other scandals of man's devising, from his holy and immaculate Church."

A NEW PERSECUTION.—The Catholics and Jews have come into conflict in Cincinnati. Archbishop Purcell refused absolution to Catholic servant girls employed in Jewish families, except on condition that they would leave their service. The Jewish rabbi, Dr. Lilienthal, retorts in a letter to the Archbishop, saying that if this policy is persisted in, the Hebrew merchants of that city will discharge the thousands of Catholic workmen in their employ. There is not much to choose in the action of the two parties in this controversy, but the Catholics have the disgrace of beginning it, and showing thereby that they do not comprehend the first principle of Christianity.

PURGATORY NOT RECOGNIZED IN LAW.—A court in Ohio has decided in the case of a man who died and left money to the Roman Catholic Church, to say masses and offer up prayers for the souls in purgatory, that this bequest was illegal, as the designation was too indefinite, the Catholic Church itself not being able to prove for certainty that there are souls in purgatory who can be benefited by masses and prayers.

CORISCO.—The missionary station on the Island of Corisco, on the African coast, nearly opposite the mouth of the Saboon river, is under the care of the Presbyterian Board. The Rev. Mr. Clemens, a missionary at that station, writes that "God has added to our Church fourteen new members at the last communion season, and we now number forty-eight. We have three good and faithful ruling elders. I wish you were here to see what God hath wrought. The day after to morrow we expect to form a Presbytery. There are still a number in the classes who will be admitted next communion. The preaching is exciting much opposition. The natives are afraid that all the people will become Christians, and they are beginning to set themselves in opposition."

RETURN OF THE JEWS TO PALESTINE

To the student of the Bible and church history, there are few current subjects of more absorbing interest or of deeper significance than the events now almost daily transpiring, which point to the re-possession, by the Jews, of their own land. The tide of progress, after a lapse of centuries, may be said to have fairly turned in that direction, and the prayer long offered by that chosen, but now scattered people, that "Judah may be saved, and Israel dwell securely, and that the Redeemer may come to Zion," is undoubtedly hastening to fulfillment. The Sultan of Turkey is encouraging Jewish emigration to Palestine, and is offering to sell them as much land as they choose to buy, and, it is said, has even expressed his willingness to dispose of the mosque of Omar to them, which, it will be recollected, stands upon the very site of the Jewish temple on Mount Moriah. This mosque is one of the Mohammedans' most celebrated shrines, being scarcely inferior in national importance to those of Mecca and Modina. Politicians and statesmen look upon these indi-

cations as a legitimate consequence of the liberalizing influence of Mohammedan intercourse with Christians, and so they may be; but to the reader of the yet unfulfilled pages of Revelation, they also point to what, as it respects the Jewish nation, "prophets and kings" have long waited for, "but died without the sight." That the mosque of Omar should be in a fair way of passing into the hands of the people to whose fathers the site on which it stands was once given in an everlasting covenant, is what no reader of secular history, fifty years ago, could even have dreamed would ever come to pass. Some of the hills around Jerusalem have already become Jewish property, and it is by no means improbable that some of the present generation will see the entire city of Jerusalem again in the hands of its ancient owners. That mighty revolution will follow in the wake of such an event, is probably as certain as that the Jews will return at all; at all events, affairs in that immediate region of the East must, ere long, become an engrossing theme among the nations of the earth.—*Philadelphia Press.*

BOOK NOTICES.

THE PROVINCE OF REASON; A CRITICISM ON THE BAMPTON LECTURES ON "THE LIMITS OF RELIGIOUS THOUGHT." By John Young, LL.D., Edin., author of "The Christ of History," etc. New York: Robert Carter & Brothers. 1860. 12mo, pp. 305.

In this able work, Dr. Young reviews Mr. Mansel's eight lectures on "The Limits of Religious Thought." The learned author of these lectures is one of the editors of Sir William Hamilton's Lectures on Metaphysics. The Bampton Lectures are written with great elegance and force, and produced considerable sensation among the metaphysicians. In these, Mr. Mansel followed out some of the doctrines of Hamilton in their application to Revelation. Among these

doctrines is the great principle that "the unconditioned is incognizable and inconceivable by the human reason." This opinion the author of "The Province of Reason" boldly and ably controverts. His arguments are clearly stated, and his style is full of vigor and vivacity. In opposition to the Bampton Lectures, he maintains that it is not possible for reason to ascend to the conception of God. In his work, Mr. Mansel laid great stress on the external evidences of Revelation. Dr. Young, on the other hand, in this admirable work, claims for the internal evidences a higher value. Though this treatise may include too much within the scope of reason, its tone is highly evangelical. As a

specimen of its style and argument, we quote the following beautiful passage:

"We say, and rightly say, that so much letter-press within two boards contains the message from heaven. But practically, and in effect, each man's Bible is so much as he has found and put within him, and no more. He may find—he ought to find, ever more and more; but that only which he has found is the revelation to him. The rest is a Bible only in name. A mine is open before us: it is filled with treasure, and is inexhaustible; but my wealth consists only of so much genuine metal as I find, and make my own, and carry with me, and put to use. Others find what I do not, and I may find what they have missed. It is open to all, it belongs to all alike; but each is rich only in that which he gets possession of. The best test of a gold mine is the actual finding of gold in it. Geologists, mineralogists, and practical workmen may survey a district, and may predict that gold must be found there; but to dig and find gold, to dig still and find more gold, settle all questions and make doubt impossible. Finding the Divine puts the stoutest unbelief to flight, and the Divine which we find is our Bible; no more. The self-attesting divinity of revelation, its inherent life and force, form its best evidence. Valuable, indispensable as the external proof is, in its own place, this is it which has made Christianity omnipotent: has secured its noblest triumphs, and spread its sweeping conquests. It is power. It touches the soul, comes home to the deepest thoughts and feelings, and far transcends them, and inspires the conviction of its own assured divinity."

ROMA; OR, THE PARISIAN GIRL. From the French of Madame de Pressensé. By Mrs. I. C. Fletcher. New York: Harper & Brothers. 12mo., pp. 371.

This is a well-written story, adapted to interest the minds of the young, and to produce good and salutary impressions. The value of this narrative is enhanced by the consideration that it is founded on facts, and its scenes are real. The excellent authoress corrects the common false notion that there are no *romans* in France, and reveals to us in this volume the admirable discipline or order of a French Christian household. Mrs. Fletcher, in the translation, has done good justice to the original, and rendered good service also by making this work of Madame de Pressensé acceptable and attractive to the

English reader. It would be an excellent book for the Family or Sunday-school Library.

STUDIES IN ANIMAL LIFE. By George Henry Lewes, author of the "*Life of Goethe*," etc. New York: 1864. Harper & Brothers. 12mo., pp. 146.

We welcome any book that helps to make us better acquainted with the works of God. The study of Natural History is one that generally attracts and engages the attention of inquisitive minds. For this reason, this book will find many readers. We can not concur in some of the views and theories of the writer, who seems to admit that new types may be formed by the union of existing races, and that species are variable. He rather favors the development hypothesis. We were somewhat disappointed that the author does not bring distinctly into view, or even allude to, the great Author of Life. This volume contains many interesting facts, and the illustrations are finely executed.

NATURAL HISTORY. FOR THE USE OF SCHOOLS AND FAMILIES. By Worthington Hooker, M. D., Professor of the Theory and Practice of Medicine in Yale College, author of "*Human Physiology*," etc. Illustrated by nearly 300 engravings. New York: Harper & Brothers. 12mo., pp. 362.

This is an excellent work, and deserves to rank as a standard text-book on the important subject of which it treats. It covers the whole ground of Natural History; and the several topics are arranged in a scientific order, and discussed in a lively and lucid manner. The author does not divert the attention and distract the mind of the student by broaching any new theories or canvassing old ones, but states the results of modern research in this department of science with clearness and distinctness. He shows the harmony between this science and revelation, and leads the reader to recognize the hand of the Great Being, whose wisdom is seen in all the works of His hand. The engravings are beautiful. We hope that this book will receive, as it deserves, a wide circulation.

THE QUEENS OF SOCIETY. By Grace and Philip Wharton. Illustrated by Charles Lamont Doyle, and the Brothers Dalton. New York: 1864. Harper & Brothers. 12mo., pp. 448.

The idea of presenting in one volume the remarkable women who have given tone to society, and of describing their lives and

times, is a good one, and it has been carried out in this work with much skill and ability. It takes up eighteen distinguished personages, beginning with the famous Duchess of Marlborough, and ending with the celebrated Madam de Maintenon. The women whose character and influence are here portrayed, flourished, with a few exceptions, from the middle of the seventeenth to the middle of the eighteenth century. These biographies are full of historical references, and convey salutary and instructive lessons on the mutability of earthly glory and the utter vanity of worldly pomp and power. It would have suited our taste better, if among the Queens of Society the authors had introduced a few such women as Hannah Moore and Lady Huntingdon. This volume will attract and interest a large number of readers. It is handsomely illustrated by sixteen engravings.

A SMALLER HISTORY OF GREECE, FROM THE EARLIEST TIMES TO THE ROMAN CONQUEST. By William Smith, LL.D. Illustrated by engravings on wood. New York: Harper & Brothers. 1860. 12mo, pp 248.

This is a very convenient and complete history of Grecian history, and is well arranged and adapted to the use of schools. It has a good chronological table, and a large number of illustrative engravings. The maps and plans interspersed throughout the work, and the copious index at the end, add much to the value of the work. Among the various brief and condensed histories of Greece that have been published, this volume bids fair to take a deservedly prominent place, as a valuable compend of historical facts in relation to a country and people whose history will always be read with interest, and whose influence will be felt throughout all coming time.

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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. XI.

NOVEMBER, 1860.

No. 11.

THE DAY OF REDEMPTION FOR ITALY.

THE die is cast and Naples is free. The recent news from Italy has awakened the admiration of the world. The triumphal march of Garibaldi from Reggio to Naples, the flight of the Bourbon King, the entrance of the Liberator into the capital, and his welcome by the liberated people amid a perfect carnival of joy—these things are already familiar to our readers, and have led them to praise Him who is overturning thrones and dynasties, to prepare the way for the reign of the prince of Peace. Francis II. has fled from the dominions which he and his fathers have blighted by their tyranny, and they have been taken possession of by the Washington of Italy, in the name of Victor Emanuel and of Italian unity. By this remarkable revolution, constitutional liberty and civil and religious freedom have gained a foothold and a strength on that classic soil, such as Rome, in her best days, never knew or even dreamed of. And it can not stop here. Rome, the seat and source of all the tyranny which has crushed Italy for ages, is now circumvented with light. The army which is trying to sustain the dominion of the

Pope is doubtless by this time defeated and driven off, and nothing but the presence of the French troops at Rome prevents the pontiff from following the example of his faithful son, the King of Naples, and quitting forever the Vatican and the Quirinal.

By these marvelous movements, civil and religious freedom have secured a position and a prestige far beyond the area of Italy. The sacred rights of man will be more than ever respected beyond the Alps, and constitutional liberty will yet, as the fruit of this great revolution, find a place and a home in every kingdom on the Continent. This glorious event will inaugurate a new era in the history of human progress. The frozen barriers and ice-bergs that have long stood in the way of true advancement are yielding and melting under the bright beams of the Sun of Righteousness, and streams of salvation are beginning to flow over and fertilize regions long desolate, and no human power can congeal and compress these living waters.

There may and probably will be a terrible reaction. There may be complications and collisions brought

about by the Catholic powers. Serious difficulties and jealousies may arise among the friends of Italian liberty, in relation to the ways and means of securing the great end at which they all aim. Difficulties also may grow out of the great ignorance and excitability of the people who have just emerged from despotism, and also from the delicate question yet to be solved, with respect to what shall be done with the Pope; whether or no he will remain at Rome, and if so, what shall be the limits of his domain, or if his friends should advise him to leave the Holy See, where he should find a place of refuge. The freedom and unity of all Italy may be put to a severe test—the day of her full redemption may be for a time postponed—but though seas of blood may be shed in the strife, they can never quench, but will rather spread far and wide the light and the new ideas that have entered the Italian peninsula, and roused the people to a consciousness of their real worth and true dignity and strength. However Absolutism and Popery, its chief support and stronghold, may struggle for life and contend for the supremacy, their day is gone. The temporal power of the Papacy is broken. It will soon be said of Papal Rome as it was of old Troy, *Roma fuit, Rome was*. And is it too much to hope that the proud Rome of the Tarquins and of the Cæsars—the city of the Popes will one day become the source and center of a pure and living Christianity, whence shall go forth heralds of the true cross to every quarter of the globe?

Imperial Rome was long the mistress of the world, and Papal Rome has for ages ruled the earth with a rod of iron; and is it too much

for Christian faith and hope to anticipate that Rome, liberated and evangelized, reformed and Protestant, may hereafter put forth a power for good, surpassing in true glory and grandeur, the mightiest achievements ever accomplished in the proudest days of her imperial or papal dominion? We know that the Lord's hand is not shortened that it can not save, and that where sin has abounded, there will he cause his grace much more to abound and triumph. And though the hopes of the friends of Christ may be yet delayed, we can not but hope that Italy, crushed for a thousand years, will soon rise from the dust, and be employed by the King of Zion as a polished shaft in his quiver, and as a threshing instrument that shall break in pieces the thrones and the altars of the Man of Sin.

To realize these hopes for Italy we must use the means. The Lord will be inquired of by the house of Israel to do these things for them. The Waldensian Church and our Italian brethren need to be supplied with far more abundant means. They could now use to good advantage, if they had it, fifty thousand dollars, in sustaining schools, colporteurs, and evangelists, in carrying forward the Theological Seminary at Florence, and in sending the Gospel into the new fields which the late revolution has opened in Southern Italy. Are there not hundreds of our friends, whose hearts are moved with sympathy in behalf of that land, so long oppressed by the Man of Sin, in which God is now doing such wonders, who will not only pray for the people of Italy, but will also contribute liberally and promptly, to supply them with the Word of Life and the means of grace while the door is open?

DUTIES DEVOLVED ON THE CHURCH IN VIEW OF THE SIGNS OF THE TIMES.

It is both our duty and our privilege to "discern the signs of the times." By a careful consideration of the aspects of the age, we may find clear hints and strong motives to renewed and vigorous Christian effort.

AGE OF ACTION.

We are evidently passing through a critical and eventful period of the world's history. This is *a time of intense activity*. In every department of enterprise—in politics and religion, trade and commerce, learning and science—there is life and motion, and a putting forth of mighty energy. The war of the moral and social elements waxes fiercer every day. Truth and error, light and darkness, freedom and despotism, are coming into closer and sterner conflict. The lines of distinction between these opposite and contending forces are becoming more clearly marked, and their respective advocates are taking sides with more decision, and with an unyielding determination to maintain their ground. In such a state of human affairs, when the elements of good and evil are roused into deadly antagonism, and are contending for the mastery, it becomes the friends of Zion to take a decided stand on the Lord's side—to awake and "put on the whole armor of God, and to be strong in the Lord and in the power of His might."

AGE OF REVIVALS.

This is the *age of the Spirit*. At no time since the day of Pentecost has the Spirit of God descended with so much power, and His mighty and

marvellous working been so marked and manifest, as in these recent years of revival. These are "the years of the right hand of the Most High." In Ireland and England, Scotland and Wales, in Sweden and parts of Germany, in France, Belgium, and Italy, in India and Australia, in Africa and the islands of the sea, in various portions of our own land, and among those who do business in the great deep, the Spirit of God has come down and wrought wonders of grace and mercy. Converts have come to Christ "as a cloud and as doves to their windows." This surely is the Lord's doing, and it is marvellous in our eyes. When we notice the important fact that these outpourings of the Spirit have been vouchsafed in large measures in Roman Catholic countries, and amid Papal communities, we are assured that our efforts in behalf of Romanists are not in vain, and that we do not spend our strength for naught; for "*the Lord is there*," working with Divine power in these fields, cheering both sowers and reapers with His blessing, and crowning their labors with success by His mighty coöperation.

AGE OF PRAYER.

This is also eminently an *age of Prayer*. The incense of supplication, ascending from myriads of altars, rises in a vast cloud before the throne, and descends in more than Pentecostal blessings. The week of prayer recommended by the brethren of Lodianna, which signalized the opening of this year, was observed in various parts of the world, and

was attended and followed with blessed results. The Church is beginning to learn the power of concerted and concentrated prayer, and is realizing the precious truth, that "the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear."

There is also a growing tendency in these days to give a special direction to prayer, and to have particular subjects of supplication to present before the Throne of Grace. This specialty in intercession has proved a means of great good, and has led to rich and abundant answers of peace. And among the subjects of special prayer, which the stirring times in which we live call upon us to select and press in our approaches and appeals before the mercy-seat, there is none that has a stronger claim on the sympathies of the Church than the Roman Catholics in our land and throughout the world. The present condition of the Papacy and the late providential movements in the dominion of the Man of Sin, make this subject of special prayer one of vast and urgent importance, and one that demands the particular attention of all who pray for the peace and prosperity of Zion.

AGE OF CHRISTIAN SYMPATHY AND UNION.

This is also an *age of Christian cooperation and union*. Though there is much of bigotry and division to be lamented, there is a gradual and manifest approach to that glorious time, when the prayer of our Lord shall be answered, and his disciples of every name and land shall become one, even as He and the Father are one. The union prayer-meetings, established in various places through-

out Christendom, afford precious tokens of the hastening on of this golden age of Christian unity and brotherhood; and the united efforts of the friends of the Gospel in spreading the truth and evangelizing the world, and the growing intercourse and mutual sympathy between Christians of different nationalities and communions, give delightful promise of the coming of that predicted and blessed day, when the Lord shall bring again Zion, and the watchmen on her walls shall see eye to eye, and shall lift up their voice together in songs of praise.

AGE OF OPPOSITION AND REACTION.

The present period is also marked by an *intense and malignant opposition* on the part of the enemies of Christ's kingdom in some quarters, and a remarkable reaction in others. "The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed." They consult against His people, and say: "Come, let us cut them off from being a nation, that the name of Israel may be no more in remembrance." The hatred of Pagans, Mohammedans and Papists to the cause and people of Christ, has displayed itself in these last days with a fearful and fatal fury. But, as in the case of the mutiny in India, God will make the wrath of man to praise Him. In some places, as in Syria, the door has been closed against the missionaries of the cross, and others of our brethren are waiting at the gates of China and Japan for a more effectual opening into these benighted lands. While "He that openeth and no man shutteth, and shutteth and no man openeth," is

closing many doors in heathen and Mohammedan lands, He is throwing wide open the gates that admit the entrance of His truth and people into Roman Catholic countries. The providence of God is now wonderfully preparing the way for the introduction of Gospel light and liberty into these Papal territories, and the signs of the times clearly indicate our opportunity and our duty to enter, without delay, and with all our might, into these important fields that have been so remarkably laid open to evangelical efforts.

NAPLES ; OR, THE TWO SICILIES.

As the eyes of all Christendom are now turned to this kingdom, we have thought that it might be acceptable to our readers to give a brief sketch of its history. The territory over which this government extends, embraces the lower part of the peninsula of Italy and the island of Sicily. The south-eastern portion was early settled by Grecian colonists, from whom it took the name of Magna Græcia, or Great Greece. About B. C. 481 it became a part of the Roman empire, under the name of Calabria and Campania. It was in this territory, at Cannæ, that Hannibal gained a memorable victory over the Romans, B. C. 216. After the breaking up of the Roman Empire, Southern Italy was overrun and occupied by the Ostrogoths and Vandals, and afterwards by the Greeks. The Saracens conquered Sicily, and held it until the beginning of the eleventh century. About the time that William the Conqueror invaded England, Robert Guiscard, another Norman noble, conquered lower Italy. He acknowledged the Pope as his feudal superior. At this time Southern Italy was at the disposal of the Roman Pontiff, who in 1130, conferred the throne on Roger II., with the title of King of Naples and Sicily. In 1176 the kingdom fell to the lot of Constantia, the wife of Henry V., son of Frederick Barbarossa. During his reign, Naples and Palermo suffered terribly from the cruel revenge of Henry against those who resisted his authority. The prisons were filled with bishops and nobles ; some of them were deprived of their eyes and impaled, while others were burnt or buried alive in the earth. In 1260, Pope Urban IV., who claimed to be the dispenser of crowns and sceptres, bestowed this unhappy kingdom upon Charles, Count of Anjou, on condition that he should pay a yearly tribute to the Roman Court. He obtained the kingdom by treachery and blood. It was to revenge his cruelty that the Sicilians were led to massacre the French on Easter day, 1282, an event known in history as the "*Sicilian Vespers*."

In 1450, Alfonso V., of Arragon, conquered Naples, and after many years of cruel war and confusion, the kingdom was re-united to Sicily by Frederick of Arragon, grandson of Charles V., in 1504. After this, during almost two centuries, the houses of Arragon and Anjou contended for the crown of Naples. Amidst a succession of revolutions more rapid, as well as of crimes more atrocious than what occur in almost any other kingdom, monarchs some-

times of one line, and sometimes of the other, were seated on the throne. About the beginning of the sixteenth century, Charles VIII. of France, invaded Italy. Florence, Pisa, and Rome opened their gates to his army. One king of Naples was struck with such panic terror that he died of the fright. Another abdicated his throne, and a third, like Bomba, fled out of his dominions. Charles passed through Italy with as little opposition as if he had been marching through his own realm, and took quiet possession of the throne of Naples.*

This kingdom was under the Spanish sway during two hundred years, and was governed by a Viceroy. Charles V. inherited the united crown of the Two Sicilies, and from him it passed, in 1556, into the hands of his son, Philip II., who, by means of the Inquisition, destroyed every vestige of Protestantism in Naples, and deprived the people of their freedom.

By the treaty of Utrecht, Naples, in 1714, was given to Austria, and Sicily to Savoy. In 1733, it was conquered by Spain, and conferred on Don Carlos, son of Philip V. of Spain, and grandson of Louis XIV. He gave the kingdom, in 1759, to his third son, Ferdinand, on condition that it would never again be annexed to the Spanish crown; and here began the dynasty of the Spanish Bourbons, which has oppressed and crushed lower Italy for more than a hundred years, and which the hero, Garibaldi, has just brought to an ignominious end. In the year 1767, the Jesuits were expelled from Naples and other Roman Catholic countries, and the order abolished by the Pope, on account of the intolerable intrigues

and abuses which they fostered and fomented. Ferdinand I. and his cruel wife, Caroline of Austria, were twice driven out of Naples and twice restored by the forces of their allies.

The French revolution interrupted the reign of this miserable tyrant. In 1779, Naples was invaded by the French army under Championnet. The Neapolitan Court fled to Sicily, ordered its own fleet to be set on fire, and abandoned the country and its capital to the enemy. It was at this time that the Parthenopean Republic was formed. All the patriotic Neapolitans, rejoicing to escape from kingly and priestly despotism, attached themselves with enthusiasm to the new Republic. This republican government lasted only six months. It was destroyed by Cardinal Ruffo, scandalously aided by Admiral Nelson, whose fleet was in the bay. The Cardinal stormed the city, and committed atrocities exceeding in cruelty those of the Reign of Terror in France. They find their parallel in the heathen and moslem barbarities in the mutiny in India and the massacre in Syria. More than four thousand of the most respectable men and women of Naples died on the scaffold or in dungeons.

Napoleon I., in 1805, placed his brother Joseph, and afterwards Murat, on the throne of Naples. After the fall of Bonaparte, the treaty of Vienna, in 1815, restored Ferdinand I. to the Neapolitan kingdom. He made many liberal promises to the people, but these were never fulfilled. In 1820, he was compelled to adopt the Spanish constitution, but he abolished it the following year. Ferdinand died in 1825, and was succeeded by his profligate son, Francis I. Under his reign the abuses in

* *Prescott's Robertson's Charles V.*, Vol. I. Pp. 128, 129.

Southern Italy increased. They continued to wax worse and worse under his successor, Ferdinand II., who ascended the throne of the Two Sicilies in 1830. His wretched reign continued until last year, when Francis II., young Bomba, as he is called, succeeded to the kingdom, and filled up the measure of Bourbon iniquity. He is the last king of the Two Sicilies. With him the Bourbon dynasty has ceased to rule in Naples, and to inflict, on the fair provinces of Southern Italy and Sicily, the cruel maltreatment and miserable misrule and oppression to which the people of this unhappy land have for centuries been subjected.

We have here a fair specimen of the kind of civil government that the Church of Rome produces and admires. The Holy Father has had this kingdom of Naples under his paternal care for many centuries. It lies nearest his holy see and his sacred heart. It has been a fostered and favorite dependent on his triple throne; and what has Rome made of it? The sufferings of the people of Naples have awakened the sym-

pathy and indignation of the civilized world, and made the government under which they groaned, a synonym for oppression and tyranny. "None could not hear, without a shudder, of the lawless cruelty of the Neapolitan police; of innocent men crazed by their sufferings, while merely waiting to be tried; of whole classes of refined and educated citizens, condemned after a mock trial, and then chained to common felons in deep fetid dens, day and night for life, without relief. Every one was disgusted at the narrow and brutalizing bigotry with which the priestly regime of the two southern courts of Italy struggled to stifle all progress and shut out all light from the wretched peasantry, with whose ignorance their domination was bound up. It was felt that these things were an outrage on modern civilization, and that they were heaping up to themselves a bloody retribution against the time to come." The world rejoices that that day has come, and that the Naples of the Popes and the Bourbons is no more.

FOREIGN FIELD.

EVANGELICAL CHURCH OF LYONS.

The Great Question—Bearing Reproach for Christ—Affliction Sanctified—Love and Prayer Triumphant—Growing in Grace—Health found in Christ—Where there's a Will there's a Way—How God rained Books in a Store—Conversion of Madame P., and Correspondence with the Curate—Soldiers—Infirmary—Stations—Conclusion.

SIR, AND MUCH HONORED BROTHER: You have learned by experience, as we have, that the Gospel alone can meet the spiritual wants of man. Neither the frivolity of pleasures, nor the vortex of business, nor

the absorbing occupations of politics, can satisfy them. A distinguished writer and politician, M. Guizot, lately confessed: "In my most prosperous days, and in the midst of the greatest successes of my career, I have always found politics insufficient; the political world is cold and barren: human affairs are important and take a strong hold of the mind, but they do not fill the soul. It has aspirations of a different character and more varied and exacting than those of the most ambitious politicians." Of all questions for man, the most affecting will always be that of the jailer

of Philippi: "What must I do to be saved?"

Many around us are putting this solemn question to their hearts, and several hitherto careless and frivolous, have just said to us, as the Greeks said to the apostle, "We would see Jesus." The actual Catholicism shows itself more and more impotent to satisfy this thirst after righteousness, which souls are suffering. How can a church, which loudly declares that temporal power is necessary to the maintenance of its spiritual authority, be in reality the faithful representative of Him who said: "My kingdom is not of this world;" and who afterwards strengthened his apostle with these words: "My grace is sufficient for thee; for my strength is made perfect in weakness." As for us, throwing away the heavy armor of Goliath and of Saul, we wish to content ourselves with the simple pebble of the brook, and to go forth only in the name of the Lord of Hosts.

The little army of our humble evangelists continue their peaceful conquests. Permit us, Sir and much honored Brother, to transcribe for you some facts gleaned here and there in the Reports to the Committee.

BEARING REPROACH FOR CHRIST.

A Catholic lady, who has hitherto given much trouble to our friend R., said to him lately: "Is it true, as they have reported to me, that you have become a *Momier*?" * "No, Madam, I am not wise enough to belong to their society; I have still many defects to contend with." "So much the worse that they have deceived me. They have, however, assured me that you have adopted this pernicious doctrine, which condemns and destroys souls." "Come," she added, "here is a little pamphlet which will tell you better than I can, what their religion is." "It is just one of those little books, which has enlightened me," answered R.; "I wished to see with my own eyes. I heard preaching at the Chapel. These instructions removed all my scruples. I discovered the calumny; and I can not

remain in a church which employs men that are vile and such as the conscience spurns."

AFFLICTION SANCTIFIED.

Four days of sickness were sufficient to take off M. Ch. This deep affliction has been a blessing to his young widow. One of her relatives, formerly a Catholic like herself, having come to see her, said to her: "My cousin, your grief is very great. Men can not comfort you. You need a more effectual remedy. You will find it in this book; it is the Holy Gospel of our Lord Jesus Christ." Madam Ch. took the book; read it day and night with eagerness, and found there indeed the consolation which her heart needed. The promises relating to the immortality of the soul and the resurrection of the body, did her much good. She found at length the Saviour for whom, without knowing Him, her soul sighed. Wishing to attend constantly on the preaching of the Gospel, she closes her store on Sunday. "What I thus lose," she says, "in temporal things, I gain over and above in spiritual blessings." The curate of the parish came to see her. She showed him her New Testament. "It is a Protestant book," the curate said. "Is it a bad book?" replied Madam Ch. "Tell me so, and I will burn it in your presence." The priest did not dare to condemn the book; but left, and did not come back again.

LOVE AND PRAYER TRIUMPHANT.

The Gospel was taught the J. family some time ago; but the mother alone seemed accessible to the truth. One day, however, she asked our evangelist to pray in the presence of her children. The oldest daughter was savingly affected and shed many tears. Since then she has regularly come with her mother to our meeting. Her younger sister has been placed at our school. The father, heretofore quite kind, has shown all at once a violent opposition. He has gone so far as to say to his wife and children: "If I meet with any one of your adherents in my house, I will throw him out of the win-

* A name of reproach given to the Evangelical Protestants of France and Switzerland.—Ed.

low." Our evangelist did not allow himself to be disheartened, and now Mr. J., having become more calm, allows his family full liberty.

GROWING IN GRACE.

Mr. B., a house-agent, formerly so cold and indifferent, becomes from day to day more serious and attentive. "My most delightful day," he lately remarked, "is the Sabbath. I experience an unspeakable pleasure in listening to the preaching, which always seems to me too short. There are yet in me many clouds to be scattered; but I rely on the Lord, who causes the Sun of Righteousness to shine upon my soul. The day in which he permits me to partake of the Holy Supper will be the most delightful of my life."

HEALTH FOUND IN CHRIST.

Another, Mr. B., also rejoices us by his progress. "I know," he said, "that I am very unworthy of the grace of God. I confess to Him often that I am a great sinner; but am strengthened when I read the Gospel that Christ came to heal the sick. Then I feel myself prompted to say: 'Speak the word, and my soul will be saved.'"

WHERE THERE'S A WILL THERE'S A WAY.

Madame F., who does not know how to read, has nevertheless procured a Bible, which she keeps constantly on her table. For some time past she has given two hours an evening to a little girl, who reads for her. All who call upon her are invited to read a chapter. She also gives them tracts. This mode of preaching the Gospel has been blessed to many.

HOW GOD RAINED BOOKS IN A STORE.

Madame B., observing that her patrons and their clerks were always speaking ill of the Evangelical Church, requested one of our sisters to make for her a good collection of tracts. She laid them, without being noticed, in the different corners of the store. She returned some time after, and these gentlemen said: "It has been

raining in our store." "We must thank God for it," replied Madame B.; "now then we will have work." "You do not understand," they said, "God has rained a large quantity of little books in our store. We say that it is God who has done it, for these little books speak only of the good God. Take one and read it." "These are the tracts which the Evangelical Church distributes," said Madame B. There was great surprise in all the store. "These tracts are excellent. How comes it that our priests cry out so much against them, and they themselves distribute such bad books against the Evangelical Church?"

These tracts are now placed at the disposal of the workmen waiting for employment, who cannot be served immediately. If one of them has given his employers any cause of complaint, he hands one of these little tracts, saying to him: "We might have censured you, but is better that this book should do it."

CONVERSION OF MADAM P., AND HER CORRESPONDENCE WITH THE CURATE.

On the fourth page of our last Report we mentioned the conversion of Madame C. We have the pleasure of informing you that a wonderful work has already been accomplished in the midst of this large family, a part of whom live in a small village in the neighborhood of Lyons. God has chiefly made use of Madame C. in accomplishing these great things. One of her nieces, Madame P., having come to visit her, she told her of her new convictions, and urged her to give her heart to God. Madame P. then called to mind a Bible, which her husband had formerly bought, and which was lying, covered with dust, at the bottom of a closet. "Perhaps this is not a good Bible," she says to her aunt. They examined it. It proved to be a Protestant version, which they found to agree with the Catholic versions. "Why is not the Roman Church willing to circulate the whole Bible? Why is she so bitterly opposed to Protestant Bibles?" Madame P. could not solve these questions. She sent for one of our evangelists, who

has been able to carry on the good work so well begun by the aunt. In the presence of some neighbors, who regularly met with the P. family, our brother has freely set forth the truths of the Gospel. "God only knows," he told us, "what toil it cost me to bring these souls to the knowledge of the truth; how many questions it was necessary to answer: how many errors to overthrow! The only efficacious weapon which I used was the Word of God and prayer." In one of these little meetings, Madame P. said to her husband: "My dear husband, was it not only a few weeks ago, that you wished to burn my Bible?" "It is true," Mr. P. answered, "for I feared lest by reading it you might become a fanatic; but now my opinion is quite changed. I wish my business would permit me to read as much as you do. I am now talking about it to every one, but I do not feel myself advanced enough to maintain a discussion on these subjects. The little that I do know, however, has been sufficient to modify my way of seeing, thinking and acting, and my conscience does not permit me now to do certain little things, which the world calls innocent; such, for instance, as putting my neighbor's pen into my desk."

The parents of Madame P. and two of her sisters have become equally interested in the Gospel, and are now spreading the pure light of Divine truth in the village of C. of which I have spoken. The liveliest opposition is arrayed against them, and shows itself at times in a way that is exceedingly gross and injurious. The curate of the place thought it his duty to write a letter to them. This is very becoming, and does honor alike to him who wrote it, and to those who received it. It bears date June 14th, 1860, and is as follows:

"SIR: Having administered the communion to two of your daughters, and having been now for a long time charged with the care of the whole of your family as their spiritual director, I have felt it necessary to speak or write to you. Can it be that what is told me about you is true? And would you do me the honor to answer the following questions? 1. Is it true that

your family have renounced their religion for another? 2. What is the name of the origin of this religion? 3. What difference is there between it and the Catholic religion? Are you satisfied? Have you not some doubts and misgivings? Would you be willing to die in this condition? I trust, dear Mr. C., you will be in this step, which I have taken after mature deliberation, that I was led by my obligation to discharge my duty, and my desire to be useful to you. Do me, I pray you, the honor to come and see me, or send me an answer, so as to relieve my anxiety; for after all, life is short, and there are not two ways for reaching the true life. And when we change our road, we ought to examine it very carefully. You are the only person of your honorable family who are in this way. This should lead you to reflect. Do now what you would wish to do in the terrible hour of death. Your eternity is at stake. You are a father of a family, and will have to answer for your four children.

"R. CURATE."

REPLY OF MR. AND MADAME C.

"SIR: We are very sensible of the interest which you take in our welfare. We thank you for the good care and excellent education which you have taken the pains to give to our children. Believe, sir, that we will always appreciate your services. You think that we have gone astray, because we have left the Roman religion, and you ask of us the name and origin of ours. 1. Its name is *Evangelical Christian*, and its origin dates from JESUS CHRIST. 2. As to the difference between the two, it is this; that the Roman Catholic religion does not observe the whole Word of God, and admits many human traditions, while the Evangelical Christian follows the Word of God in its integrity. It does not see any other mediator between God and man than the man Christ Jesus. 3. You ask if we have no remorse or misgivings; if we would be willing to die in this state. To this I answer: Can we be disturbed and disquieted when we trust in God and meditate on his holy Word? He will not suffer us, I hope, to go astray. We are mocked, we are reproached for the name of Christ. We can with justice apply to ourselves the 22d verse of the 6th chapter of St. Luke. We have received anonymous letters, in which we are called by all manner of reproachful names—*beasts*, etc. They have said all sorts of evil things of us—things which the pen is not permitted to repeat. But thanks be to God, we suffer all this for the love of him, and we regard ourselves as very happy. If Jesus Christ, who was without

was treated as a madman and demon-ought not we, poor miserable sinners be willing to suffer after his example? With the grace of God and the light of the Holy Spirit, for which we daily pray to God, that we may comprehend and keep the Scriptures, we hope to rejoice in his presence in a happy eternity. Amen.

"MR. AND MADAME C."

"We believe we can say, without indulging in rash hopes, that a glorious harvest already white in the fields round about Lyons. But we are pained at the thought that the laborers are so few. The work never breaks forth on every side. Several of our brethren can make preaching excursions to distant and different places, but what are these among so many?" In view of this lack of laborers, we are happy to inform you that four or five of our young men seriously intend to devote themselves exclusively to the service of God as evangelists or pastors. *Unfortunately, there are some among them who greatly need at some generous friend should come to their aid.*

SOLDIERS.

Brother L., formerly a soldier, who dedicates himself to this noble mission, is always praising God for his success, without murmuring in view of the difficulties which he every where meets with. "Entering," he said, "into a room of chasseurs, I offered the holy volume, when I received a blow behind my head. I thought I would say nothing; but a second blow brought me to reflection. Then I turned round and asked if there was a single one among them who could represent twelve years of service. The corporal, having taken my tale, said with a loud voice, that he would devote all his power to punish the man who could dare insult me. I was astonished at the enthusiasm with which the soldiers then took my volumes. In another room, I found a number of young soldiers, who seemed to be desirous to have the New Testament; but they had no money. All at once a corporal, who had some knowledge of the sacred volume, said: 'Whoever wishes to buy this book, I will advance him the amount;' whereupon I was immediately surrounded by a crowd of soldiers,

and as I sold volume after volume, the corporal took the name of the buyer, in order to hand me the money afterwards.* In different rooms I saw the under officers soliciting the soldiers to buy the sacred volume. Many of these gentlemen themselves had a copy."

THE INFIRMARY.

This institution also affords us encouragement and occasion of thanksgiving to God. We have the assurance that this humble mansion is inhabited by him, who "took our infirmities and bare our sicknesses." Rarely does one of our patients leave us, without having received some spiritual good. We would that our benefactors could see this work for themselves, and follow it day after day. How would they rejoice to mark, at this very time, the wonderful change, which has been wrought in the heart of a poor woman recently admitted into this establishment! After remaining two years in the Hospital of Lyons, she had been sent away as incurable. Despair seized her soul; and she was on the point of putting an end to her life, when a person who did not belong to our communion, but who had had occasion to visit one of our patients, spoke to her of the Infirmary. She was admitted, although she was utterly unknown to us, and the expression of her countenance was somewhat forbidding. In reply to our questions as to the state of her soul, she answered that her sufferings were enough to give her a title to Divine recompenses, and she was assured that she should enter immediately into heaven, without passing through purgatory. At the end of a few days, however, she manifested great concern of mind. When we inquired about her health, she told us that her body was of little importance, provided her soul were safe. The work of the Holy Spirit was carried forward in her, with a rapidity and depth, which excited our admiration. To this agony there has already succeeded a clear view of the Saviour's love, of His expiatory

* For two months past, the generosity of some friends has enabled us to make a gratuitous distribution of the New Testament.

work, and a hungering after righteousness, which is not the least delightful symptom of the new life. "Oh! what happiness," she said, "to find Jesus Christ as a Saviour, when one has known only idols, and has sought salvation in fasts and penances?" She has no hope of recovery, and talks freely of her approaching end. In the mean time, she expresses at times a desire to live long enough "to prove her love to Jesus."

STATIONS.

Our last Report informed you of the appointment of our brother Maillet to the port of Saint Bel. This friend has been now for some months at his work in this interesting region. "Thanks be to God," he writes to us, "this beloved little church delights me by the brotherly love, which is displayed among its members, and the growing earnestness which they show in endeavoring to build up public worship." Madame Maillet has just obtained authorization to open a school for girls, which has been greatly desired for a long time.—A certain religious interest seems to show itself anew at Tarare; and our brother Maillet goes thither regularly every fortnight.

VILLE-FRANÇHE.

In this city, as our brother Dadre remarks, God is carrying on his work. Divine worship is observed with increasing reverence and interest. Christian instruction is gaining ground; the weekly meetings are better attended; the prayer meetings have become more numerous since they have adopted the practice of indicating special subjects of prayer. The Sunday-school reckons twenty scholars; and the catechetical instruction established some time ago, is now attended by some ten young persons. As to our day schools, they are very well managed by our brother, Mr. Laurent, and his worthy companion, who both feel themselves called upon to devote to evangelization all the time and strength they can spare from their special work.

CONCLUSION.

You see then, Sir and much honored Brother, that we also have occasion to set

up our Ebenezer, and to say with Samuel: "Hitherto hath the Lord helped us." He opens "the windows of heaven and pours us out a blessing, so that there is not room enough to receive it;" and "His compassions fail not; they are new every morning O Lord, great is thy faithfulness!" We praise him in a special manner, that he is making the precious privilege of trusting in him for the supply of the temporal wants of this spiritual work more easy and delightful to us. We would be inexcusable if, as a church, we should yield to the faithlessness of the Gentiles, and ask: "What shall we eat and what shall we drink?" Not wishing to employ in tours of collection the time of our pastors, which is always so precious, we prepared, in March last, a pressing appeal, entreating our benefactors to enable us to dispense with a work which is in many respects a service of tables. This appeal has been responded to, and we have been able to labor this year without distraction in a work which demands more and more the concentration of all our time, strength, and prayers. We bless God for it, and thank our brethren with all our heart.

Be pleased to accept, Sir and much honored Brother, our respectful and Christian salutation in Jesus Christ.

In the name of the Committee of Evangelization.

F. POY, President.

PH. T. CAZALET, Sec'y.

Lyons, Aug. 10, 1860.

BELGIUM.

Evangelical Society—Letter of François Anet.

BRUSSELS, Sept. 1, 1860.

DEAR AND HONORED BROTHER: Your esteemed letter of the 17th of February last, containing a donation of £51. 12s. 1d. for our missions, led us to hope for a new remittance, which we would have welcomed with joy and gratitude, for this year our finances have constantly been in a condition of great suffering.

I know that you would have aided us more effectively if you could have done so, for you are not lacking either in zeal

or in sympathy for the advancement of the kingdom of God. Nevertheless, I pray your honorable committee to remember us as far as you are able, for we are in great straits, and our difficulties are increasing every day.

The end of the month, the time of our quarterly payments, will bring us immense trouble, if a kind Providence does not come to our relief. That it will do so, I have not the least doubt. He who so compassionately helped us up to this day will not abandon us; and if he has vouchsafed us spiritual benedictions, he will also afford us material blessings. Our annual meetings were held a few days ago, as you have already been advised by the *Chretien Belge*. In anticipation of our Annual Report, I send you the conclusion of it, by which you will see that God continues to water our field of labor with the showers of his grace.

Our Annual Report concludes as follows:

"The reader, who has taken the pains to follow us in this rapid survey of our field of labor, will recognise with us that the Lord still causes his blessing to rest on the labors of his feeble servants, and that the Holy Spirit has given us more and more manifest proof of his presence. In our churches piety continues to develop itself; a knowledge of the truths of the Gospel is increased; brotherly love and sanctification produce their happy fruits; zeal and devotion for the relief of the poor and the advancement of the kingdom of God have not abated, but are becoming still more active and steadfast; the spirit of prayer is manifested every where in a delightful manner, though in different degrees. The appeal of the brethren of Lodiana has been heard in all our churches, and has been responded to with ardor. Happy and immediate results have been obtained. Since this blessed week, the prayer-meetings have been more regular and better attended almost every where. There has been an equally earnest response to the appeal which our brethren in Great Britain addressed to us, to set apart the second week of March for

subjects of special prayer. We are all longing for a profound and powerful revival, and lift up our suppliant eyes to the Lord to entreat him to revive his work in Belgium and in every place by the irresistible and vivifying breath of the Holy Ghost.

Two years ago we established the stations of Namur, Houdeng, and Grivegnée. These three new enterprises are no longer in a state of trial. They seem indeed destined to assume an important development. We have just determined on the foundation of a new station at Courtrai, and the laborer who will take charge of it, will repair to his post in a short time. New places of worship have been opened, important chapels have been built, and several of our churches and stations have enlarged their field of action.

We have founded but one school this year, it is true; but if our resources had permitted us, we could have established others.

Within two years, the work of colportage has more than doubled in its extent, and in the importance of its results, and it imperatively needs further enlargement.

In order to meet our pressing necessities, we should have printed double or triple of what we have done.

The gratuitous distribution of tracts, which reached during the last year the number of 75,000 copies, was only 17,021 in 1856-7, in the course of eighteen months, and the total issue in this period of eighteen months, was only 54,438 copies. 20,175 copies constituted the whole issue—sale and gratuitous distribution—during the year 1855-6.

The rapid rise of these figures is due alike to an increase of zeal in our churches, and to the religious wants which did not then exist to the same extent among our people.

A variety of circumstances proves that our principles and our labors are better known to the public. They command the respect, and they have conquered the esteem of many serious persons.

All these facts constitute a solid and

encouraging progress. Since we are obliged to speak of them, we feel the necessity of saying once more that we attribute all the glory of it to God. Besides, if we are satisfied and rejoiced when we consider the part performed by the Lord in the work, we are much humbled and saddened when we cast our eyes upon what we have done, and on the manner in which we have done it. We feel deeply that if our faith were stronger, if we lifted up our hands to the throne of grace with more fervor and perseverance; if we had more of self-renunciation, of fidelity and of zeal, in a word, if we could express in all their force these words of the great apostle: "*For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again,*" our beloved churches would cause the light entrusted to them to shine forth with splendor; they would be "a city set on a hill," and God would make them the instruments of a glorious work. We supplicate the Lord that it may be so; and to this effect we beg with importunity the prayers of our brethren and friends, who are interested in the evangelization of Belgium. DO MORE AND BETTER; this is the direction of our consciences and the desire of our hearts. Ye who pray for the peace of Jerusalem, aid us with your fervent petitions.

We would ask no more, and yet we know our best friends would not be satisfied. They wish also to take part in the external labor, by which the church of Christ in Belgium is built up. *Ora et labora*, PRAY AND WORK. If we ask with much entreaty their assistance in prayer, we continue also to ask it in work, because we can not get along alone. Our wants this year are even greater and more pressing than in preceeding years. We closed our accounts on the 30th of June last, with a deficit of 10,750 francs and 5 centimes; and this deficit has grown since that date by many thousands of francs. The difficulty which we have

in procuring any considerable advances of funds being very great, and our resources being at the minimum, our financial embarrassments are a heavy burden. We pray our friends to have the kindness to come to our relief.

The cause of this sad state of our finances is traceable to the increase of our budget of expenditures. This was, two years ago, 86,547 francs, 45 centimes; last year 101,756 francs, 61 centimes, and this year it is 106,623 francs, and 18 centimes. All our operations have been enlarged, and it is natural that our expenses should be increased.

If any one should reproach us with having acted imprudently in thus extending our sphere of action, we would limit our reply to this, that the majority of our most generous donors have on the contrary found that in this matter we were too prudent and timid, and they have earnestly exhorted us to go forward and multiply our means of action. Thus, while expressing our lively gratitude for the faithful and effectual aid which they have rendered us, we would still, with entire confidence, make an appeal to their generosity for the supply of our present and future wants."

Please accept, dear and honored brother, the assurance of my sincere and affectionate devotion.

FRANÇOIS ANET.

HAYTI.

While threatened at home, the Pope has succeeded in reestablishing his spiritual power in an American country, where for many years it had appeared to be entirely extinct. The new President of Hayti has concluded a concordat which gives to that country, for the first time, a fully organized hierarchy. The comments of the Haytien press on this event are rather humiliating for the court of Rome, which, however, has undoubtedly had most of its demands complied with. It must now soon appear whether the Roman Church in Hayti has still strength enough to struggle against the paganism into which the mass of the population have practically relapsed. We believe the prospects of Protestantism, in the same island, are very promising.

HOME FIELD.

THE labors of our missionaries, both at home and abroad, for the past month, have been crowned with the most abundant success. Never before have we been so cheered and encouraged to go forward in our work. While in some parts of the missionary field occupied by other societies, there has been a temporary check, with us God seems to have opened the door wider and wider, into Catholic countries, so that we can go almost to the Eternal City, distributing the word of God and preaching "Christ and him crucified." But while our foreign field is so important, we do not forget nor overlook the fact, that there are four millions of these people in our own land, and who need the same blessed Gospel to make them *wise unto salvation*. For their spiritual welfare we have a number of faithful and devoted missionaries, who cease not day nor night, in season and out of season, to lead them to Christ. Some are preaching the Gospel on the Sabbath, and from house to house during the week, while some are laboring to reach the children, and through them, the parents. One of our missionaries in this city having charge of an industrial and day-school writes as follows:

NEW-YORK.

"Our mission and day-school in 42d street reopened on the 27th inst. There were thirty-five children present on that day, and before the close of the week, our number ran up to the usual attendance.

"I am happy to say, that our school never has been in a more flourishing condition than it is at the present time. We have one hundred and forty-nine names on the roll; and as many pupils in attend-

ance as our school-room will accommodate. The two girls who left our school to attend the 'Sisters' School, have since returned. We are losing some, and gaining others. This gives us much trouble and additional labor, and is very discouraging; but as these children carry with them at least a few portions of Scripture, and many of them the Ten Commandments, committed to memory in such a way as not soon to be forgotten, it may please the Lord, at some future time, to bring home a portion of His word with power to their hearts and consciences, and make it effectual in leading them to a knowledge of the truth.

"We have a very interesting Bible-class. This is generally conducted by Mr. ——. They are questioned on what they read, and are encouraged to ask questions. This leads them to take an interest in the reading of the Scriptures.

The ladies who take charge of the industrial department continue to take a deep interest in our school, and some of them have attended during the whole summer, with the exception of those two weeks when the school was not in session."

LOUISVILLE, KY.

Our missionary in this city has for years been in the service of the Board, and he has received the hearty coöperation of most of the Evangelical Churches in that city. The following extracts from his last month's report will show the progress of the work in his field:

"The mission work here, I am happy to report, is very prosperous. We have recommenced our two industrial schools under the most favorable auspices. I called a meeting (through the newspapers) at my house, for the purpose of electing officers for the year, which was largely attended by many of our most respectable ladies, when we elected superintendents, secretaries, and cutters. We had, on last Saturday, at the first industrial school, 67

children, and at the second we had 87 girls present. Our first meets at ten o'clock, and is in session two and a half hours; our second meets at two and a half o'clock, and continues the same length of time. We have a very efficient staff of officers and teachers to aid in carrying forward the good work, and I hope the instruction communicated by these kind Christian ladies will tell upon the character and conduct of these young immortals. I try to be present at both schools, and assist the ladies in opening and closing. I have three flourishing Sunday-schools, which are filled by a class of children which no effort, save that of your missionary, could reach, or if reached at all, only to a very limited extent—I mean the *Irish Romanist*, than whom, of all the foreigners, there is none more bigoted or more ignorant. I bless God, however, that the light of the Gospel is penetrating the darkness, and I hope it will shine more and more unto the perfect day. My morning Sunday-school averages about 40 scholars. This meets at nine o'clock, and its smallness is on account of the difficulty to get teachers, as most are engaged at that hour. My afternoon school at two o'clock averages over one hundred, and is doing much good, and is often visited by gentlemen from your city and other places, and has been highly spoken of for the good it has done and is doing. My evening school meets at half-past seven o'clock and averages over eighty."

NEW-ALBANY, IA.

Our missionary in this city writes thus:

"Since my last communication we have organized our industrial school for little girls, and with increased interest by those engaged in it. I am making arrangements for another industrial school to be located in another part of our city."

ST. LOUIS, MO.

Here we have two missionaries, a male and a female, and their labors appear eminently successful. They write as follows:

"Our three schools are in as prosperous a condition as we could expect from the irregularity of the scholars. It requires a constant and unceasing effort of labor on our part to keep their permanent attendance. One half-day's visiting in the vicinity of the school tells vastly upon the numbers the same week. The teachers, so far, have proved punctual, permanent, and efficient, and appear to be much interested. Several of the mothers, during this month, have come with their little ones to hear the school sing. We always indulge them, and they go away looking pleased, and promise that their little ones shall attend regularly. We have made over one hundred and fifty visits, obtained the names of upwards of fifty girls for our Saturday schools. In all our experience with this class of people, we have come to the conclusion, that to lead them to Christ gently, yet permanently, we must first impress them with some right ideas of cleanliness and industry. Their homes are so unattractive, for the want of care and labor, that husbands and children are necessarily driven from them, and they seek places where they learn to drink, with many other vices. We have this month tried to impress this great truth upon the women, to regulate and clean their rooms and themselves, and as far as possible, have their meals regular, (however humble,) and in order, and by so doing bring peace, comfort, and happiness to their own hearts. We have already witnessed some good, and hope to see much more. When we see a clean looking bed or stove, we speak of it pleasantly, reminding them that *cleanliness* is an incentive to godliness. Next to this is to get them to sign a paper to drink no more liquor, but to spend the same amount of money in comforts for their families. Our hearts are often made to bleed, when we see the effect of this terrible practice, in the utter desolation of their homes, the absence of every comfort, and more deplorable still, the prostration of their minds, till they forget they have a soul, or that there exists a God. We sometimes hope for

a little success, but oftener feel that our feeble efforts will avail but little against this mighty rushing torrent of intemperance. One thing is certain, that they will never be brought to feel their lost condition and the need of Christ, till their minds are in a sane and thinking condition, without the influence of strong drink."

UTICA, N. Y.

OUR missionary laboring among the German population of this city, in giving an account of his labors, among other things, furnishes us with a specimen of the preaching of one of the Romish priests in that city. Having heard in his visits from house to house, of the wonderful powers of this priest, he was induced to attend upon one of his preaching services, which he thus describes:

"When I entered the church he was preaching, but I could not make out from what text. (I have been told that it was about the widow's son). He spoke much about keeping birth-days and giving names to the children; then he said that there lived but one person whose birth-day we rightly celebrate; and that was she who was born without sin, and through her whole life-time remained immaculate; that before her birth, God sent his angel to her father to give her a name which had not yet been known upon earth, the name 'Maria,' which is the more remarkable, as there are the same number of letters in it as in the name of Jesus. The first of these is 'M,' and stands for *mater*, which means mother, to show that she was to be a mother. He then showed what a mother is willing to sacrifice for her children, that she would rather suffer herself than let them suffer. The second letter is 'A'—*auxilium christianorum*—the help of Christians. Then he said how she at all times was present with her help for the Christians in time of war and of peace; and that not a single one ever called upon her whom she had not answered. The

third is 'R'—*refugium peccatorum*—refuge of sinners. Here he said, that the whole world was in darkness; that sin had destroyed the world; and that there was no hope until she was born; then the angels rejoiced; the morning star had appeared; and that every sinner must take his refuge in her.

"The fourth is 'I'—*illuminatrice*—she that gives light—enlightener. Here he said that all our minds are darkened by sin; that we can not know our duty nor do it until she enlightens our mind and shows us the way.

"The fifth again is 'A'—*advocata nostra*—our advocate. Here he endeavored to show how faithfully she is in her mediatorial office; how good it is for us to have her as an advocate; and finally, quoted one of the holy (?) fathers, who said that not one sinner ever invoked her, whom she had not answered.

"This was the substance of his sermon. He spoke very fluently, with an air as if it were so. The same day I visited a number of families: some I could easily convince that there was no truth in what he said, but others began to shun me."

MIDDLEPORT, ILL.

OUR missionary among the French writes us very encouragingly. There has been much sickness among the people, demanding much of his time and attention, while his own family have been sick with the fever and ague. Still, he writes:

"Never before has my field looked so well. The people have been serious and inquiring after the truth. I have preached three or four times during the week, and as one token of good, a French *gambling shop*, (kept by a Frenchman, and who pretends to be a religious man,) and which until lately has been well attended, has been abandoned and closed up. Thinking that I was to blame, he came a few days since to my door, cursing me and threatening my life. Thank God, I am not dead yet! I have now the pleasure of announcing to you the conversion of four individuals

from Popery. Three of them are scholars in my Sunday-school. They have declared to me that they have found the Saviour. Their parents are Roman Catholics, and knew very little of the Gospel when I came here. The other is a young man to whom I gave a Testament, and with whom I have frequently conversed and prayed. Another, a Frenchman, from France, to whom I gave a Testament and some good books and tracts, a few days since he came to me with tears in his eyes and told me how happy he was in Christ, and how he loved to pray, feeling that God had pardoned all his sins."

This missionary receives but a small salary, only \$250. He has a wife and two children, and his family has been sick. He is therefore greatly in need of assistance. He says in his letter to us:

"We are very short for clothing. Most of our bed-clothes we sold before we left New-York. I wish some kind friend would send us a little clothing. Even if they are poor in quality, we would be very thankful for them. It takes all the money you send me to buy my wood, pay my rent, and give bread to my family."

Will not some of our good friends who read this, make up a box for this family? He says he and family are very poor and poorly clad. It would give us great pleasure to forward a box of clothing to these worthy "friends and missionaries for Christ."

ITALIANS IN THE CITY OF NEW-YORK.

OUR missionary who labors among them is greatly encouraged in his work, though he is compelled to labor under very great disadvantages, having no house in which to hold worship. During the month he gave a Bible in the Italian to a man eighty-four years of age, who had never seen or read the word of God. The old man received it with the greatest joy.

CINCINNATI, OHIO.

THE letter from our missionary in that city is so full of interest that we are inclined to give it entire. Our missionary has but just entered upon his work, and our hope and expectation is that he will prove himself a useful and faithful laborer.

"I have been just three months in the employ of the AMERICAN AND FOREIGN CHRISTIAN UNION, and I can safely say that they have been the pleasantest and happiest months of my life. When I first set out to work I felt as though I could not stand the persecution which, as I thought, stared me in the face, but after a few weeks labor I found that the people were hungering and thirsting after the bread of life, and were ready to swallow and digest with avidity every thing appertaining to Christ and the salvation of their own souls. And now when I look back and see how much of the time I should have devoted to the cause of Christ has been spent in doing nothing, I almost tremble for myself. Since my last report I had to discharge the sad duty of burying my father. Some few weeks ago he was confined to his room from that terrible disease called the Flux, and lingered to the 23d, when he died. His living in the country kept me from seeing him at the last moment. But, thank God, he had a better friend than I possibly could be, in Jesus. His last moments were spent in praise and prayer to God.

During the last month I made but one hundred and seventy visits to Roman Catholics, owing to the priests dogging and following me into every house I visited. The people treated me very well indeed, and were in almost every instance, glad to hear me read in the Irish language. I have been more fortunate than the priests anticipated. Upon inquiry, I find that the Romish Church have sent to Ireland for a large number of books in the Irish language, composed, I presume, chiefly of prayer-books and catechisms; there may be some bibles also. I have

been shown some of the catechisms, and if I mistake not, the people will have to come to me for instruction, as none of the priests or Jesuits can read a word of Irish. I could furnish you with more news of a similar character, but I fear I have outstripped the bounds of a report already. I gave religious instruction in the Irish bible to forty-eight persons during the month; superintended our two Sunday-schools three Sabbaths, visited ninety non-professors of religion, besides one hundred and seventy Roman Catholic families, induced eighteen adults to attend religious worship, and got ten Roman Catholic children to attend Sunday-school, distributed one hundred and forty pages of tracts, and held my bible-class three times. Next week we open our Industrial schools. I intend, if possible, to have six in this city during the winter. Several ladies from the different churches have kindly volunteered to teach the children in these schools."

ALBANY, N. Y.

Our missionary at this station has been in our service for a number of years. The Albany City Missionary and Tract Society have united in his support.

He writes as follows:

"The public mind is becoming enlightened by the continual use of the means of distributing among them bibles and tracts. A few days ago, I was called upon by a Mr. G., an Irishman, who had been brought up in, and strictly adhered to, the Romish system, until lately, by searching the Scriptures, and attending Protestant preaching and prayer-meetings, it hath pleased God to bring him out of darkness into the glorious light and liberty of the Gospel, and now he is filled with a loving zeal for the good of his countrymen who are yet in error. For this he is working earnestly."

GENERAL MISSIONARY INTELLIGENCE.

MISSIONARY ITEMS.

Our readers will find in the previous articles of this number, especially in the reports from Lyons and Belgium, and also in the reports from the home field, much that will interest and encourage the friends of Christian missions, and which will serve, in connection with the items that follow under this head, to supply rich and suggestive materials for meditation and prayer for the *Monthly Concert*.

SANDWICH ISLANDS.

At the last annual meeting of the Hawaiian Evangelical Association, reports from the several stations

were presented. From these we gather the following facts. Mr. Coan, of Hilo, says:

"More than thirty years ago a good work was begun at Hilo. Fallow ground was broken up; good seed was sown in faith and hope. A few were organized into a visible church. But these were only the first fruits of a coming harvest. Since then the church has increased three hundred fold in numbers, and has advanced in spiritual gifts. 11,256 members have been gathered into it, the great majority of whom have run well. The whole number of church members received into the churches is 43,758. The number

now living and in regular standing world; how many, I have no means of determining.

ROMANISM.

With regard to Popery Mr. Coan says: "Never have the zeal, the boldness, the impudence and audacity of the priests been more conspicuous than during the past year. They have commenced building a church at Hilo. Mr. Bond reports that Romanism is thoroughly awake, active, vigilant, subtle and ubiquitous. I can not avoid the conviction, that we have immediately before us a battle with Anti-christ, long and hotly to be contested. One of the crises, in fact, in our missionary work, seems to be upon us, and our gracious Lord alone knows how much wisdom and zeal we need to meet it successfully. We are indeed sure, in any event, if true to ourselves and to Him, that He will not forsake us, nor the heritage of His own planting on these islands. It will not, nevertheless, surprise me very greatly, if Protestantism shall lose somewhat of its prestige among the Hawaiians, and many of its nominal adherents. The reasons which lead to such a view as this are obvious to all. Popery has advantages in the work of proselyting, humanly speaking, which the cause of truth can never acquire. It presents to the eye and heart of fallen man a *seen God*; and how desperately the corrupt heart lusts for a visible object of worship, let the religious history of our race declare. I said that Popery was *active*. It was never so much so, as at the present time. We have lost one church member by marriage to a Papist, and I have heard of several converts *gained* by them recently from the

"These changes are usually brought about by incessant teasing of relatives and friends, who being Papists, make it a point to draw their personal friends with them to that worship. When fairly hold of a subject in that way, they rarely drop him till, literally wearied out with unreasoning importunity, he gives in his adherence to the Pope."

We have received recent intelligence that "there has commenced a most interesting religious awakening among the natives on the island of Oahu. The first manifestation was witnessed several months since among the people of Kaneohe. The good work spread along the northern side of the island, and about one hundred persons have been added to the church of the Rev. Mr. Kuaia. Of late the inhabitants on other parts of the island have manifested an unwonted eagerness to assemble where they might listen to the preaching of the Gospel. The churches at Waialua, Ewa, and both native churches in Honolulu, have been crowded. Evening services have been held in the city churches. This awakening accompanies preaching missionary tours, which have been made by missionaries, accompanied by their lunas or deacons. One of the old missionaries lately remarked 'that he had not witnessed a scene like this since the days of the great revival, more than twenty years ago.'"

FILJIAN ISLANDS—"GODS GOOD FOR NOTHING."

A RECENTLY returned Fijian missionary says that in the islands composing the group, there are upwards of 60,000 people turned from heathen.

ism to Christianity, and they hate heathenism. The work is nearly overwhelming in Fiji at this day.

The Christians in these islands were very reluctantly compelled to go to war with the heathen; they had endured long, very long. The heathen had reproached the Christian religion as one which made men women-hearted and cowards. The Christians endured that, until at length they were forced to take up arms; and when they took them up, they taught the heathen that Christianity makes a man strong to fight, when righteousness is on his side. They subdued them in a very short time, and the loss of the heathen was about four hundred men. The result was, that the heathen who remained said, "Well, our gods are good for nothing, neither for fighting nor any thing else; let us throw them away;" and as a result of that, six thousand at the very least embraced Christianity, probably ten thousand.

MADAGASCAR.

THERE is a good prospect that the way will soon be prepared for the restoration of Christian missions in this large and important island, in relation to which we gather the following facts:

When the missionaries first went to the island of Madagascar in 1818, the language of the people had never been reduced to writing. It occupied three missionaries the greater part of the time for eleven years to reduce the language to writing, and to translate the Scriptures into the dialect of the people. When the missionaries were expelled from Madagascar twenty years ago, there were only fifty native Christians left behind. They possessed but very

small portions of the Word of God, some little tracts, and a few hymns. They have been bitterly and unrelentingly persecuted. They have been fined, imprisoned, degraded, and made slaves; they have been poisoned by the tangena water; they have been speared to death; they have been cast over lofty precipices; they have been burned at the stake; while the glorious rainbow arched the heavens and inspired them with more than mortal joy. They have given a hundred martyrs to the church of Christ; but far from being rooted out of the land. While, twenty years ago, when persecution began, there were not fifty Christians on the island, there are now thousands, all of whom have been raised up by the special blessing of the Divine Spirit upon the teachings of native agents and the secret study of God's holy Word.

It is a remarkable fact and an auspicious omen, that the reigning Queen, who had promoted this cruel persecution, has now very suddenly changed her entire policy. Of her two sons, who were both seeking the succession to the throne, one had been a friend and protector of the Christians, the other has been their bitter opponent and persecutor. The Queen, moved by some power or influence which no one can trace—who shall say that she has not been moved by the direct influence of the Holy Spirit himself, and in answer to the prayers of God's people?—has all at once, by the most solemn form of proceeding known in the kingdom, declared in favor of that son as her successor who is the avowed friend of Christianity.

In her blindness and cruelty she put to death such of her relatives and

officers as sympathized with her anti-christian views; and has thus made easier the task of her son and successor. In this wonderful way has God made the wrath of man to praise Him, and the remainder of wrath he has graciously restrained.

WESTERN POLYNESIA.

THE rapid progress of the Gospel in the islands of the Pacific is fulfilling the prophetic promise that "the abundance of the sea shall be converted unto Christ." The sixty-fifth Report of the London Missionary Society makes the following encouraging remarks:

"The progress of the Gospel in Western Polynesia, as compared with the earlier efforts for its extension, has been rapid. This may be ascribed instrumentally, to various causes, which will, happily, continue to operate with increasing force, in coming years, on other islands yet unblessed. The striking improvement in civilization and social happiness produced by Christianity among the people who have embraced it, has become known to the wretched savages of the West, and the fact has at least abated their enmity against its teachers. The exemplification, too, of this blessed system in the lives and teachings of the native evangelists, who, for the sake of the Lord Jesus, have hazarded their lives among them, has not failed to convey, even to the darkest minds and hardest hearts, an influence tending to enlighten and subdue; while the repeated visits of the Missionary Ship have given status and influence to these devoted men. Beyond these, the early efforts of the white missionaries who have settled on these islands, to acquire the language, to

translate the Holy Scriptures, and to make known intelligibly to the people the blessed object of their mission, have powerfully contributed to facilitate the progress of that happy change which is no less wonderful than it is delightful. But, above all, the Spirit of God has been vouchsafed in an unusual measure to his devoted servants; and, as they have prophesied in His name, the dry bones of the valley have been quickened, and a living army has risen to serve and honor the Redeemer."

CHINA.

BISHOP Smith, of Hong Kong, preached, a short time ago, a discourse in St George's Chapel, in this city, in which he made some valuable statements in relation to missions in China. As an eye-witness and fellow-laborer, he bore testimony to the zeal and fidelity of the American missionaries in China and Japan. He remarked:

"It is scarcely half a century since the beginning of the mission; and although Morrison has passed into his rest, the seeds he planted are growing into strength in the face of all kinds of opposition and discouragements, not the least of which are the evil examples of western nations, and the prostitution of the flags of England and America in carrying opium to promote sensuality and immorality among the people. But the Word of God has not gone out in vain; and, at the present time there are about 2,000 baptized Chinese converts as the fruit of their labor. This is but a small number, but when it is viewed as the first drop of the full shower when God shall pour out His spirit on all flesh, it is one for

which we may thank God and take courage."

He next alluded to the wonderful progress of the rebellion in China, and explained the moving causes of an outbreak that, for many years past, has attracted the attention of the civilized world. Emerging from the southern mountains, the rebels have steadily advanced towards the north, and as yet there was nothing to check their progress. For seven years and a half they have occupied Nankin, the ancient capital of the Empire. They had translated parts of the Holy Scriptures, and but very recently the city of Soo Chow, not far from Shanghai, had fallen into their hands. Protestant missions in China had not been unproductive of results, for these people professed a faith which, though abounding in error, was not altogether destitute of truth. He alluded to the Anglo-French expedition to support the fallen Munchou dynasty, but said that this would not check the advance of Protestant truth. He next gave a succinct account of the success of the Protestant mission to Japan, showing that the task of converting the people of this country was even more difficult than the former.

IRELAND.

THERE is a blessed work going forward in Dublin. Nor is the work of the Lord, it is believed, diminishing in interest in Ireland generally. Respecting the work, the *British Standard* says:

"Our readers can have but little conception of the great work of spiritual awakening now setting in, in the Irish metropolis, and its vicinity. It is one of the wonders of this age to

see of an evening 3000 to 4000 souls convened for prayer, many of whom are evidently under deep concern for their salvation."

A Dublin correspondent writes:

"Every day the solemn manifestations of the Holy Spirit's power are more general and overwhelming. The special services at the Metropolitan Hall are nightly crowded by souls thirsting for salvation. Every class was represented, and nothing could exceed the earnestness and the attention of the thousands assembled.

"Among the number were many of our respectable Roman Catholic fellow-citizens.

"Hundreds of the most thoughtless and depraved have been brought under the gentle sway of the Lord Jesus within the last few weeks, and they, in turn, have become centers of Christian influence in the mart, schools, and academies of our city. Sudden conversions are very general, and many young men who, a week ago, sneered and scoffed at the Lord's wondrous works, are now followers of the Lamb, and are trying to win souls to Him. There are thirty open prayer-meetings in various parts of our city—every one of them well attended, and the means of blessing to many.

"In some of the densely populated neighborhoods these meetings have outgrown the apartments where a month or so previous there was but a thin attendance. Meetings are now held in Phippsboro', a district almost exclusively inhabited by Roman Catholics, and are greatly blessed. Numbers have been brought to know their sins and seek their Saviour. Besides these open prayer-meetings, private ones are almost universal.

"Throughout Dublin there

scarcely a private street where there is not a social gathering to seek the Lord. The sound of praise and thanksgiving may be heard from many homes where song and revel were wont to prevail."

The lowest estimate of the numbers converted from Popery in the counties of Down and Antrim is 1000. The priests, of course, denounce the revival. They cautioned their flocks against this "new work of the Devil," and represented it as an alarming, contagious disease. They blessed charms and bottles of holy water, and sold them to the people to prevent them from "catching it." One priest realized five pounds in a month from the traffic, and another seventeen pounds in a few weeks. A poor servant boy bought a bottle for a shilling, stole into his master's room, while he was at prayer, and shook the bottle over his head to keep him from taking the "Epidemic."

The awakening is now extending among the Romanists in the provinces of Connaught and Leinster.

GERMANY—REVIVAL MEETINGS.

THE *News of the Churches* informs us that, in some parts of Germany, prayer-meetings are held for the outpouring of the Holy spirit, and the brethren are longing for a revival the which has visited other lands. At the matter of the Conference in Berlin, of the past, was discussed, and some from persons were able to speak happy results of experience of the dispensation in the similar gracious. In one district in their own parishes. of Hesse, a movement in Grand Duchy progress since the beginning has been in

year, and several individuals have been struck down at the prayer-meeting, or afterward in their own houses. In three villages, about a hundred converts have found peace in believing on Jesus, and the work is still progressing. Not a few isolated cases have occurred in which individuals, under deep concern about sin, have been so treated by their relatives that the impressions soon wore away, and they relapsed into indifference; but a gracious God will watch over his own, that none pluck them out of his hand.

ARMENIA.

THE *Neue Evangelical Kirch* says that in the town of Zile, twelve miles west of Tocat, there has occurred a great awakening at the preaching of the Gospel by a blacksmith. The whole town is in a commotion; the merchants discuss religious subjects with each other across the streets while they sit in their shops; twelve families have publicly confessed their adherence to the Bible teaching; a single Turco-Armenian New Testament passes from hand to hand; a Greco-Turkish Testament, which was borrowed by an adversary, has found its way to the Greek Church, and has been publicly read every Sunday; Turks of distinction, among whom is the Mufti of the place, openly favor the truth, and commend it to the people. The communications of the missionary, Dodd, from Kessal, in South Armenia, report that public worship is there attended in the morning by above 1000 hearers, among whom are many of the old Armenians; in the afternoon by about 900, and in the evening by over 700. Similar are the reports

from missionary White, in Marasch, where a desire widely prevails to communicate the Gospel to others, to help the missionary, and support the mission. Twenty-five hundred piastres were subscribed for this purpose alone last February.

MISCELLANEOUS.

RESIGNATION OF DR. FAIRCHILD.

WE insert below the resolutions passed by the Board in relation to the resignation of Dr. Fairchild, and join with them in expressing our regret to part with a brother who has devoted to this Society many years of untiring toil, and has labored faithfully to promote its interests. Though his official connection with us has ceased, we are assured that he carries with him into his new sphere of labor, as pastor of the Church of Montgomery, N. Y., a determination to aid and advance the Society with which he has been so long identified, and whose welfare will always hold a large place in his affections and prayers.

"Whereas, The Rev. Dr. Fairchild, in February, 1859, tendered his resignation as Corresponding Secretary of this Society, but was induced, by the request of the Board, to retain his relation to the close of the year; and again, at the annual election of officers for the present year, signified his wish to retire, but consented to serve the Society to the first of August; and

"Whereas, We learn that he has now entered upon the duties of the pastoral office, after having labored with great zeal and fidelity for ten years in the service of this Society. Therefore,

"Resolved, 1. That this Board, in accepting the resignation of Dr. Fairchild, deeply regrets the necessity which deprives them of his valuable and faithful services, and parts with great reluctance with a friend and coadjutor, who has fulfilled the arduous duties of his office with

great satisfaction and success, and who, in all his official intercourse, has gained our esteem by his urbanity and faithfulness.

"Resolved, 2. That, while we are grateful to the great Head of the Church for the past efficient services of Dr. Fairchild in connection with this Society, he has our prayers and best wishes for success and usefulness in the new field of labor to which Providence has called him.

"Resolved, 3. That the name of Dr. Fairchild be entered on the records as one of the Vice-Presidents of the Society.

"Resolved, 4. That the above Preamble and Resolutions be published in the Magazine, and that a copy of the same be transmitted to Dr. Fairchild."

PASTOR FISCH'S MISSION.

WE were not able to publish this appeal in the October number of our Magazine, but we give it with great pleasure in this number, and would rejoice to learn that he receives liberal donations for the work in which he and his associates are engaged. We have received one donation for him, and would be very happy to receive more.

PASTOR FISCH'S MISSION.

An appeal in behalf of the Evangelical Society of France, through the Rev. George Fisch, its representative, now in this country.

The Evangelical Society of France was formed in 1833 for the purpose of preaching the Gospel to the people of that great nation. It has already spent more than

land has been greatly diminished, the attention of our brethren there having been concentrated upon India and Italy; and our American brethren, who some years ago responded so cordially to the representatives of our Society, Mr. Bridal and Mr. Pilatte, have so many claims upon them that, although their interest in the work remains unshaken, we do not receive from them the help which we obtained in former times. This has involved us in an increasing debt; and, although we have curtailed our work, dismissed laborers, and even closed our Normal School, where we trained our teachers and evangelists, we are yet greatly embarrassed for want of means. We resolved, therefore, to send one of the members of the Committee to America, in order to revive the interest which has heretofore been so effectively shown in our work. Every one feels that Europe is now passing through one of the most critical moments of its history. France now wields the balance of power on the continent. It will exert the mightiest influence on the great events for which the world is now preparing. The cause of the Evangelical Society of France is not ours merely, but that of the Church of Christ at large. It is in a special manner the cause of the Christians of this great American nation, which shows with such clear evidence what strength the Church derives from her independence from the State. They will not permit that one of the most important missions in the world, instead of progressing as it ought to do, should be crushed under pecuniary difficulties; but they will give us help in spiritual things with the same cordiality which France showed in aid of their ancestors in the noble struggle which secured for them their present privileges. We undersigned, some of whom have known the Rev. Mr. Fisch personally for years, and all of them by reputation, take pleasure in giving him a hearty welcome to our shores, and would commend him to the Churches as a man and a minister of Christ who is worthy of all confidence.

The object of his mission is highly important, and his visit will (with the blessing of the Saviour) do great good. We hope that it will be crowned with much success. France is by far the most important nation, in its influence, on the continent. The spread of the Gospel there can not fail to have a great effect, sooner or later, upon Europe and the entire world. Every good work there ought, by all means, to be encouraged.

THOS. R. DEWITT,
R. BAIRD,
S. IRENEUS PRIME,
A. E. CAMPBELL,
THOMAS C. DOREMUS,
W. W. STONE.

P. S.—Any donations for the above may be sent to the Rev. Dr. Campbell, 156 Chambers Street, N. Y.

WALDENSIAN MISSIONS AND THEOLOGICAL SEMINARY.

THE Waldensian Church is now breaking forth, on the right hand and on the left. She greatly needs both men and money to enable her to lengthen her cords and strengthen her stakes. The following article from the *World* reveals somewhat of her wants and operations:

"With the exception of the Papal States, all Italy now presents a field more or less open for the work of the evangelist. It may be useful to point out what provision has been already made for preaching the Gospel to the natives. The Val d'Aosta, leading up to the southern base of Mont Blanc, is occupied by the Waldensian Church. She has a devoted and able missionary—M. Curie—stationed at Courmayeur, who has also kept up service for a year past in the city of Aosta. In this latter station the work has attained a magnitude which renders it necessary for M. Curie to transfer his residence thither, and another Waldensian minister will supply his place at Courmayeur. There is a spirit of inquiry awakened in many other villages of that valley, the population of

which amounts in all to 100,000 souls. The priests are excited to a high degree of fury. They made an *auto de fe* lately of a copy of a controversial work written by M. Curie, and by their bravos they all but murdered a young colporteur in the suburbs of Aosta. In the city of Milan there is no Italian minister resident. There is a Plymouthian evangelist named Bassele, and a converted priest named Raviole, who is employed by the society of Elberfeld as a colporteur evangelist, and as school-master by a society in Berne. At Bergamo there is a Swiss Protestant Church, of which Signor Kitt is the pastor; and as the majority of his congregation are from the canton of the Grisons, (in Switzerland,) he preaches alternately in German and Italian. Some from among the upper ranks of the Lombards come to hear him, but the lower orders are too ignorant and indifferent. In Turin there are M. Meille, of the Waldensian Church, and Dr. De Sanctis. At Voghera the Waldenses have a school-master evangelist; but pressing calls from other quarters have led them to withdraw their ministers from Alessandria and Casale. At Alessandria there is a Plymouthian evangelist, with a tolerable congregation. At Genoa there is M. Gay, Waldensian minister, and Signor Mazzarella. The latter is said to have received an appointment from Government, which will withdraw him from Genoa. At present he is absent, having gone to visit his parents and relatives in Naples, after a long banishment. At Bologna there is settled an Italian minister, Signor Crese, ordained lately at the Oratoire of Geneva, and supported by that admirable Christian man and merchant prince, Mr. John Henderson, of Park. He has only been a few months in his present station, (hitherto unworked,) and has found it up-hill work at first, but he is beginning to gain an audience. There are three meetings of native converts in Florence, two presided over by English ladies virtually, though Messrs. Fabbroni and Gaultiere are the evangelists; the third has as its evangelist Signor Borioni, master in a mission school supported from Scotland. There is also a Waldensian congregation, in which M. Concorde is pastor; and there are congregations both at Pisa and Leghorn, under the superintendence of M. Ribet, another Waldensian. From thence we must make a leap to Messina, where Gavazzi was a month ago, (on his way to Naples and Rome,) dressed in the uniform of a volunteer, and where he has delivered occasionally an open-air philippic against the Pope. Letters from Messina have been sent to Italy, urging the appointment of a missionary to Messina, who would visit and preach to the wounded and sick in hospitals, who amount to more than 1,500 persons. The staff of laborers in Tuscany will still further increase at the end of a month, by the arrival of two Waldensian Professors of Theology and eight students. The latter are so poor that they have small scholarships allotted for their support at La Tour. These are quite insufficient to support them in Florence. They would each require an additional 200 francs, or \$40. Perhaps some of our readers would like to help the young men, poor and worthy, in their efforts to receive an education, in order that they may preach the Gospel in Italy. Any sums which they may think proper to send to the Rev. Dr. Campbell, 11 Chambers Street, will be faithfully transmitted to the Rev. Dr. Revel, at Florence, who is the President of the Theological School in which these young men are prosecuting their studies.

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BOOK NOTICES.

OF GENERAL WASHINGTON. By John A. M., Rector of Ascension Church, Fort, Kentucky, author of "Rockford," etc. New-York: General Protestant Episcopal Sunday-school Union and Book Society. 762 Broadway. 1861. pp. 400.

are much pleased with this life of the hero, who, by his wisdom and patriotism, by his patient trust in God, no less than by his valor, laid the foundation of this Republic, ought to be read and understood by every American. The youth, especially, of our country, should be well acquainted with the character and principles of that man God raised up and qualified to be the father of our armies, and the liberator and savior of this nation. Without a particle of sectarian bigotry, he loved the church, of which he was a bright ornament. He regarded Christianity as the only secure foundation of morality and virtue, and nobly illustrated its precepts in his eventful life. We are glad that the Episcopal Sunday-school Union has published this work, which brings so distinctly to view the religious life of a great and good man. The biography is well written and well-arranged, and is written in a simple and attractive style. The volume is illustrated by several handsome engravings. It merits a large circulation among the youth and all classes of readers.

THE BOOK AND ITS STORY. A narrative for the young. By L. N. R. New-York: Card Brothers. 12mo, pp. 462. \$1.

This is a valuable and instructive book. It traces the pilgrimage of the Bible from its beginning to its latest advances and phases in the world. It gives a faithful account of its origin and composition; traces its course in various countries and nations, and the reception it met with; also, how and when it was translated into the different languages, from the Septuagint down to the translation by the Bible Societies of the present age. It brings into view its friends and advocates, some of whom suffered martyrdom in its defense, and also its enemies and persecutors who labored in vain to destroy the Word.

The story is condensed in this volume a great

deal of curious and interesting matter relating to the literature of the Bible and church history, which make it a very excellent book, not only for the young, but for all who desire to know how God has gathered and guided the rays of that Divine light, which proceed from the Holy Oracles. It has a variety of good illustrative cuts and engravings which add to its value. This useful and attractive book is just such a one as we would like to see in every library, and in the hands of every young person in the land.

MY SAVIOUR; or Devotional Meditations in prose and verse on the names and titles of the Lord Jesus Christ. By the Rev. John East, A. M., Rector of Crocombe, Somerset, England. New-York: Robert Carter and Brothers, No. 530 Broadway. 1861. 16mo, pp. 252.

We have long been familiar with this excellent book, and welcome this new and beautiful American reprint. It contains fifty-two meditations on the names and titles of the Saviour, with a choice piece of poetry at the close of each. This volume will be acceptable to all who love to meditate on the divinity of Christ, and study the beauties of Immanuel. It will aid them to get clearer and brighter views of Him who is the brightness of the Father's glory, and the express image of His person.

AN EXPOSITION OF THE BOOK OF ECCLESIASTES. By the Rev. Charles Bridges, M. A., author of "An Exposition of Psalm CXIX," "Commentary on Proverbs," "Christian Ministry," "Memoir of Mary Jane Graham," etc., 12mo., pp. 384. New-York: Robert Carter & Brothers. 1860.

The author of the Exposition is well known as a clear, sound, and practical writer by his commentary on the 119th Psalm and on the Proverbs, as well as by his able treatise on the Christian Ministry. In this volume he gives a judicious practical commentary of one, in some respects, of the most difficult portions of the Bible. In his preface, he treats of the scope and object of the book of Ecclesiastes—of its author and claims to inspiration. His comments are interspersed with pious suggestions and practical observations adapted to impress on the mind of the reader the great truths which constitute the burden of the Preacher's message. Without claiming

to be a critical work, this commentary gives the results of careful study, and its expositions generally harmonize with those of the best interpreters. Its perusal can not fail to deepen the interest of the reader in this portion of the sacred volume, and help him to see and feel the vanity and emptiness of the world.

THE CHILDREN OF THE PLAINS. By Aunt Friendly, authoress of the "Jewish Twins," etc. New-York: Robert Carter & Brothers. 16mo, pp. 192. 1860.

This is a charming little volume, and has more in it than its modest title indicates. It shows the power of a mother's love and careful Christian training. It describes an actual journey of two young children, whose mother died on the way, from the Missouri to the Pacific. It beautifully illustrates the power of prayer and of filial confidence in God, and the wonderful protection which He, who notices the fall of a sparrow, vouchsafes to those who put their trust in Him. We hope our young friends will not fail to get and read this sweet little story of the Children of the Plains.

THE HAVEN AND THE HOME. By the author of "Memorials of Captain Hedley Vicars," and "English Hearts and English Hands." New-York: Robert Carter & Brothers. 1860. 18mo, pp. 64.

This little book shows how the sailor-boy can be reached by the power of Christian kindness, and guided to the safe and peaceful haven. It sets before us a noble example of zeal and faithfulness, in seeking to evangelize those who do business on the great deep, and points out the way of salvation with great clearness and simplicity. This is a good book not only for the mariner, but for the landsman also; and many, we trust, both young and old, will read it with great spiritual benefit.

THE LIFE OF GEORGE WASHINGTON. By Edward Everett. New-York: Sheldon & Co. 12mo, pp. 348. 1860.

The proprietors of the new "Encyclopædia

Britannica," applied to Lord Macaulay to prepare an article on Washington for that work. He was prevented by other engagements from complying with their request. At his instance, they were directed to Mr. Everett, and the work could not have fallen into better hands. His perfect familiarity with the subject, the elegance of his style, and his easy access to materials, qualified him to give to the world a finished biographical sketch of this illustrious man. Though British writers now vie with each other in paying homage and praises to the American chieftain, it was proper that one of his own countrymen should write his biography. It is well done in this work, which is written with all the classic grace and finish which adorn the writings of Mr. Everett. The rare typographical beauty of the work is in good keeping with the theme, and does great credit to the enterprising publishers. This is a book which will not fail to find thousands of readers among all who venerate the name of Washington.

We have also received the following works, which, we regret, we have not room to notice in this number, namely: From Sheldon & Co.: *Life and Letters of Emily C. Judson*, the richest gem of the season and a most charming book; *Forty Years Experience in a Sunday-school*, by Rev. Dr. Tyng. From Phinney, Blakeman & Mason: *Popular Astronomy*, by Prof. Mitchell; a valuable work. From M. W. Dodd: *Fred. Lawrence, or the World College*, an agreeable and useful story. From the Harpers: *Italy in Transition*, a book for the times; and *The West Indies and the Spanish Main*, an entertaining volume of travels. Also the October number of the *Eclectic Magazine*, with a fine portrait of Garibaldi. This number has a rich selection of articles, and keeps up the high character of this monthly, as containing the cream of the foreign periodicals, and constituting one of the most valuable and instructive magazines published in the world.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF SEPTEMBER TO THE 1st OF OCTOBER, 1860.

MAINE.			
Litchfield Corner. Rev. D. Thurston, . . .	2 00	Chester. Cong. Ch. and Society, . . .	2 30
Augusta. S. Ch. and Society, . . .	33 00	Mason Village. Cong. Ch. and Society, . . .	19 35
York. Cong. Ch. and Soc., to make Rev. W. W. Parker L. M. . . .	43 00	VERMONT.	
NEW-HAMPSHIRE.		Manchester. Mrs. Cyrus Munson, . . .	1 00
Gilesum. Dea. A. Hayward, . . .	10 00	St. Johnsbury. South Church, . . .	74 16
Derry Village. Cong. Ch. and Society, . . .	11 00	Messrs. F. and T. Fairbanks & Co., to make Horace Fairbanks and Franklin Fairbanks L. O's, . . .	200

hersfield. A Friend, for the Chicago Chapel, 1 00
and. Henry Porter, 1 00
Wham. Cong. Ch., in part of L. M., for Rev. E. B. Chamberlain, 21 00

MASSACHUSETTS.

way. Geo. M. Adams, Ex. in part of \$300 legacy, by the late Mrs. Sarah H. Adams, 100 00
over. Phillip's Academy, per A. H. Storrs, 3 00
bury. Anonymous, for the Evan. Soc. of France, 10 00
buryport. 1st Parish, per John R. Thurston, 12 48
way. Elisha Richardson, Ex. legacy of the late Asa Partridge, of which \$80 to make E. Partridge, L. M., 50 00
Weymouth. Female Chur. Soc., in part of L. M. for Mrs. W. Torrey, 50 00
ton. Perry Trust Fund, 175 00
Deerfield. 1st Cong. Ch., in part of L. M. for Rev. P. K. Clark, 16 41
Marblemont. Cong. Ch. and Soc., 10 00
way. Cong. Ch. and Soc., 38 86
Marland. Cong. Ch. and Soc., to make Rev. S. Bradford L. M., 30 70
1st Cong. Ch. and Soc., 3 00
Aburn. Ladies Benev. Soc., \$14 79; Gents Benev. Soc., \$80 50, of which \$5 from Geo. C. Dole for L. M., and \$5 from O. Hardwell for L. M.; remainder makes John Peck L. M., 45 29
Deerfield. Monument Ch., 11 00
Marlston. Cong. Ch., 5 60
Berest. 1st Cong. Ch., in part, 51 34
Rampton. 1st Cong. Ch., per J. P. Williston, 91 05
ston. Evan. Cong. Ch. and Soc., 100 00
ington East. Cong. Ch. and Soc., for the Chicago Chapel, 49 18
ington South. Cong. Ch. and Soc., for Chicago Chapel, 38 00
mbridge. Soc. of Dr. Albro, add, for Chicago Chapel, 71 00
ston. A. Long, \$5; Mrs. S. Davis, \$40, for the Chicago Chapel, 45 00
Ibridge. Ch. and Soc. of Rev. J. J. Abbott, add to make Mrs. S. C. Larkey and Miss S. W. Thayer L. M., 50 00
Allston. Ch. and Soc. of Rev. J. T. Tucker, to make F. F. Fiske L. M., 63 26
Worfield. 1st Ch. and Soc., to make Rev. E. Alden, Jr., L. M., in full, 8 09
Newton Centre. Cong. Ch. and Soc., to make Rev. Horatio B. Hackett, D. D. and Charles Brackett, L. M., 60 00
Ayland. Evan. Cong. Ch. and Soc., 12 00
ston. A Friend, by Dr. Kirk, \$13; Dr. Kirk, \$2, 27 00
mbridgeport. 1st Evan. Ch. and Soc., 68 53
Wbury. Union Evan. Ch. and Soc., 33 03
Overhill. Ch. and Soc. of Rev. Mr. Seeley, for Evan. Soc. of France, 77 00
Wbury. 1st Cong. Ch. and Soc. of which \$8, by S. A. Small, to make himself a L. M., 41 02
" Legacy of the late Mrs. Mary S. Small, per S. A. Small, Ex., 10 00
West Needham. Ch. and Soc. of Rev. Mr. Baker, for Chicago Chapel, 15 00
Wston. Two friends in Mt. Vernon Ch., 21 00
Wading. Old South Ch. and Soc., 26 50
" Bethesda Ch. and Soc., to make Dea. M. M. Temple L. M., 85 00

CONNECTICUT.

New-Haven. Legacy, by the late J. B. Barnard, per N. A. Bacon, Ex., 985 00
Worfield. 1st Cong. Ch., in full, to make Rev. A. McLean L. D., 39 59
Southport. 1st Cong. Ch., add, P. Marquand, Esq., \$30; G. Buckley, \$5, Dea. Wm. Wakeman, \$23, in full of L. D. for Rev. C. E. Lindley, 55 00
Farmington. H. Somers, in full of Jorain School L. M., 10 00

NEW-YORK.

A Friend, for the Chicago Chapel, 2 07
N. Y. City. E. R., 25 00
" Collected by Mrs. Thistle for the Mission School, from Mrs. Millsbaugh, \$1; Mrs. B., \$3; Wm. Brinkman, \$5; Mrs. Ivason, 1 Doz. Jones' Third Reader, 9 00
" 11th Presb. Ch., Rev. Mr. Hovey, 24 25
Owaseo. Ref'd D. Ch., Rev. Wm. Johnson, 7 03
N. Y. City. Mrs. H. Irland, for the Chicago Chapel, 5 00
" Mrs. Stephen Driggs, 20 00
Cooperstown. Miss R. F. Loper, 1 01
Mt. Vernon. R. D. Ch., Mrs. J. H. Hunter, 2 50
" Meth. Epis. Ch., 2 50
Haverstraw. 1st Presb. Ch., 17 02
" Central Presb. Ch., 20 25
" Meth. Epis. Ch., 5 70
Hempstead. Christ Ch., (Presb) to make D. Hendrickson, Esq., L. M., 30 00
Astoria. Josiah Blackwell, Esq., 50 00
Brookport. Mrs. C. Gilford, 15 00
Elba. Presb. Ch., to make G. W. Steele a L. M., and A Friend, to make Miss Lydia McDaniel L. M., 60 00
Griffin's Mills. Cong. Ch., 3 00
Verona. Cong. Ch., 6 33
Owaseo. U. Presb. Ch., 5 81
Oxford. Presb. Ch., 19 72
" Mrs. A. A. Wilcox, to make Miss T. B. Wilcox L. M., 30 00
Delhi. Presb. Ch., in part, 14 47
Jordan. Presb. Ch., 1st, 3 00
Chattanooga. Ref'd D. Ch., 7 00
Tuca. A Friend, 5 00
Durham. Ladies' Mite Society, 6 50
Sennett. Cong. Ch., Rev. Chas. Anderson, add., 2 00
Marion. A Friend, 10 00

NEW-JERSEY.

Belvidere. Presb. Ch., Rev. Wm. Henry Kirk, to make Mrs. C. F. Kirk a L. D., per A. N. Easton, Tr., 100 00
Trenton. Mrs. E. B. Fuller, to make Rev. G. B. Darrow L. M., 89 00
Greenwich. Bapt. Ch., in part of L. M. for Rev. W. F. Maul, 11 83
" Presb. Ch., in part of L. M. for S. Shut., 20 00
Jersey City. 1st R. D. Ch., Van Vorst per J. J. Van Derbeck, Tr., Rev. P. D. Van Cleef, 53 33
Passaic. R. D. Ch., Acquackanonk. Rev. Mr. Strong, to make C. G. Van Riper L. M., \$80 13; Miss C. Strong, 10 cents; Miss E. Strong, 8 cents, 80 81
Jersey City. 2d Presb. Ch., Rev. G. C. Lucas, per Mr. Houghtaling, 25 00
New-Monmouth. Jas. Frost, 2 00

PENNSYLVANIA.

Chadford. Anonymous, 10 00

MARYLAND.

Patimore. Friends, by J. R. Drege, 15 00

DELAWARE.

Wilmington. John Merrick, Esq., 5 00
" Asbury, M. E. Ch., to make Rev. W. Kenny, L. M., 32 15

KENTUCKY.

Louisville. Mrs. J. Hughes, Lucy Speed Combs, Messrs. Gaul, Huber, each \$5; Dr. Rowley, \$10; Mrs. Overton, \$3; Messrs. Curran and Johnston, each \$2; Messrs. Glass and Johnson, each \$1, 44 07
" Brook street M. E. Ch., 23 75
Covington. M. E. Ch., 17 00

MISSOURI.

St. Louis. W. Dean, \$5; Dr. Dunham and Mrs. Darnold, each \$2 50; W. A. King, doer \$3, 18 00

St. Louis. Messrs. Utzschell, Pearson & Co., Kellogg, Collins & Co., McCready & Co., R. Campbell, Esq., Dunn, King & Co., Mr. and Mrs. Wells, and Mrs. P. P. Thompson, Calico, Tumbles, Thread, etc., for the Boatman's, Biddle Market, Mound, Clark Avenue, South Industrial Schools, connected with the St. Louis Mission,

ILLINOIS.

Lisbon, Cong. Ch., per Rev. L. B. Lane, . . . 1 00
New-Rutland. Mrs. R. L. Kirkaldie, . . . 1 00

INDIANA.

Madison 2d Presb. Ch., in part, . . . 41 40
" U. Presb. Ch., T. L. Adams, \$1; others, \$5, . . . 10 00
Rockville. Individuals, . . . 18 81
" J. J. Stillman, . . . 5 00
Elizaville. U. Presb. Ch., . . . 1 05
Delphi. N. S. Presb. Ch., . . . 5 50
Pittsburgh. N. S. Presb. Ch., . . . 3 50
Thornton. Adm., . . . 71
Yearly Meeting, Friends, . . . 1 00

OHIO.

Pittsfield. Cong. Ch., per W. West, . . . 5 00
Cincinnati. H. Addins, coal oil lamp and can for Reading Room, . . .
" Ninth St. Bapt. Ch., add, J. E. Wayne, D. G. A. Daytonport, each \$10; in part L. M.'s, Messrs. Davis, Goldsmith, Phipps, Drake, Addins, Brown, Baker, Morton, each \$5; Mrs. Porter and Williams, each \$3; Messrs. Murray, Cameron, and Mrs. Hart, Davis, Corky, Barr, Tate, each \$2; C. D. DeCamp, \$2 10; twenty one others, \$1 each; nine others, 50 cents each; all of which makes Rev. E. T. Robbins on L. M., . . . 107 60
" Jacob Graff, Esq., 6 chairs for Irish Reading Room, . . .
" 1st Ger. Prot. Ch., . . . 5 00
" Walnut St. Christ'n Ch., Mrs. Smith, . . . 1 00
" 2d Presb. Ch., add, Mr. Bruce, \$3; others, \$1, . . . 7 00
" 1st U. Presb. Ch., add, Messrs. Luckwood and Carson, each \$2; Mrs. Hurd, \$1; another, 50 cents, . . . 5 50
" Ninth St. M. E. Ch., Mr. Rue, St. John's Prot. Epis. Ch., add, Judge Coffin and Mr. Woodrow, each \$5; S. L. Robbins, \$10, Mrs. Bowdle, Worthington, Shellite, Mr. Odeurine, each \$2; Mrs. Sargent, Gray, Wright, Stratton, Craney, and Simpson, each \$1; Mrs. Wood and D'Oreay, \$1 50, . . . 2 00
" Eighth St. Presb. Ch., add, Mr. Copeland, . . . 50

Cincinnati. Church of the Atonement, P. E. Ch., Mr. Frazier, . . . 1 00
" 3d Presb. Ch., add, Mrs. Wilson, \$5; Mrs. Flagg, \$1, . . . 6 00
" Seventh St., Cong. Ch., add, A. E. Tweed, \$5; Mrs. F. Andrews, \$3; Mrs. Coe, De Camp, each \$2; J. Alden, Mr. Southerworth, and Mr. Dexter, \$1 each, . . . 15 00
Bloomington. Eliza Gallimore, in full of L. M., \$30; and \$20 in part of L. M. for his son, Jos. Gallimore; Reuben Peels, \$10, in part of L. M.; a Friend, 60 cents, . . . 60 00
Bloomington. Presb. Ch., Geo. Stewart, in full of his L. M., \$10; D. E. Boice, add, \$5 for L. M.; Little Harry, 10 cents; Harland, Faze, Ustuck, Missionary Money, each \$1; others, \$15 00, which constitutes Miss Ann Edza Cateck a L. M., . . . 62 00
" D. E. Boice, Remnants of Calico, for Missionary Schools in Cincinnati, Walnut Hills. Lane Seminary Presb. Ch., Miss Overaker, \$10; others, \$2 22, which makes Rev. L. J. Evans L. M., . . . 31 22
Gammerville. Presb. Ch., Mr. Spinning, . . . 1 00
Cleveland. Chas. A. Dean, . . . 5 00
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RECEIPTS.

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RELIGIOUS LIBERTY—ITS VALUE AND PROGRESS—ITS RE-
LATION TO REVIVALS OF RELIGION.

RELIGIOUS liberty is one of the richest blessings that falls to the lot of man. Enjoying, in this favored land, this precious privilege as freely as the light of day and the air of heaven, we do not fully appreciate its high value. Born into this glorious freedom, and familiar with it from our earliest recollections, we do not set so high an estimate on it as do those, who, in less favored lands, are striving to gain this blessed boon; and it is to be feared that we do not faithfully improve the great advantages and opportunities it affords us of securing for ourselves and extending to others the blessings of Christ's kingdom. The small amount of freedom of conscience and of worship, which the world now enjoys has been obtained at a great price. It has been gained by the severest conflicts and the most costly sacrifices. It is the fruit of centuries of struggle, and has cost many bloody wars and revolutions, and the sufferings and blood of multitudes of martyrs. This great blessing has indeed "come out of great tribulation." It has been wrought out amid the fires of ruthless persecution, and has forced and sought its way through the tortures

and dungeons of the Inquisition, through labyrinths of diplomacy, and against the leagued legions of hostile powers.

The old Pagan nations knew nothing of religious tolerance. The worship of the divinities of Egypt, Babylon, Greece and Rome, and of the other nations of antiquity, was sacredly guarded, and maintained in these several countries to the exclusion of all other gods. They allowed no setting up of strange and foreign deities. Now and then, for reasons of state, as in the case of the Israelites in Egypt, the exclusive laws were temporarily relaxed. But the general law of Paganism was exclusion and intolerance. Christianity introduced into the world a new idea and a new element of individual and social life. It taught man his duties and his rights. It inculcated the great and fundamental doctrine of religious liberty, and laid down the principle that God alone is Lord of the conscience. The Roman Empire resisted this new doctrine, and sought to quench this new light in blood; and after it had become nominally Christian, and the Church was united with the State, the old Pagan pri-

ciple of intolerance was revived and maintained ; and this relic of ancient barbarism and of heathen superstition has been perpetuated in and by the Papacy, and has been incorporated by the nations under its rule as an essential principle of government.

The nations of Europe, even those which are called Protestant, have hardly yet shaken off this yoke of bondage. The Reformers did not fully understand and practically recognize the rights of conscience. Though the purest portions of Christendom—the Waldenses and other poor and afflicted remnants of Israel—had set a noble example and had suffered all manner of evils and trials for the maintenance of this inherent and God-given right. The churches of the Reformation, while they defended in theory, did not adopt and vindicate in practice the great principle of religious liberty. In their institutions, they retained much of the old leaven of Pagan and papal intolerance. The first settlers in this country brought with them, with a few exceptions, the intolerant principles which prevailed on the other side of the Atlantic. Even the noble-minded Puritans

" Thought toleration due to saints alone,
And rights of conscience only meant *their own*."

In view of this state of things, the adoption of the Constitution of the United States granting and guaranteeing full liberty of conscience, and unlimited freedom in things pertaining to religion and worship, was a signal triumph over the prejudices of preceding ages, and a wonderful advance in the cause of religious liberty. This was a glorious achievement. It secured for this nation

privileges, such as no other on the face of the earth enjoyed—which have placed us on a high vantage ground, and have devolved on us, as a people, a most fearful and solemn responsibility. We owe much to Roger Williams, and much also to the eloquent appeals of Patrick Henry, who, in his defence of the Baptist ministers, who were indicted in Virginia in 1775 for preaching, says : " In a day like this, when truth is about to burst her fetters—when mankind are about to be raised to claim their natural and inalienable rights—when the yoke of oppression, which has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power is about to be dissevered—at such a period when liberty—liberty of conscience is about to awake from her slumberings, and inquire into the reasons of such charges as I find exhibited here to-day in this indictment—if I am not deceived, these men are accused of preaching the Gospel of the Son of God ! " He closes this eloquent outburst of indignation in these words : " May it please your worship, permit me to inquire once more for what are these men about to be tried ? This paper says : '*for preaching the Gospel of the Son of God !*' Great God ! for preaching the Saviour to Adam's fallen race ! What law have they violated ? " It is no wonder that the judge commanded the sheriff to discharge the prisoners ; and it should be a matter of profound thanksgiving that such sentiments as Patrick Henry expressed on this trial spread throughout the land, were incorporated in the Constitution of our country, and inaugurated a new epoch in the history of religious freedom.

While we, as a people, are thus secure in the possession of this "pearl of great price," this inestimable birth-right of religious liberty, let us consider the case of those who are deprived of it, and rejoice in the progress which this sacred cause is making in the world. It should awaken our gratitude that God is now raising up on the continent of Europe—in Sweden, Hungary, France and Italy, and elsewhere, men who are claiming for their countrymen religious freedom with the same fervor, that Patrick Henry exhibited in its defence a century ago in this land.* The conflict is now going on with intense and growing interest. The great question which now agitates Europe from center to circumference is *religious liberty*; and when we see how God Himself is interposing in behalf of these oppressed and struggling nations, we believe that the day is not far distant when Europe, emancipated and disenthralled, will share and rejoice with us in the enjoyment of this sacred and precious freedom.

It is worthy of special notice that *revivals of religion have followed in the wake of religious liberty*. This has been true in Belgium since 1830; and in Sweden since the recent relaxation of intolerant laws; and especially in Italy since 1848, and this great fact is receiving new illustrations every day in the Italian peninsula. *Where the Word of God has free course, there it is glorified*. Though the truth has been blessed and revived in times of oppression and persecution, yet the purest and most powerful revivals of religion

have occurred when and where there were the greatest amount of liberty of conscience, and the highest appreciation of its value. The great statesman of Italy, Count Cavour, declared this truth in the Sardinian Chamber of Deputies, when he said: "I think the solution of the Roman question must arise from the conviction, which will daily gain ground in modern society, even in the great Catholic society, that freedom is highly favorable to the spread of true religious feeling. This truth I feel confident will soon triumph. We have seen it acknowledged by the most impassioned upholders of Catholic ideas, we have seen an illustrious writer, in a lucid interval, show Europe in a book, which has made a great noise, that freedom had been highly conducive to the revival of religious spirit. Nor need we, for the confirmation of this truth, go far abroad for arguments. We need only look at home. I do not hesitate to affirm, that the free government established in these sub-Alpine countries for the last twelve years, is greatly favorable to the development of religious feeling; I think I have the right to declare that there is at the present day a more lively and sincere religion in Piedmont than there was twelve years ago."

Such has been the effect of religious liberty in Sardinia. The Waldensian Church and the Italian Christians are toiling with all their strength to give the Gospel to the eleven millions of Northern and Central Italy, who have lately been made partakers of this blessed freedom; and now that this great boon is about to be conferred on another eleven millions of Southern Italy, we are overwhelmed with astonishment.

* We refer our readers to the concluding article of this number, in which the present condition of different nations of the world, in the matter of religious liberty, is exhibited.

gratitude. Verily, God hath done great things for Italy, whereof we are glad. That the people of Naples and Sicily will vote for annexation with Sardinia, we have no doubt; and then will devolve on us the great duty and the high privilege of giving, as far as we can, the true Gospel to these liberated millions. That God who has opened the way, will bless the work we have no doubt. There will be brought to bear on the Pa-

pacy a moral force, that will tend to consume the Man of Sin. *Will not the friends of Christ in this favored land, as a thanks offering to God for their own religious privileges, and as a grateful memorial of his mercy to long-enslaved Italy, pour into our treasury their gifts and contributions for the carrying on of this great work, on a scale of liberality in some measure proportioned to its magnitude, and to the importance and demands of this crisis?*

ITALY AWAKENING UNDER THE BIBLE.

THIS article is from the pen of the Rev. J. R. McDougal, of Florence, pastor of the Free Scotch Church in that city. His perfect familiarity with the state of feeling and of facts in Italy, and the deep interest he takes in the efforts made to further the cause of truth in that land, make his remarks worthy of a careful and prayerful consideration.

"Italy just now is the engrossing theme. On her future hangs the destinies of the continent of Europe. Every lover of liberty is following Garibaldi with his hearty sympathy. May God preserve the life of this disinterested patriot. He is the Wallace of Italy. As Scotchmen, we have no more veneration for the memory of William Wallace than the Italians of the present hour entertain for the name and character of Joseph Garibaldi. Disunion has ever been the curse of Italy. Our great hope as to the issue of the present thickening strife lies in the fact that all her sons, of every class and political sentiment, are one in aspiration. The sword of Garibaldi, the sceptre of Victor Emmanuel, and the guiding statesmanship of Cavour are the three points of her charter. What a mighty advance has been made, when from the Alps to the Straits of Messina this is felt to be the only security for a free and united Italy.

But it is not so well known that civil and religious liberty are going hand in hand in the present struggle. Who can wonder that the anti-papal feeling, which has characterized the land of the Popes from the times of Arnaldo da Brescia and Savonarola to the present time, and been of late so eloquently expressed in our own land by Gavazzi, should have reached at this hour the acme of intensity? What other effect could be produced by the infatuated conduct of the Roman Pontiff and his hireling bishops and priests throughout Central Italy in this crisis? Wisely was the recent excommunication thundered in the air instead of being directed against the King of Sardinia, who assuredly would have been forced to protest, and probably to break with Rome as the seat of spiritual authority. How seasonable the opportunity for circulating the Bible, along with those evangelical treatises which, with the blessing of God, will open the eyes of a superstitious people to see the unscriptural tenets of the Papacy. *To stay our hand from sowing beside all waters at such a moment as this were criminal.*

"But there is a higher motive to Christian exertion. Of late God has been pouring out his Spirit from the hills of the Waldenses to the valleys of Tuscany. Another day of grace has dawned on that land which refused the Gospel at the hands of Paul, and has been the prey of

every powerful invader ever since. M'Crie narrates, with thrilling interest, the promising evangelical movement in Italy three hundred years ago, when the fires of the Inquisition were permitted to root out a flourishing work of God, which was principally confined, however, to the upper and educated classes. The present revival is going on among the working-classes of Tuscany, and judging from all history and reasoning from all experience, there is more likelihood that it will widen and deepen till it leaven the higher ranks of society than that any movement beginning among the higher circles should penetrate the masses of the community. Persecution and exile have not prevented the gracious work from advancing, though they have enforced silence hitherto on the tongues and pens of its friends. For ten years past the Bible, though a prohibited book, has been brought into Italy for the converts by those who judged the laws of King Jesus of higher authority than those of grand duke, or king, or Vatican prince. For ten years the native church, like another church of the Catacombs, has convened in silence, in faith, in tears. The brethren met in small numbers and in quiet corners, with no church bell to announce that the gates of the house of God were thrown open, with no hymn of praise to express their lively gratitude to God, but in greatest secrecy and in continual fear of the police. No minister broke the bread of life among them. One and another Waldensian brother has been turned out of the country, loaded with indignity. Even the Waldensian students, who, winter after winter, and always in anticipation of this open door, when they might as of old go forth to their countrymen preaching the truth as it is in Jesus, have repaired to Florence, the Edinburgh of Italy, to perfect themselves in Italian, have been unable to meet with the converts, either in their own houses or in the assemblies of the saints. The Tuscan Christians, therefore, edified one another as God had given them gifts and graces, and they celebrated the holy Sacrament at

each assembling of themselves together. One brother prayed and another expounded; one gave the bread, another handed the wine, and that bread was a common loaf upon a kitchen plate, and that wine was in a common tumbler, and both on a common kitchen table. Had any of my readers been permitted to be present he would have been carried back through all the intervening ages to that upper chamber in Jerusalem, where the early Christian Church assembled.

"So severe was the late *régime* that although eighteen months ago there were well known to be about 10,000 Bible-readers and 300 church-members in and around Florence—the focus of this evangelical movement—*there were men in prison at that very time for having in their possession a copy of the Word of God.* Doubtless some of the imprisoned brethren had held small meetings in their kitchens or workshops, and thereby had laid themselves open to the charge and crime, if crime it is, of propagandism, as who does not who has received into his own soul the living and life-giving truth of God? *What law under heaven, whether it emanate from Rome, or Naples, or Florence, can tie the tongue and seal the heart of a man who has found for himself the preciousness of Jesus and desires that others may know the joyful tidings too?* Is not Christianity, as Dr. Chalmers delighted to expound, the most aggressive power in the universe?

"Still the fact remains that men who had had no intercourse with fellow-Christians, who were unaware of the existence of Protestant Churches in England or Italy, but who, in God's providence, had got a copy of that book which makes wise unto salvation, and were studying its sacred page with pleasure and profit, when come upon by their parish priest or informed against by their neighbors, were sent to prison for three or six months of durance vile.

"In contrast to all this, observe what are the circumstances of Central Italy now with its 12,000,000 of inhabitants. Why it is wholly open to the influences of

Gospel. The priest, who acted as censor at the Tuscan Custom-House, and prevented the entrance, not only of the smallest package of Bibles, but also of many other books which we don't reckon very evangelical, but which were far too enlightening for the subjects of despotic rule, has been removed. The Word of God is no longer a contraband article. Boxes of Bibles and evangelical books cross the frontier at every entrance. The Grand Duke and his persecuting rule have gone, never, we trust, to return again. Should any mishap occur, it is resolved that as many "seeds," as Bibles were called in the days of persecution and letter-opening at the post-office, shall be scattered over the virgin soil as possible, which God may bless at some future time.

"These books are being vended from café to café, and house to house in Florence, Bologna, Leghona, and all the other towns of the new constitutional kingdom, as well as from hamlet to hamlet in the smiling valleys and outlying agricultural districts of Tuscany and the Romagna. Some of these colporteurs, perigernating from the Mediterranean to the Adriatic, and from the Alps to the confines of the States of the Church, are fortified, under a Sardinian law passed in the year 1853, with a permission as venders of religious books, while others have but a simple passport from the prefect of their native town.

"It is a very encouraging circumstance that not one of these men, during the last year—and there have been between twenty and thirty at work—have been maltreated by the common people, who receive the Word gladly. The priests have managed, at times, to prevent a sale in certain villages; while in others, acting through the authorities, they have had a colporteur's stock arrested. Petty annoyances of this kind were to be expected. But the men themselves have carried on their operations as scatheless as if they had been laboring in our homelands. Two large dépôts, as rallying centers for the colporteurs, have been set

up in Florence. They are advertised in the daily papers, and meet with no hindrance on the part of the Government. One is for Bibles, under the auspices and at the expense of the London Bible Society. As that noble Society—for a reason which we all respect—circulates the Bible and the Bible only, and as there are many other useful works, another depôt was established in the leading thoroughfare of Florence, and contains all the evangelical treatises of Ryle and Malan, M'Crie, D'Aubigné, Monod, etc., which have been translated into Italian, together with native evangelical works by Paleareo and others. They form a large collection of some two hundred treatises in all, and being printed at London, New-York, Genoa, Turin, Naples, Malta, Trieste, and a multitude of other places, show' how many friends poor Italy has had, and how many praying hearts and working hands have been laboring to bring about, with God's blessing, the opening for usefulness which we now rejoice in.

"You will doubtless desire to know some facts connected with the circulation of the Scriptures. This work has been so extensive and irregular, every willing hand having been pressed into the service in town and country, among domestics and peasants, that statistics could with difficulty be compiled. Here, however, are two facts.

"The Bible depôt, in January and February last, sent forth some 1500 Bibles from its stores. The four colporteurs supported by the Edinburgh Bible Society sold, during the first six months of this year, 1277 copies. Those were not given away, but sold and accounted for. The plan pursued in connection with many Indian Missions, of giving away Bibles and tracts for nothing, is not adopted in Italy. There is no society at home wealthy enough or willing enough to cover the expense of indiscriminate distribution; and though there were, the principle would not be carried out, for it affords no test whatever of the desire on the part of the peoples of Central Ital

to possess the Scriptures. No doubt a strong political feeling prevails among many purchasers. They desire the Bible because they know it gives no countenance to the precepts or the practices of Papal Rome. They know, too, that it has made Great Britain and America famous among the nations. No doubt it has been put upon the table of many a literary man from mere curiosity, that he may compare the lofty strains of Isaiah with the poetry of Dante and Boccaccio. But there are many besides these, whose longings are met, whose desires are satisfied in the simple perusal of the story of Calvary. Travelers ranging over the coun-

try have come upon humble workmen late in the evening, neither in bed nor at the café, but occupied with the Bible. Others have found readers of the Scriptures, earnestly intent on its study, lying on the banks of the Arno and the other classic streams of Italy. God grant that, in the dearth of spiritual laborers for this great harvest, the Holy Spirit may be given to those who have no human teacher to guide their feet into the paths of peace. May He, who teacheth savingly and to profit, open up the Scriptures to them, and lead them from the error of their ways to the service of the living God."

TUSCANY—SICILY.—THE GOSPEL AND THE GARIBALDIANS.

WE translate the following communication from the last number of the *Archives du Christianisme*. The latest advices from Europe reveal to us the bitter wrath of the Pope, and the fierce rage of his priests and bishops, goaded by the horns of France and Piedmont, and bewildered by the light of the Bible and freedom, which is breaking in upon their darkness, and breaking up their strongholds of despotism. The Paris correspondent of the *London Times* says: "Seldom has the spirit of hostility been so general in the Church of France, and never has it been more boldly displayed. Pastorals, circulars, allocutions and sermons denounce and all but implore divine vengeance on the invaders of the Papal States, and by implication, on the Emperor. *The whole prelacy is aroused, from one end of the country to another.*"

We have a specimen of this blind rage in the extract from a Tuscan paper, which will be found below. The hungering of the poor Italians for the Bread of Life, and their perishing need of some one to break unto

them this bread of Heaven, is enough to move the pity of all Christian people, and *should lead to some more liberal and effective measures to give the Gospel to the millions, who have just come to the enjoyment of freedom and to a consciousness of their spiritual wants.*

"Colporteurs are still traversing the fields of Tuscany with indefatigable zeal and perseverance, and the books which they are scattering there produce abundant fruits of sanctification. The evangelical Christians of Fetto di Cecini are in correspondence with those of Calci, and these latter travel every Sunday seven miles to Pisa to hear the Gospel read. The chapel opened in this city has become too small to hold all the new converts who come thither in crowds.

"The gratifying progress of evangelization in Italy is moreover manifest from the ultramontane papers. The following exordium, taken from *La Stella d'Etruria*, can give some idea of their fears and their rage: 'In the presence of an infernal propaganda of Protestants, who publicly preach among us falsehood and error, and strive by every kind of artifice and deceit to tear away the simple and the ignorant from the bosom of the Catholic Church; in the presence of a

legious and shameless licentiousness, which turns into execrable caricatures the most venerable dogmas of our holy religion, and its august Visible Chief, the Vicar of Jesus Christ, the Roman Pontiff; in the presence of the infamous blasphemies which we hear with horror, and which even little children publicly belch forth against the supreme head of the Catholic hierarchy, etc., etc.'

"It is only requisite to look over the journals of the same stamp, that are published in France, to be convinced that the struggle has begun in good earnest, and that the probabilities this time are not in favor of the clergy. It is an important fact that the Bible has penetrated into Sicily, and has made proselytes among the followers of Garibaldi. We extract the following items from the last number of the *Buona Novella* :

"Garibaldi has a son pursuing his studies in a Protestant college near Liverpool, under the direction of Dr. Poggi, an ex-Dominican of Florence, who is a truly evangelical man. When taking leave of his son in 1856, Garibaldi said to him: '*The Bible is the canon which will liberate Italy.*' The liberator of Italy has a great veneration for the Word of God. In a letter to a countryman, written after the events of 1848, he says: '*I recommend all Italians to read the Bible, for it is the Book that will make Italy free.*'

"The independence which we conquer by the arms of our brave soldiers is not the true liberty, which will secure the prosperity of the Italian nation; but only

a preliminary step towards that true independence, which does not depend on the arms of men, but on the sword of the Spirit,—on a knowledge of the Holy Scriptures.'

"An officer of Garibaldi's army expresses to us the same sentiments in a letter written from Sicily. *The victors of the Dictator have cleared the soil of Italy; and it is now our great business to sow there the good seed.*

"Our correspondent, a brave soldier and an humble disciple of Christ, justly complains of the absolute want of pastors, to visit the military hospitals, and to carry thither the consolations, of which the wounded, in view of death and in the midst of the most severe sufferings, are in great need. *As to the Catholic priests, no one is willing to listen to them any longer. Priests and monks understand that there is nothing more for them to do in our hospitals. At Messina, there are more than six hundred sick or wounded. When I visit them, they are unwilling to let me go, so desirous are they to hear the word of Christ. Some of them leave their beds to hear me and to beg me to lend them books. The Bible is now read by a large number of officers and soldiers.*

"When we read the earnest appeal, which comes to us from the army of Garibaldi, what true Christian is not moved and ready to unite his voice with that of the wounded and the dying, and pray the Lord of the Harvest that He would send forth laborers into his harvest.

"GUSTAVE CHATENET."

FOREIGN FIELD.

CHILI.

WHILE the door for the entrance of the Gospel into portions of Europe, from which it has been shut out for centuries, is now thrown wide open, the field in South America is to some extent hedged up, and the work of evangelization there is impeded by the bigotry and intolerance of the Romish priesthood and their supporters. Notwithstanding all the hindrances put in his way, Mr. Trumbull is pursuing his labors with great perseverance and with many tokens of encouragement. He was originally sent out under a joint commi-

sion from this and the Seaman's Friend's Society, and though he has now a self-sustaining church, he takes a constant interest in the welfare of the seamen frequenting the port of Valparaiso. Some time since he wrote :

"We have now ten applications for admission to our church—five by letter, and five by profession. One of these is a naval officer, a surgeon. Last week we had an English lieutenant at our prayer-meetings, a pious young man yearning for sympathy. He belonged to the frigate *Olio*. At the same time a Swede, a ship-master, once a church-member in New-York, told me that he 'wished to recover the pearl of hope he had lost.' He subsequently states that 'ten or twelve of the crew of the *Pelican* became deeply anxious. Three or four of them found peace. The rest were seeking when the ship sailed. The captain seemed to be striving against sin. There is a good measure of interest in our Sabbath-schools. Several are asking the way to be Christians, and one or two lads tremblingly hope they have become such.'

The following letter will make our readers acquainted with the state of this important mission at the time of its date.

"VALPARAISO, Sept. 17, 1860.

"REV. DR. CAMPBELL, DEAR BROTHER :

* * * * *

"I have not published much since I wrote in July. My funds were out. This was the chief reason. An article lies by me at this moment, which I have written to show the origin of the name *Protestant*. The only thing printed since is a little scrap about the circulation of the Bible in France. But one can hardly know the amount of prejudice existing among the people. The power of names is tremendous. My Bible distributor has not succeeded so well of late. He has disposed of more than one hundred Bibles and half

as many Testaments; and has given away five or eight hundred of my tracts; but now he finds it harder to make sales. There are peculiar obstacles at this moment, it is true, but there is less demand. The priests have vituperated the books already in the churches—as bad, heretical, protestant, corrupted, etc., etc. This for the time has made its impression, and that an unfavorable one.

"My distributor, though blind, sometimes goes out himself; at other times his wife goes with the books. Recently a woman tried to draw her off from the work—telling her it was destroying souls—that it was fatal for the country. She naively asked her if she had read the books she was decrying, the Scriptures; she answered that she had not, but the priest had said they were bad, and that was proof enough.

"On another occasion, she was standing at the landing pier, where the boatmen gather and many are coming and going. It is the tide waiter's office. She had been there before. An officer came and asked to see the tracts. She gave him some, when he began to tear them up. Helping himself then from the bag she had, he tore up all of them—bade her go away, and said if she did not, he would send her to jail; and if she came again he would serve her books the same as the tracts—and away the poor body went frightened out of all composure. When it was reported to me, I immediately wrote to a friend in the capital, an influential man, who has never failed to be a friend to me yet, and asked advice. He answered that the conduct was shameful—that probably the officer did not know or comprehend what he had been doing—and urged me to call on the Governor of the province. I did so and told him all. He said: 'Have you any of the tracts?' 'Yes,' I said, 'here are several, brought on purpose.' I had them in my pocket. He read their titles, and I left them with him. He said he would inquire into it. A few days later the distributor went himself to the same spot on the pier, and began to give away. An officer "

up and blistered. 'He would tear them up,' he said. 'Well, do so if you choose, sir, but please let me know your name.' This checked him. Another came and treated him in the same way. A third said he would show them to the authorities. 'Do it, here they are,' was the reply. And then they let him alone! But the bystanders then did not care to take them, fearing to stand ill with the officers.

"Three days ago, a priest went to his house and scolded him fearfully—called him an agent of Protestants—did not think a Chilian would engage in such a dangerous work. He threatened violently to seize the books and tracts. However he did not fulfill his threats. The man feared that the authorities would aid the priest; but I told him I thought they would not, and reassured him. I have not seen him since; probably he will come to-morrow.

"He proposes to go to one of the Northern provinces and try the distribution there. I shall aim to send him shortly with a supply of the Scriptures.

"I think a young lad who has an English father and a native mother has become a true converted disciple. Three of the boys of the school, his companions, every day went alone to pray. He derided and tried to interrupt them. They prayed for him. In a day or two he asked leave to join them, and has stuck by them ever since. He comes to see me every week, and asks many questions about spiritual religion and about the differences between Protestantism and Romanism. I hope God is raising up a worker in him. He tells me of a tailor who bought a bible of another man who was going to give it up to the priest. He reads it every day in spite of all objections, and reads it to his family. This is a small affair, but it is an encouragement.

"However, there is a world of work to be done here before ground will be gained. Obsequy must be endured, and men and means employed; and much prayer offered to God for the increase.

"Yours, etc.,

D. TRUMBULL.

PREU-KINSON TO CALLAO.

THE Rev. Mr. Gilbert and wife sailed from this port on Monday, Nov. 12, as missionaries to Callao. He goes out under a joint commission from our Society and the American Seamen's Friend Society. His original destination was Valparaíso, Chili, but owing to the present state of things in Callao, it was deemed best for him to go there for the present.

In 1858, our Board deemed the post so important that they appointed the Rev. Mr. Bourne as a missionary for that field, but owing to providential circumstances, he was prevented from going. In 1859, the Seamen's Friend Society sent out a chaplain there, the Rev. Mr. Swaney. He has been laboring there the past year with great success. But as his principal work was among seamen, the Chincha Islands were deemed more important as a field of labor. At Callao, there is quite a number of English speaking population—Scotch, English, and Americans permanently residing there. The post was deemed too important to be relinquished. A few extracts from the reports of Mr. Swaney, addressed to the Seamen's Friend Society, will give our readers the facts of the case.

"On Monday last, a German well known in Callao, and a man of sterling worth, applied to me for baptism. He made a satisfactory profession of faith in Christ, and of a change of heart. He was a Jew by birth, but his mother was a Christian. He seemed much affected—said his mind had been stirred of late. On Sunday night last Mr. Petrie assured me that he would move at once for a subscription towards building a church in Callao. If Mr. P. undertakes it, it will be done. I wish

terested to see it come up so soon after the subscription at the Chincha Islands, and was delighted beyond measure.

"The loud call for a chaplain at the Chincha Islands has affected my mind not a little. I can not bear to hear such a cry for the Word of Life so near me, without bestirring myself in behalf of the perishing. This has somewhat increased my cares of late. The work in Callao has two distinct divisions, and the Islands add a third.

"We *ought* to have a chaplain at the Chinchas, and one here—but one here more for the shore than for ship. Now, if you should order me to move to the Chinchas, without supplying Callao, I shall feel sorry to leave it under the circumstances which begin to develop themselves. Can you supply both places? If you send me there, can you send a good young man here? If I am kept here (as I suppose I shall be) can you send some one to the Chinchas? May the Lord hasten a man out to labor for seamen at that wonderful field."

Again, under date July 28th, he says :

"Mr Wheelwright has engaged to send us the frame of a church from New-York at his own cost provided we can get a site for a church so as to give him the plan of the building.

"Mr. Wheelwright and Mr. P. are contemplating a church which will hold five hundred people, partitioned off meantime so that there can be a school-room, and yet in such a way that it can all be thrown into one if the congregation should so increase as to demand it."

Again, under date August 1st, he says :

"To-day I shall begin to give you an account of such things in Callao as will keep you informed of our exact circumstances.

"On last Sunday I saw Mr. Wheelwright at Mr. Petrie's, and had the pleasure to find that he was anxious to send out the frame of a church wholly at his own cost,

allowing us to choose the size. Mr. P. had requested me to look out a site, and I had spared no pains. None offered that could at all be accepted, but one. This is a large lot—house on it—good wall—can be got for \$1,200. It is near the beach—flag could be seen from the harbor. Not a long walk for any, but walk not good at present—but Mr. D'C— offers \$100 towards making a pavement, and his influence also with Municipality. He is a Roman Catholic, but has shown me and mine as much friendship as most of the Protestants.

"Dr. Trevitt, our present U. S. Consul, takes an interest in our church, and attends service regularly with his family. Mr. Clay has manifested a praiseworthy interest in our Bethel. Mr. Wheelwright, besides contributing \$100 to the Bethel, donates the whole frame for a church, which certainly indicates great liberality towards the cause in this country."

AMERICAN CHAPEL AT PARIS.

THE latest accounts of our Chapel at Paris were highly favorable. Since the beginning of October a large number of Americans have returned to that city, and the blessed influence which the American Church there is adapted to exert is beginning to appear. We hope that the time is not far distant when the work of God will be powerfully revived among those who meet there for worship. It is gratifying to know that many of our leading religious journals appreciate the importance of this enterprise in the great center of European power and civilization, and give their testimony to its usefulness.

"A correspondent of the *Presbyterian*, writing from Paris under date of October 8d, thus speaks of the present condition and prospects of the American Chapel :

"With the advent of October our countrymen are flocking back to Paris, having finished up Switzerland, the Rhine,

Badens, etc. Some of them are refreshing themselves in Paris before launching on the great deep to return to republican America; others are lying on their oars, not knowing what to do with themselves. Messrs. Garibaldi, Victor Emmanuel & Co. rendering it rather difficult for them to carry out their plan for visiting Rome just now. As to the English in Paris just now, they could hardly be counted. They have not waited for Louis Napoleon to make a descent on their island; they are ahead of him, having invaded France, and marched, men, women, and children, right into his capital. The congregation of the American Chapel, I am glad to say, has increased with the return of our fellow-countrymen, the attendance being more numerous than I have at any time seen it. Dr. McClintock, the present chaplain, has gone to work in earnest, and, I think, will do much good. He is not a finished essay preacher, but he gives an abundance of good thought, and in a forcible and eloquent way. His assistant, Mr. Longacre, is very well adapted to this post. Sabbath before last, the daughter of the Hon. Mr. Preston, our ambassador to Spain, made a public profession of religion, and was baptized in the Chapel at the morning service. It was interesting to see this young lady, just entering into society—in a position, too, to afford her unusual facilities for enjoying the world—coming out and naming the name of Jesus. The fact, too, that this profession is made in the gay city of Paris, and that, too, after having lived for years in Spain, renders her case the more remarkable, and shows how wonderful are the ways of God in grace as well as in providence. Her father and mother, though not themselves professors of religion, stood up with the daughter, when, in the presence of the congregation, she confessed Jesus as her Saviour.

"James McDowell, Jr., of St. Louis, Missouri, late Consul at Constantinople, and his family, who have been here for some time, leave this week for England and homewards. They have been regular attendants of the Chapel, and their de-

parture will be a loss to American christian society in Paris.

IRELAND—SUCCESS OF MISSIONS AMONG IRISH ROMANISTS.

THE number of individuals in our own land is by no means small, who think that the Irish Romanists can not be reached by the colporteur or the Christian missionary, and consequently feel little or no interest in efforts for their spiritual welfare. But to all such we put the question; "*Can we not in this land reach them much more easily than our brethren in Ireland?*" Are not our means of access to them much greater? And is not the power of the priesthood much less here than there? Now look at what has been done in Ireland; and let it stimulate us to renewed efforts in their behalf. Take the following facts, extracted from the *British Standard*, in regard to the temporal condition of Ireland, and then, in the next place, what has been done by the Presbyterian Church, one single branch of the family of Christ, bearing in mind, also, that other branches of the Evangelical Church are working in this important field with equal zeal and with like success.

IRELAND AS IT WAS.

Ireland contains 32,500 square miles, or twenty millions and a quarter square acres. In 1811 it had nearly six millions of people, in 1841 above eight millions; but in 1851 only six and a-half,—300,000 fewer than thirty years before. In 1846 almost all its potato crop was destroyed,—food worth sixteen millions sterling perished, like the gourd of Jonah. From 1851 to 1857, 911,000 bade farewell for ever to their native land.

Of eight millions in 1841, three millions seven hundred thousand, above five years old, could neither read nor write. Three-fourths of the houses were of mud, one

half with only one room. Two-thirds of the people were day laborers, fed on potatoes; one-third out of work, in distress, thirty weeks each year; one-eighth were paupers; very many landlords were drowned in debt, few of them at home; scarcely any middle class, and well-taught laymen were very rare. But for the famine and emigration, Ireland would have three millions of people more than now; and 270,000 of her humble homes have been swept away.

Exclusive of county Dublin, 85,416 ejectments were in a short time granted to turn out of house and home one of every thirty of the Irish people; but the worst ejectment was tumbling houses down. I have seen families sitting on the road, round the spinning-wheel and big box, their cabin's only furniture, their cabin itself a ruin.

IRELAND AS IT IS—POVERTY, CRIME.

Such was Ireland when our Mission rose; such were they who died or fled. What is she now?

In 1848-49 Ireland had two millions of paupers,—nearly one-third of her people; in 1857, 57,000,—one-fourth of 1852; and in 1859, 33,796. Ireland has many poor still, but her days of idle, rampant beggary are gone. There used to be, it is said, only one hat in all Achill Island. It hung on a pole at the ferry, where each man going to play the genteel on the mainland borrowed it, and hung it up again on his return. There is no hat on the head of the pole now; every head has a hat of its own.

In 1840, 23,000 were convicted; two years previously, 1,100 were transported, and 154 were hanged. In 1854, four were hanged; in 1856, three. The 23,000 of 1840 had fallen in 1856 to 4,000. For each million, there are three-times as many hanged in England as in Ireland, and twice as many transported. In 1848, convictions were as one to 449 of our people; in 1858, as one to 1,795. Never was there such decrease of crime in Ireland as at our late assizes.

PRESBYTERIAN MISSIONS.

The Irish Presbyterian Church consists of two churches, united in 1840, when they had 430 congregations; it has now 530. It raised for home missions in 1840, 2,022*l.*; in 1859, 6,160*l.* The people of Ireland have decreased; our churches have increased by 100. Of 53 churches, fruit of our Mission shortly before 1856, 41 are in Romish districts. Scotchmen, who would have had no church, are their most useful members.

In 36 schools, with 1,580 scholars, 1,400 were Romanist. In one district, 5,000 Romanists have been our scholars; and of 1,440,870 were Romanists.

Our colportage was commenced by Dr. Carlile, at Birr, in 1845; in two years an agent sold 1,240 Bibles and extracts. As our chief end is not to sell books, but win souls, our joy is that here 660 houses are open to us, there 4,000 Romanists conversed with, ten thousand five hundred visits paid.

Our chief means is that most blessed—preaching the Gospel. In 1859 we aided 36 churches, 16 of them having 70 hearers each, and 30 preaching stations, distant from three to twenty miles. Some of their members travel to and from church 30, 36, and 40 miles; two live 43 miles apart.

In Connought we had last year 19 churches, with 43 stations and 2,000 hearers; 23 ministers, 20 Scripture-readers and colporteurs, and the teachers of 56 daily and Sunday-schools.

We teach them free, and give work which pays. We provide cheap books for their new thirst for knowledge; above all, the best of books, the Book of God. Our agents are among them in Christ's stead, with all the power in love of truth and life. Here we build a school-house, there a church, perhaps in the cockpit where the cocks of two counties fought, the hander of them now an elder of that church; and as fruit of all, we have light and longing for freedom among many still with Rome: and many saints come out of her, adorning the Gospel of Christ at home, or in Britain, or America; others

have carried their faith and works farther away, like one nobleman, once a cheerless Papist, then a hopeful convert, then a Presbyterian elder, where once he adored the wafer; and now a patriarch of New Zealand, his hoary head a crown of glory.

In all this we work with brethren in Scotland, England, America, who largely aid us, knowing that each Irish convert is a blessing to them, salt cast into the deadly spring, making pure the stream of emigration; and we owe very much to the zeal of holy women not of our church, friends of our agents, patrons of our schools, chief helpers of our work.

A mission thus helped by woman must be a mission of light and love. Our missionaries wage no fierce war of words, provoke no party spirit, use no term of insult; they enter as friends the poor man's home, speak boldly, as they ought to speak, in kindness and love. Though a Romanist may not, for fear of the priest's curse, let them pray in his cabin, he receives them kindly, and if a present or party is given to honor the missionary, he is among the first to subscribe or attend.

Our home mission helps foreign missions, and is helped by them; as our church aids missions, our church thrives; as our church grows, the pulse of her great warm heart sends life and vigor through her members, away to the humblest prayer-meeting, round the rush-light on the one stool of the poor anxious Romanist's dismal, lonely home, cut in a bank of the endless Erris bog.

All Erin shall yet see the salvation of God. Revived Ulster has converts from Rome, first fruits of a glorious harvest over all Saint Patrick's land; for what Bishop Donatus sung of Erin, some thousand years ago, shall all hold true in a higher sense than his, and far, far more.

"Her fruitful soil forever teems with wealth,
With gems her waters, and her air with health;

Her verdant fields with milk and honey flow,
Her woolly fleeces vie with virgin snow;

Her waving furrows float with bearded corn,
And arms and arts her envied sons adorn.

No savage bear, with lawless fury roves,
Nor ravenous lion, through her peaceful groves;

No poison there infects, no scaly snake
Creeps through the grass, nor toad annoys the lake.

An island worthy of its pious race,—
In war triumphant, and unmatched in peace."

GERMANY.

Letter from the Committee of the Society for the Promotion of Christianity among the Jews.

BERLIN, Sept. 24, 1860.

To the REV. DR. CAMPBELL, and the respected Board of the American and Foreign Christian Union:—

Our dear friends and brethren in the Lord, the Rev. Mr. Kuntze and the Rev. Dr. Krummacher, have had the kindness to allow us to read your letter and that of the Rev. Dr. Baird, dated March 22d, 1860., which were directed to us. By these letters we are informed that the American and Foreign Christian Union has received a legacy of £88, 12s. and 2d. from a Christian friend in Pittsburgh for the promotion of Christianity among the Jews in Germany, and that they had resolved to send it to their brethren here to be used in a way that would best carry into effect the intention of the testator, and that you have also sent a draft for the amount.

Mr. Kuntze and Dr. Krummacher have agreed to hand this sum to us, as we are, by the grace of God, entrusted with the work of preaching the Gospel to the Jews in a large part of Germany. We have received it with warm feelings of gratitude and joy, and it will be our conscientious endeavor to use this donation in the best possible way, according to the wish of the testator.

While we express our cordial thanks to the respected Board of the American and Foreign Christian Union, and also to Dr. Baird, for this gift, we take the opportunity to give some account of the condition of the mission to the Jews in our country.

For thirty-eight years we have put forth earnest efforts by means of missionaries,

and especially by the labors of ordained ministers, to preach the Gospel to the Jews living among us. We have also made journeys in several provinces of our kingdom, in order to excite by appropriate religious services, a deeper sympathy among Christians in behalf of missions to the Children of Israel, and at the same time, by means of sermons and conversation, to bring the truths of the Gospel to the Jews themselves. We have also maintained a permanent divine service here at Berlin, in order to have at least one point, from which, as a center, the preaching of the Gospel may constantly resound to Israel.

The Lord has granted us the favor for many years, on every Sunday, and in all the churches in our land, to have prayer offered for the Jewish missions, and on the 10th Sunday after Trinity, a sermon in behalf of our work is preached from the Gospel for the day, Luke 19 : 41-48, in which Jesus is described as weeping over Jerusalem and lamenting the desolation and doom of the city.

We have four laborers employed in our service. Two of these are converted Jews, and two are native Christians. Of the two former, one has the charge of preaching the Gospel to the Jews by visiting from house to house, and by conversation. The other is a man, who is well versed in Jewish and Christian theology, and deeply learned in civil and ecclesiastical history, so that he was formerly a Professor of History in one of our Gymnasias. He is engaged by scientific lectures, delivered here and in several provinces of the kingdom, in proclaiming to the more refined and better educated, both among Jews and Christians, the mighty deeds, which God has wrought in history, and in this way to awaken in them a faith in the God of the Bible.

The other two laborers are ordained ministers of our church. They preach in the churches as far as they have opportunity, visit the Jews, instruct candidates for baptism, administer the ordinance, and take care of the converts.

We can give thanks to the Lord, our

God, that He has not left our labors without a blessing. The interest taken by Christians in our work has greatly increased. Many grains of precious seed have been sown among the Jews, and many an Israelite has, by the labors of our missionaries, been led to see and receive Jesus as the Saviour. The public religious services and lectures are well attended, and excite great interest. Some converts who were left to themselves and were led to succumb to their trials, and difficulties, have lost the evidences of godliness, and the life of faith. We have looked after these backsliders. They have been sought out and brought to the Lord's Supper. They have been visited in sickness, and helped in their time of need; and in this way, some who were on the point of falling away, have been saved for the church.

We must here remark, the fifth part of all the baptised converts now living are in our city, of whom only the smallest part, and those the most needy, require and receive our aid. The present condition of the Jews is very encouraging. It is evident that there is a mighty effort to break through the spiritual barriers by which they have been hedged up, to overcome the obstacles occasioned by their education and their teachers, and to enter into that current of development, by which all mankind, and especially the Christian world, is borne onward. Although these efforts may have their origin in discontent with their political and social condition, and in desires to have these improved, rather than in a hungering after the Word of God, yet in studying history and the sciences, and in becoming acquainted with Christian theology, they gain strength, and they are struck with the mighty influence which Christianity is exerting over the whole pagan world. As this truth becomes more obvious to them, it begets in them a respect for the Christian religion and for the person of the Saviour.

Our missionaries, in their reports, speak of Jewish Rabbis, who candidly acknowledge that our Lord Jesus Christ is the Angel of the Covenant, and the Son of

God. But they have kept aloof and are held back from following their convictions by the difficulties in the way of their gaining a livelihood, and thus they wait for a more convenient season.

There is also a remarkable movement taking place among the Jews in the establishment of a so-called *literary circle*, with a view to raise themselves to the level of the christian enlightenment of the age. But besides this, there is also an undertaking of Jewish theologians to publish, for the benefit of the Jews, in as cheap a form as possible, an edition of the Scriptures of the Old Testament supervised by Jewish divines. This is done with the hope of keeping up the religious and biblical life of the people of their nation. Indeed such efforts as these have not been made since the destruction of Jerusalem. We consider this as an important sign that the Lord will again lift up the light of His countenance upon His people of Israel, and we are thereby encouraged to pursue our work of instruction with greater zeal and energy.

May God grant His grace and blessing to rest on the publication of His Word among His ancient covenant people; and so we commend our affairs to your sympathy and prayers.

E. GERLACH,	SOOCHON,
WESTPHAL,	V. HENGSTENBERG,
ORTER,	STRAUSS,
KNAB,	CHAMPFMEYER,
FOLKER,	FOURNIER.
ED. KUNTZE,	

Committee of the Society for the promotion of Christianity among the Jews.

CONSTANTINOPLE.

IN our number for March we published a letter from the Rev. Dr. Dwight, of Constantinople, giving us some account of the labors of our Missionary there, Mr. Costabel, and also the gentlemen of the Committee, who have the superintendence of the work. We have lately received another letter from the same source, from which we give the following extract: "Is not the Roman Catholic population of this place large enough to justify you in sending a suitable man here to labor, among them; we think it is; but you may find other fields more promising or pressing. If you could procure for this place a first rate teacher, able to use either the French or the Italian, or better, both, we think you would be doing a very good thing, and perhaps be beginning a work which would have lasting results." We would gladly respond to this affirmatively, had we only the man and the means. We hope, however, that God in his good providence will give us both. Is there not some young man that would like that field, and who will say, "Here, Lord, am I; send me." And will not the Church respond—"Go, and the blessing of the Lord go with you."

HOME FIELD.

"The heart knoweth his own bitterness," so every benevolent Society knows its own difficulties and trials. Not unfrequently prejudices have been excited which years of faithful labor can hardly overcome. The old maxim "Truth is mighty and will prevail," we fully believe. In the estimation of many individuals, and without doubt they are sincere in their convictions, the chief business of our society is "to wage war against the Pope," to denounce him and hurl back the anathemas which he has so freely uttered against Protestants. If by "the Pope" is meant the vis-

ible Head of the Roman Catholic Church," the so-called "Holy Father," shut up in the Eternal City, guarded as a prisoner by French bayonets, forsaken by his own children, his temporal power waning and passing out of his hands, then we can readily unite in the petition, "Pity the sorrows of a poor old man."

But if by the Pope be meant that great semi-political religious Hierarchy, which for centuries has made war upon the saints of the most High God, which keeps the people in ignorance, by withholding the key of knowledge, which renders the Bible a *sealed book*, which gives its followers no true views of the great plan which God has devised for saving men, then we admit the charge. We make no professions of sympathy with it; we have none. Like all other systems of wickedness in high places we mean to make war against it; not, however, with carnal weapons, but with the armory of Heaven, "truth in love;" not in the spirit of denunciation, but by the labors of the Christian missionary and colporteur, and the printed page, to lead the people under its influence to Christ Jesus who is the resurrection and the life. And no month passes by without bringing along with it the evidence, "that our labors are not in vain in the Lord." Notwithstanding all the efforts of the many priests the people are becoming more accessible and more willing to send their children to our industrial and Sabbath-schools. Like others we have gained wisdom by experience, and have learned that one of the most effectual ways to reach and do good *to the parents is through their children. Hence, these schools have*

not only secured the confidence of our own brethren, but their cheerful aid and coöperation.

Of this we think our readers will be convinced by a perusal of the following:

ITALIANS IN NEW-YORK.

THE following article is from the pen of Mr. Pardee, the Sunday-school Agent of this city. We transfer it to our columns, not only for the interest we have in its statements, but for another reason. The Italian laborer of whom mention is made, and about whose conversion he speaks, has been for three years or more a member of the Rev. Dr. Hiscox's church in this city, and for the last two years has been employed by us as missionary. We give the statement as testimony to the value of of the work in which we are engaged among the Italians in this city, especially in our Mission Italian Sabbath-schools and Bible-classes:

"The eyes of the world are now turned toward Italy, that beautiful but ill-fated country.

"The King of Naples has fled from his capital, Garibaldi has entered it in triumph, and the Pope of Rome trembles on the seven hills. At such an hour it seems not inappropriate to turn a passing thought, at least, upon the Italians in our own country.

"In 1850, the census of our city reported not quite a thousand Italians, but various causes have contributed to their rapid increase since, and now in New-York and its surrounding cities and villages, it is estimated by some that not less than ten thousand may be found. For the most part they all are poor, industrious, cheerful people; large numbers of them support their families on a frugal scale by the pennies accorded to the organ-grinders and rag-pickers. If we visit their humble homes on the Sabbath, we

will find in some of them almost as many monkeys—the accompaniment of the organ—as children.

"We are always very glad to gather these little bright-eyed Italian children into our Sunday-schools. It opens a new world of thought and delight to them. They never tire of singing our sweet Sunday-school hymns.

"In one of our mission schools, which I visited last Sabbath, they told me they had taught over two hundred of these little black-eyed Italians during the year. In another one hundred, and in another still, seventy-one. Some of them have already opened their hearts to religious impressions, and a few even now seem to love Jesus.

"One little girl asked her uncle to go to Sunday-school with her. After much and repeated kind solicitation on her part, he finally went, although with great reluctance. The Spirit of God met him on the threshold, and he soon gave most pleasing evidence of having embraced the Lord Jesus Christ. I saw him last Sunday earnestly engaged in his Master's service. He taught two Bible-classes of his countrymen and women, and preached to a larger company still at four o'clock, P.M.

"In all our city or vicinity, I scarcely know of a single devout, active Italian beside him, who is actively laboring to bring his countrymen to Christ. All that he does is to be traced to the faithfulness of the little Sunday-school scholar.

"This Italian brother holds an interesting Christian correspondence with his relatives in Italy, and he is very hopeful with regard to them. He just told me of a cousin, a young man in the Piedmontese army, who was as much of an actor as a soldier. Before the battle of Magenta, the old chaplain, a Waldensian, administered the Lord's Supper, as is usual before a battle, to all the soldiers who believed in Jesus Christ and had a change of heart.

"After the ceremony was over, this young man, who saw its impressiveness, wanted to serve up the Lord's Supper in mockery in the theater on Sunday even-

ing. Not understanding it sufficiently, he made bold to go to the old minister to inquire. The minister spoke kindly to the young man, and prayed with him—he told him to go home and consider. From that time he left the theater, was daily the Spirit of God, his heart was changed, and he became a true Christian. Let us both pray and labor, in this hour of interest, for the sons and daughters of Italy."

The missionary in his report for the present month states another interesting fact. He met a young woman lately from Italy, and ascertained that she was a converted Romanist. He had a long conversation with her about her christian experience. She told him how the priest had tried to shake her faith in the Gospel, but failed. She now attends his Sabbath-schools and meetings regularly.

MIDDLEPORT, ILL.

Our missionary at this place writes as follows :

"This month has not been without encouragement. I have had hard work and much opposition to encounter; nevertheless, the good work of the Lord in this place is making progress. I am happy to say another individual, an aged woman, born and nourished during all her life in the Church of Rome, has, in her declining years, received the Gospel to her soul's salvation."

ALBANY, N. Y.

The following extracts are from the report of our missionary :

"I have had several interviews with the converted Romanist I spoke of in my last report. He is doing a good work among his countrymen, and many of them receive him kindly, and listen attentively to his exhortations, which he gives both publicly and privately. The Lord has been with me, and blessed the efforts made among the seamen and boatmen, many of whom are Romanists. To

have received tracts, and come to hear me preach, and some of them have acknowledged publicly, others privately, the good impressions made upon their minds by these means. My Sabbath-school, which I conduct myself every Sabbath, is doing well, the pupils about forty-five in number, are mostly children of Irish Romanists."

Some may infer from these statements that our missionaries do little else than attend to our industrial and Sabbath-schools. But they are engaged day by day in visiting from house to house. Take the following abstract of labors by the missionary:

"This month I have made three hundred and twenty-six family visits; distributed five hundred and fifteen tracts, one Bible, two Testaments; preached sixteen times; visited and conducted Sabbath-school four times."

PITTSBURG.

HERE we have a large number of industrial schools, and not less than from four to six hundred Catholic girls receiving from such religious instruction. Our District Secretary in writing us from that city, assigning reasons why he supposed his contributions this year would not equal those of preceding years, says:

"The ladies of our first Industrial School, having been turned out of the house which for three years they had occupied, following the advice of several

gentlemen here, during the month of September, raised by personal solicitation \$2,400 cash. I have purchased a building for the sole occupancy of that School and the Missions connected therewith.

"The labors of these Christian ladies it will be remembered are all gratuitous, and their efforts present a most valuable testimony to the value of our work in that city."

NEW ALBANY.

OUR missionary there writes as follows:

"Our Sabbath-schools are sustained in a vigorous condition. We have a larger number of Romanists in them than we have had for some time past. We have organized our second Industrial School. The ladies appear delighted with the work as affording them an opportunity of imitating, in a subordinate degree, the Redeemer who, while on earth, 'went about doing good' to the bodies and souls of men. Both of our Industrial Schools are now in a prosperous condition. There is a circumstance connected with them that presents the favorable light in which they are regarded by our citizens generally.

"We not only occupy the Public School-houses with our Sabbath and Industrial Schools, but the City Council have made an appropriation of \$75 to each of our schools. Thus giving their approval to the efforts of the Christian ladies who have combined to elevate their poor and benighted fellow-beings."

GENERAL MISSIONARY INTELLIGENCE.

REVOLUTION IN CHINA.

THE Rev. J. B. Hartwell, who has visited those parts of the Chinese Empire where the rebels are in the ascendency, and has had a good opportunity of becoming acquainted

with their views, closes a letter to the *North China Herald* in these words:

"The rebel kingdom is now increasing rapidly in its extent, and stretching its borders so near to us that the time will

soon come when we *must* take some stand as missionaries and as men in regard to them. The statements made above, of what we saw and heard, may help some to their conclusions. We have come home with our minds much more favorably impressed in regard to the whole movement than they ever were before. These men seem to feel an interest in what they do. They feel, however, improperly, that they are called of God to put an end to idolatry and to Tartar Dynasty. When they are about to destroy a temple they stand around it, and their leader cries out, 'In the name of Shangti, the Holy Father, and by the authority of Jesus, his Son, we demolish this temple,' and then the work begins. Unless God interposes, and by his own might puts them down, what power can crush a people infatuated with such an idea? Certainly no army whose soldiers fight only for the sake of two hundred cash a day, no army in China.

"Though, in itself, the rebellion may be wrong, and may have very much connected with it of evil, yet we know that God can and will bring good out of it. In this we will rejoice."

REVIVALS IN INDIA.

THE friends of missions in India, have recently been encouraged in a remarkable manner by a revival in the Tinnevely District, south of that occupied by the Dutch Reformed Arcot Mission. There have been some *physical manifestations*, similar to those which excited so much surprise in Ireland. The missionaries in the field belonging to the English Church Missionary Society were disposed to regard such exhibitions with disfavor, as well as to doubt the sincerity of the piety which was connected with them. But when they saw the fruits of godliness exhibited in the lives and tempers of those converts, they confessed that the work was of God. No definite information as to

the extent of this work has been received yet. It has been mostly limited to those who have been under Christian instruction, and who have, to a greater or less extent, abandoned heathen customs. A few heathens have felt the same influences which have brought life to many of their countrymen who had renounced heathenism, but had never before embraced Christ.

AMONG THE NATIVES.

The Christianization of the Kols in the Chota Nagpore district is proceeding at a very rapid rate. Two thousand have already been baptized, or rather, this was the number some six months ago. The number of those who have broken caste and have applied for baptism, is also very large. Ninety were baptised in January last. A missionary writes that in the neighborhood of Ranchee the Gospel is spreading like a fire in the jungle. As many as eight hundred villages have received the Gospel. So many Kols were pouring into the station from the jungle that three missionaries were occupied all day in giving them instruction.

The Lieutenant-Governor of Bengal visited the district in January, and was greatly astonished at what he saw. His Secretary remarked to the missionaries: "There was never seen such a sight in India as this." This referred to a gathering of about two thousand native Christians, at which he was present.

There are six missionaries in the Chota Nagpore field—Germans sent forth originally by Gossner. In Lucknow and the surrounding villages, eighty-nine natives have been baptized since the rebellion.

AMONG THE SOLDIERS.

A very remarkable movement has commenced among the British soldiers at Sealkote. It began in April by the conversion of the officer commanding a troop of Horse Artillery, who had for many years been an infidel. His zeal for the Lord was great and prompt in exercise. He instituted a daily prayer-meeting for his men, which was attended by officers and privates. Visits and personal efforts were also resorted to, and the influence of the Holy Spirit was poured out, and the correspondent of the *News of the Churches*, under date of July 10th, says that eleven officers and eighteen men have been hopefully converted. He adds :

"The greatest cordiality exists here at present, I am thankful to say, between all sections of the Church of Christ. We all pull together, and are as nearly of one heart and one aim as we are ever likely to attain to here below. We seek to win souls for Christ, and not to proselytise for any earthly denomination. As an instance of this, I may mention that our chaplain has, with the sanction of the Bishop, joined our weekly union prayer-meeting. He gives it out from the pulpit, and preaches in favor of the revival here."

MADRAS.

The Rev. A. Campbell, of the Free Church Mission at Madras, gives a very hopeful view of the state of affairs in Madras at the present time :

"A breath of the Spirit seems to have been passing over us, and souls are being quickened in the midst of us. Prayer was specially and largely made at our union prayer-meeting for the Lord's blessing on our educational efforts, and other labors. Our educated young men were specially commended to God. In a fortnight after, I heard of the case of five anxious souls, in whose heart the Spirit of God seems to be working with saving power."

JAPAN.

THE Rev. Mr. Verbeck, one of the missionaries of the Reformed Dutch Church in Japan gives an account of the obstacles which the missionaries meet to the introduction of the Gospel into Japan. They can not, he says, circulate the Scripture, even in Chinese, as any attempt to do so would be followed by an interdict of all intercourse with them. Dr. Bettleheim had attempted this at Loo Choo, and found himself completely isolated, no native being allowed to communicate with him. Nor can the missionaries circulate tracts or religious books, or teach or preach the Gospel. The police system is very perfect, and any attempt to do either of these things would be regarded as a violation of the treaty, and would lead to the expulsion of the missionaries. They can learn the language and circulate Chinese scientific works, many of which, prepared by missionaries, contain evangelical truth mingled with the scientific instruction; and as their religious dogmas rest on a foundation of false science, the introduction of true scientific notions will tend to its overthrow.

MISSIONS IN TURKEY.

THERE are good signs among the Mohammedans, notwithstanding their late outbreaks of fanaticism against the Christians. The European intervention will tend to deepen their impression that their old faith is doomed. Meanwhile there are many inquirers among them. Rev. George H. White, missionary in Turkey, writes: "At Albostan I had many calls from Mussulmans, especially of the '*Sheikh*' sect. Every day they come to learn the truth, would hold long conversations on the fact of man's sinfulness, and how it was possible for God to

forgive sin. 'We have lost God,' 'We have lost the road,' 'We can not find God,' were expressions used very often. At mostly every meeting, from three to five hundred Mussulmans were present. One is known all over the city as a Protestant, and a second as a member of the Governor's Council."

CONSTANTINOPLE.—There is now in Constantinople a regular service on the Sabbath, conducted by the American missionaries for the special benefit of Mohammedans. The attendance varies from five to fifteen. The whole number of baptized Mussulmans in Turkey, so far as I know, who have still the confidence of the missionaries, is ten adults. There are several more now in England. The number of those who are seeking the truth openly is now small, but it is said, by those who should know best, that this apparent diminution of interest is caused by fear of the fanaticism awakened by events in Syria, and it is certain that there are many who, when sought out, are willing to listen to the truth.—*Correspondence of the World.*

AWAKENING IN ARMENIA.

THE *Neue Evangelische Kirchenzeitung* of Berlin, has the following information on Armenia: "In the town of Zile, twelve miles west of Toiat, there has occurred a great awakening at the preaching of the Gospel by a blacksmith. The whole town is in a commotion: the merchants discuss religious subjects with each other across the streets, while they sit in their shops; twelve families have publicly confessed their adherence to the Bible teaching; a single Turko-Armenian Testament passes from hand to hand; a Greco-Turkish Testament, which was borrowed by an adversary, has found its way to the Greek Church, and has been publicly read every Sabbath; Turks of distinction, among whom is the Mufti of the place, openly favor the truth, and commend it to the people. The communications of the missionary Dodd, from Kessal, in

South Armenia, report that public worship is there attended in the morning by above one thousand hearers, among whom are many of the old Armenians; in the afternoon by about nine hundred, and in the evening by over seven hundred.

PERSIA.

THIS is still a land of darkness. The Persian, polished, courteous, but deceitful, and indisposed to deep religious convictions, the Frenchman of Asia, has eluded the influence of the Gospel to a remarkable degree. The land where Henry Martyn labored and prayed, and where he laid down his short but earnest life, has as yet, though provided with the Scriptures, given few indications of yielding to the prowess of the Captain of our Salvation. The False Prophet wields a pernicious influence over the minds of these deluded people. Yet now and then a Persian, sometimes in Turkey, sometimes in India, becomes a disciple of Christ, and the gifted Oriental imagination, no longer dwelling in the sensuous delights of his Mohammedan paradise, is occupied with loftier themes and profounder meditations on the matchless grace and wondrous love displayed in the plan of salvation. When Persia becomes a Christian land—and since God's promises can not fail, that time must come—the loftiest strains of Christian minstrelsy will be heard from the lips of her sons of song; for the Persian is a born poet. Intimately connected by origin with the Persians are the *Parsees*, who, though originally from Persia, now mostly reside in India. These are in all only about 150,000 in number, but they are a deeply interesting people. No sacrifice smokes upon their altars; no idol is found in their temples—they are Monotheists, and with the exception of the possession of the Old Testament Scriptures, occupy a position very similar to that of the ancient Jews. The way seems open for Divine truth to reach them, and once converted, they would be most active and efficient agents in the propagation of the Gospel.

BELOOCHISTAN AND AFGHANISTAN.

THESE countries, inhabited by fierce robber tribes, brutal, deceitful and blood-thirsty, have never yet been opened for the reception of the Gospel; though more than once, in their blood-thirsty conflicts with English troops, they have learned that Christians could fight, they have yet to learn that they can pray for their enemies.

Recently a missionary has been stationed, by one of the Continental missionary societies, at Peshawar, on the extreme border of Hindoostan, adjoining Afghanistan.

NESTORIAN INQUIRERS.

THERE is in every part of the plain of Oroomiah the beginning of inquiry among the Moslems. As the light is spreading by means of the Persian New Testament, and by the influence of missions in Turkey and India, we may expect this. Within a month a case of much interest has occurred.

A Koordish mollah (priest) whose village is a few miles up the river, has occasionally attended the services of Deacon Joseph (our translator), in Dalaga. He obtained a Persian New Testament, and carefully studied it. The result was, he became enlightened, and convinced that there was salvation in none other than Jesus. He came a few days ago to Dr. Wright, and begged to be baptized, in compliance with Christ's command. His views are clear and evangelical, and there is no proof that he is not perfectly sincere.

REVIVALS IN THE SANDWICH ISLANDS.

THE *Friend*, of August 1st, brings the following interesting intelligence from the Sandwich Islands:

"There has commenced a most interesting religious awakening among the natives on the Island of Oahu. The first manifestation was witnessed several months since among the people of Kaneohe. The good work spread along the northern side of the Island, and about

one hundred persons have been added to the church of the Rev. Mr. Kuaia. Of late the inhabitants on other parts of the island have manifested an unwonted eagerness to assemble where they might listen to the preachings of the Gospel. The churches at Waiahua, Ewa, and both native churches in Honolulu have been crowded. Evening services have been held in the city churches. This awakening accompanies preaching missionary tours, which have been made by missionaries, accompanied by their lunas, or deacons. One of the old missionaries lately remarked that he had not witnessed scenes like this since the days of the great revival, more than twenty years ago."

SAVAGE ISLAND.—This is a low coral formation nine miles long, and averaging six miles in width—in latitude 19 min., and longitude 162 deg. 37 sec. west.

The inhabitants are a people of great energy. They came down upon Captain Cook like wild boars, and as they were the most savage-looking natives he had ever seen, he called the island Savage Island.

Among the striking and extended triumphs of the Gospel in the South Pacific, none are more truly wonderful than those which have been achieved by the power and grace of God among the numerous population of the island bearing this fearful but appropriate designation. It was so called by Captain Cook, to denote the excessive ferocity of the islanders, even beyond that of any tribes of Polynesia whom he visited. For many subsequent years their character and conduct to foreigners too well sustained that ominous title; but at length the merciful providence of God opened a path for the admission of Native Christian Teachers from Samoa, and by His blessing on their faithful exertions the entire population, amounting to 4,500, have renounced idolatry, have cultivated the arts of civilization and peace, and not a few of their number have become enlightened Christian believers, united in the fellowship of the Church.

THE NUMBER OF MISSIONARIES.—There are fifteen hundred evangelical missionaries in the heathen world. Ninety thousand are wanted, to give one preacher to every 10,000 souls.

IRELAND.

SPECIAL services in the Metropolitan Hall, Dublin, continue to be numerous attended by sincere and anxious seekers for salvation. Dr. Massie, writing to the *British Standard*, states the attendance to be between three and four thousand in the evening, and about two thousand at the morning service. There are forty-five prayer-meetings held in the city and its vicinity, and almost every Protestant house of worship has largely increased its

usual congregation. In most of these additional meetings are held for prayer and counsel to inquirers. In the Episcopalian churches "special services have been commenced," and the Archdeacon of Kildare is "in labors more abundant" in the promotion of the great and glorious work. On one occasion, in the Metropolitan Hall, it is said that a lady who had just received the assurance of pardon, rose and sung in the midst of the large assembly, with tears streaming down her cheeks—"Glory, honor, praise and power be unto the Lamb forever." The whole company joined in the "Hallelujahs" rendered to the Saviour—as they had somewhat of a foretaste of the heavenly anthem—"To him who hath loved us."

MISCELLANEOUS.

✎ We regret that for want of space we are obliged to omit the general review of the state of religious liberty in the world, to which reference is made in a note at the bottom of page 363.

WORLD'S CONCERT OF PRAYER.

WE would call special attention to the subjoined address of the British branch of the Evangelical Alliance, in relation to the proposed week of prayer in January, 1861. The American missionaries at Lodiana, in Northern India, suggested a year ago the idea of holding a week of prayer all over the world. This was observed with precious results in many parts of Christendom. The windows of heaven were opened. God poured out His rich blessings. Our brethren in Great Britain have published an address, subscribed by Sir Culling Eardly, as Chairman, and by the officers of the Alliance, inviting

all Christians throughout the world to unite in this universal concert of prayer to Almighty God for the great blessings which the world so much needs.

"Our missionary brethren at Lodiana invited Christians throughout the world to begin this year with united supplication for the enlarged outpouring of the Holy Spirit. The cordial response to their appeal is fresh in the memory of us all. The earth was girdled with prayer. The sun for seven days never set on groups or congregations of praying believers. Many striking answers to these prayers are known to have been received. Eternity alone will reveal all the blessings which were vouchsafed.

"The recent missionary conference at Liverpool directed their attention to the subject, and expressed their earnest hope that 'the whole church of God throughout the whole world' would set apart a week for special prayer at the beginning of next year; and the promoters of the conference have communicated their desire that the Evangelical Alliance would pr

pare and issue an invitation to this effect. A similar wish has been expressed by the Lodia missionaries. The committee of the Alliance can not hesitate for a moment to undertake the duty to which they are thus called, and they do it the more readily since it is so entirely in accordance with their antecedent practice.

"It is proposed that the eight days, from Sunday, January 6th, to Sunday, January 13th, inclusive, 1861, should be observed as a season of special supplication. This would leave the first few days of the week free for other engagements, to which, in many cases, especially on the Continent, they have long been devoted; and the commencement on the Lord's day would afford pastors and teachers an opportunity of urging the privilege of united prayer.

"With a view to give something of precision and agreement to our worship, the following subjects are *suggested* for thought, prayer, and exhortation, day by day.

"*Sunday, January 6.*—The promise of the Holy Spirit.

"*Monday, January 7.*—An especial blessing on all the services of the week, and the promotion of brotherly kindness among all those who love the Lord Jesus Christ in sincerity.

"*Tuesday, Jan. 8.*—The attainment of a higher standard of holiness by the children of God.

"*Wednesday, Jan. 9.*—A large increase of true conversions, especially in the families of believers.

"*Thursday, Jan. 10.*—The free circulation of the Word of God, and a blessing upon Christian literature.

"*Friday, Jan. 11.*—A large outpouring of the Holy Spirit upon all bishops, pastors and elders of the churches, upon all seminaries of Christian learning, and upon every Protestant missionary among Jews or Gentiles, upon the converts of his station, and upon his field of labor.

"*Saturday, Jan. 12.*—The speedy overthrow of all false religions, and the

full accomplishment of the prayer, 'Thy kingdom come.'

"*Sunday, Jan. 13.*—Thanksgiving for past revival, and the enforcement of the solemn responsibility resting on every Christian to spend and be spent in making known the name of the Lord Jesus at home and abroad. Missionary sermons."

Several ecclesiastical bodies have responded to this call, and have concurred in inviting their churches to devote the time designated to prayer and supplication. The Calcutta Missionary Conference has issued the following circular on this subject, signed by the Rev. Dr. Alexander Duff, as Chairman.

"To all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

"The 'signs of the times' in which our lot is cast;—the wonderful openings for the Gospel in China, Japan, and Central Africa; the restoration of peace to India; the remarkable movements in Italy and Turkey—the seats, respectively, of the Western and the Eastern anti-Christian tyrannies; the stirrings in many places among the scattered remnants of Israel, 'beloved for the fathers' sake;' the blessed and glorious revivals of religion in the United States of America, in Great Britain and Ireland, in Sweden and other parts of the continent of Europe;—have all combined in creating, in many hearts, the joyful hope of the gracious Lord's speedily accomplishing mighty works for the glory of His own great name.

"But, 'for these things He will be inquired of' by His believing people; and especially He will honor and answer fervent, united, Peniel-like prayer. Yet that prayer must be accompanied with lowly prostration and deep humility of soul, for we are 'not worthy of the least of his mercies;' with heart-felt confessions of sins,—all sin, private and public, special and general, secret as well as pro-

sumptuous,—our personal or individual sins,—our sins as families,—our sins as nations,—our sins as churches; and with ardent thanksgiving for past long-suffering, patience, faithfulness and love, amid all our negligence and indifference, our forgetfulness and ingratitude, our provocations and affronts.

"In these and such like exercises of devotion, we humbly, yet fervently, desire to join with all that 'fear the Lord, and speak often one to another,' in every land; and, in order that the union may be general, we send forth this timely notice, earnestly beseeching that no unworthiness on our part may prevent any of His people from agreeing with us in this proposed season of prayer and supplication on each day from the 1st of January, 1861, to the 7th, inclusive."

SIAM.

GOOD NEWS FROM SIAM.—Dr. Bradley, missionary to Siam, says that Buddhism is manifestly melting away in that country, and that it is evident that the king has but little respect for it. While he is under political obligations to do something as a defender of the faith, he is at the same time doing much to diminish the number of the priesthood, and is obliging the priests to work, as no other Siamese king has done. It is commonly remarked that he does not patronise the priests, or build temples, as the late king did; while some say that he is no Buddhist at heart, but that he hates and despises the system.

PASTOR FISCH has addressed the American Board and five synods. His appeals are receiving kind responses.

BOOK NOTICES.

FORTY YEARS' EXPERIENCE IN SUNDAY-SCHOOLS. By Stephen H. Tyng, D. D. New-York: Sheldon & Co. 1860. 16mo, pp. 251.

In this volume Dr. Tyng narrates his personal connection with Sunday-schools, and points out their relation to the church and the ministry. The value and results of this institution, the duties of teachers and the best mode of conducting Sunday-schools are exhibited with clearness and precision. To superintendents and teachers of Sunday-schools, and to all who are engaged in the work of Home Missions, this book will prove very useful. The well-known ability of the author and the intrinsic importance of the subject will secure for this volume a large circulation.

THE LIFE AND LETTERS OF MRS. EMILY C. JUDSON. By A. C. Kendrick, Professor of Greek in the University of Rochester. New-York: Sheldon & Co. 1860. 12mo, pp. 426.

This intensely interesting biography has received a cordial welcome. The early life of Miss Chubbuck—the vicissitudes through which this "child of genius and of song" passed—her success and fame as a writer under the name of "Fanny Forester"—her marriage with the distinguished missionary, Dr. Judson—her career in Burmah, and her labors as writer of the Memoir of Mrs. Sarah B.

Judson, are presented in a most attractive manner. This work of love and of tribute to the memory of Mrs. Judson could not have fallen into more genial or gifted hands. Prof. Kendrick was just the man for this service; and the fact that every body is reading and praising this book proves that it ranks among the most acceptable and valuable memoirs that have ever been published.

ITALY IN TRANSITION. PUBLIC SCENES AND PRIVATE OPINIONS IN THE SPRING OF 1860; ILLUSTRATED BY OFFICIAL DOCUMENTS FROM THE PAPAL ARCHIVES OF THE REVOLTED LEGATIONS. By William Arthur, A. M. New-York: Harper & Brothers. 1860. 12mo, pp. 429.

There is a freshness about this book that gives it great value. The scenes described occurred only a few months since, when Northern and Central Italy was annexed to Sardinia. This volume shows the actual state of feeling in this part of the Peninsula, and reveals, by documentary evidence, the sad and cruel misrule to which this country has been subjected. We would like to transfer much of this volume to our own pages; for we are sure that the facts stated in it are adapted to awaken an interest in Italian missions, and to show the ripeness of the people for a great moral reformation.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF OCTOBER TO THE 1st OF NOVEMBER, 1860.

NEW-HAMPSHIRE.		
London. Rev. L. Townsend.	\$2 00	
Rochester. Cong. Ch. and Soc., in part of L. M. for Rev. J. M. Palmer.	16 00	
Peabam. Cong. Ch. and Soc.,	8 30	
Epsom. Rev. A. B. Peeters, add, for L. M.	5 00	
VERMONT.		
Saxton's River. Cong. Ch., per Rev. A. Chandler.	3 00	
Brattleboro. Central Cong. Ch. and Soc.,	81 54	
W. Townsend. Rev. S. S. Arnold.	5 00	
MASSACHUSETTS.		
Springfield. Individuals, by Dr. S. Osgood.	40 00	
Lenox. Cong. Ch. and Soc., per Henry Sedgewick, Jr.	17 12	
Charlemont. Mr. W. A. Hawks.	4 00	
Gt. Barrington. Mr. F. Langedorf.	4 00	
Berkshire. Bapt. Asso. per Geo. Millard.	2 00	
Hopkinton. Estate of Dea. Sam'l Morse, by L. Belknap, Ex.	25 00	
Somerville. 1st Orthodox Cong. Ch. and Soc.,	16 45	
Weston. Mrs. Mary A. H. Bigelow, to make herself a L. M.	40 00	
Groton. Union Orthodox Ch. and Soc., add, Attleboro. 1st Ch. and Soc., to make Rev. Benj. C. Chase, L. M., in part,	1 00	
2d Cong. Ch. and Soc.,	16 20	
Randolph. Bequest of Miss Mary K. Alden, to make Eben'r Alden L. D.,	17 50	
Fitchburgh. Ch. and Cong'n of Rev. A. Emerson.	100 00	
Roxbury. A few ladies of Elliot Ch. for St. Ann's Colony.	177 88	
Medford. Mystic Ch. and Soc.,	5 00	
S. Weymouth. Ch. and Soc. of Rev. J. P. Terry.	11 44	
Groveland. Ch. and Soc. of Rev. T. Duggett.	20 00	
Amherst. 2d Cong. Ch. and Soc., to make Dea. Jas. R. Brooks and Henry F. Hill L. M.'s.	10 00	
Granby. 1st Cong. Ch. and Soc.,	61 00	
S. Deerfield. Monument Ch.,	21 97	
	11 38	
RHODE ISLAND.		
Barrington. Ch. and Soc., in part,	16 18	
CONNECTICUT.		
Cromwell. Cong. Ch., Rev. Jas. A. Clark, pastor, per Dea. Jno. Stevens.	15 00	
Marlboro. A Friend, per Chas. Hosmer, Esq.,	2 00	
S. Britain. Mrs. Mercy Platt, for Italy, by Olive Pierce.	10 00	
Pomfret. A Friend, to make Lewis Williams, M. D. a L. M.,	30 00	
W. Killingly. Cong. Ch. of which \$5 by H. L. Daniels, and \$5 by Wm. James, in part of L. M.,	28 36	
Enfield. 1st Cong. Ch. and Soc., to make Rev. A. L. Blodgood a L. M.,	32 48	
" North Cong. Ch. in part to make Rev. C. A. G. Brigham a L. M.	14 47	
NEW-YORK.		
Schoharie. R. D. Ch., add for Rev. C. E. Griswell's L. M.,	7 62	
Fairport. Wm. P. Hawkins, in full of L. M. for Sunday Schools.	10 00	
Mt. Vernon. D. R. Ch., Rev. J. M., Sec.,	6 28	
Schenectady. Rev. Jno. Clancy.	2 00	
M. Y. City. Mrs. L. Tappan, for Miss Rankin.	5 00	
" Spring St. Presb. Ch., for J. Erdicott, Esq.	84 00	
" Emily P.—for Mr. Bourassa.	20 00	
Nyack. D. R. Ch., in part of L. M. for Rev. Mr. Marvin.	17 00	
Deposit. Presb. Ch. per W. T. Freeman.	5 00	
Delhi. 1st Presb. Ch., Rev. C. B. Smyth, part L. M.,	14 91	
Chill. Presb. Ch.,	13 00	
Catskill. Presb. Ch., to make the Sab. Schl. and Rev. G. A. Howard L. M.,	60 00	
" R. D. Ch., Rev. J. A. Lansing, part, L. M.,	15 00	
" Bapt. Ch., Rev. A. J. Chaplin, part, L. M.,	19 00	
Cazenovia. Presb. Ch.,	34 00	
N. Y. Mills. W. D. Walcott,	10 09	
Fulton. M. E. Ch.,	7 14	
" Presb. Ch., J. E. Dutton, Mrs. A. T. Loomis, Geo. Salmon, and C. E. Wilcox, each \$10 in part L. M.; others, \$27 25.	67 25	
Newark Valley. Presb. Ch., bal.,	1 50	
Sing Sing. Presb. Ch., Rev. W. Phraner,	130 00	
NEW-JERSEY.		
Hackensack. M. E. Ch.,	10 61	
Lodi. Cong. Ch.,	14 34	
Newark. S. Park Presb. Ch., Rev. Dr. Wilson.	99 06	
W. Hoboken. Rev. Mr. Egbert's Ch.,	10 50	
PENNSYLVANIA.		
Philadelphia. Dr. T. D. Mitchell.	4 00	
Pittsburgh. Wm. Frew, \$10 in full of his L. M.; Messrs. McGrew & Sons; Laughlin, Morehead, Livingston, and Mrs. Bailey, each \$10.	60 00	
" Messrs. Irwin, Black, Hallman, Spang & Co.; Zug, Lyon, Dilworth & Co., Caughey, Wallingford, Phelps, Jones, Hampton, Schwartz, McClintock, Kier, Park, McCreery, Park, Peera, Loyd, Palmer, Havens, Bachelder, Bakewell, Nemick, Lane, Bell, Sands, Fabnestock, Orr, Campbell, Underwood, Jones, Forsyth, McKee, Bollman, Kramer, Davison, McCord, McWhinney, Hu-sey, Loomis, Hanna, Lockhart, Stevenson, Bissell, Pennock, Morrison, Copeland, Jones, Dalzell, Forsyth, Mitchell, McCully Blackburn, Scott, each \$5.	280 00	
" Messrs. Jennings, Boyd, Leggett, Wilson, Lee, Keller, Howarth, Hart, Breed, Rea, Jamison, Wymen, Dickson, Hays, Finley, Shreffler, Rudd, Wade, Wells, Ralston, Payne, Kaercher, Gordon, Hughart, Young, Montgomery and Mrs. Bakewell, Moore and McGeery, each \$3.	87 00	
" Messrs. Morehead, Wright, Stewart, Hardy and Miss Bailey, each \$250.	12 50	
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West, Leva, Torrance, Montgomery, Donnell, Holmes, Gormley, Duke, Stuart, Rogers, Mecklin, Hope, Stalb, Hill, Reese, Wilson, Morrison, Hart, Collingwood, Spence, Robb, Porter, Morrow, Lalzel, Eaderson, Mc Masters, Wilson, Dennison, Low, Fairley, Dickson, McCurken, Negley, Bissell, Poin-dexter, Henderson, Gunning, Lippencott, Carr, Rippy, Nelson, Stevenson, Mc Masters, Smith, Blance, Fairley, Wright, Warren, Kelly, Burns, Doug-lasa, McVey, Fleming and Mrs. Roll, Donaldson, Wilson, Lyons, Meachem, Fehl, Woods, Stoner, Lytle, Wal-ter, Loy, Meek, Foruz, Hays, Shaw, Thompson, Mc Masters, Burghur, Bar-clay, Conway, McClelland, Barnlay, Martin, Stout, McKee, Garrard, Sim-mons, Wilson, Stevenson, Warden, King, Robinson, Dickson, Haslin, Gil-deufenny, Perkins, Horton, Andrews, each \$1, 188 00
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 Lisbon. Coag. Ch., Rev. L. B. Lane, 4 00

INDIANA.

Danville. Wid. Crawford, \$3; Mr. Baker, Mr. Hadley, Mr. King, each \$1; Mr. Perkins, Mr. Rich, each 50 cents; Mr. Russell \$2, and two Brothers, \$2, 11 00
 White Lick. Cong. Ch., 4 09
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 Fairfield. Friends Meeting, 8 67
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 Farmington. Meth. Ch., 54
 " Presb. Ch., 12
 " Leo Chapel M. E. Ch., 63
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 Jackson. Cong. Ch., 174
 " Bapt. Ch., 21
 " O. H. Fifield, 11
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 Battle Creek. Bapt. Ch., 5
 " United Presb. and Cong. Chs., 27
 " A. Schoder, 1
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 " Rev. M. Gelston, 15
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 Mrs. H. Ireland, N. Y. City, 40
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The following sums, at the request of the Rev. Pastor Fisch, we acknowl-edge, as being received by him for the Missionary purposes of the Evangelical Society of France, namely:

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 Poughkeepsie. Collection in the Presb. Ch., by Rev. Mr. Wheeler,
 " Union Meeting in the 1st E. D. Ch., Sing Sing. From Rev. Mr. Phrainger, through the Presb. Board of Missions,
 From Two Country Ministers,

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